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THE
GREEK TESTAMENT.

VOL. III.

THE EPISTLES TO THE GALATIANS, EPHESIANS,
PHILIPPIANS, COLOSSIANS, THESSALONIANS,—TO
TIMOTHEUS, TITUS, AND PHILEMON.

χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκ ἔτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ χριστός.

GAL. ii. 20.

THE
GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY

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IN FOUR VOLUMES.

VOL. III.

CONTAINING

THE EPISTLES TO THE GALATIANS, EPHESIANS,
PHILIPPIANS, COLOSSIANS, THESSALONIANS,—TO
TIMOTHEUS, TITUS, AND PHILEMON.

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ADVERTISEMENT.

It has been thought better to extend the number of volumes of this work to *four*, partly on account of the great size to which the third volume according to the former plan would have extended, and partly because the publication of this portion would thereby have been so long delayed.

ERRATA.

Page 4, notes, right column, 2 lines from bottom, *for* ἔστω, *read* ἔστιν

— 243, in inner margin of text, insert opposite line 4 from top,

μνημονεστε C.

ABDEFGJK

And *dele* C in pages 244. 246. 248. 250. 252. 254. 256

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PROLEGOMENA.

CHAPTER I.

THE EPISTLE TO THE GALATIANS.

SECTION I.

ITS AUTHORSHIP.

1. OF all the Epistles which bear the characteristic marks of St. Paul's style, this one stands the foremost. See below, on its style, § iv. So that, as Windischmann observes, whoever is prepared to deny the genuineness of this Epistle, would pronounce on himself the sentence of incapacity to distinguish true from false. Accordingly, its authorship has never been doubted.

2. But that authorship is also upheld by external testimony :

(α) Irenæus, *adv. Hær.* iii. 7. 2, quotes the Epistle by name: "Sed in ea quæ est ad Galatas, sic ait: Quid ergo lex factorum? posita est usque quo veniat semen, cui promissum est &c." (*Gal.* iii. 19.)

Many allusions to it are found :

(β) Polycarp, *ad Phil.* cap. 3.

Παύλου . . . ὃς καὶ ἀπὼν ὑμῖν ἔγραψεν ἐπιστολάς, εἰς ἃς ἔαν ἐγκύπτῃτε, ἐνιηγήσεσθε οἰκοδομεῖσθαι εἰς τὴν ἐοθεῖσαν ὑμῖν πίστιν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν (*Gal.* iv. 26). And again, cap. v.: εἰδότες οὖν, ὅτι θεὸς οὐ μυκτῆρίζεται . . . (*Gal.* vi. 7.)

(γ) Justin Martyr, or whoever was the author of the *Oratio ad Græcos*, printed among his works, seems to allude to *Gal.* iv. 12, in the words *γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ἡμην ὡς ὑμεῖς*; and to *Gal.* v. 20, in these, *ἔχθραι, ἔρεις, ζῆλος, ἐριθεῖαι, θυμοί, κ. τὰ ὅμοια τούτοις*, Justin. ed. Otto, p. 12.

(δ) Besides these, there are many more distant allusions in the works of Ignatius, Polycarp, and Justin, which may be seen cited in Lardner and Windischmann, and Davidson, *Introd. to N. T.* vol. ii. pp. 318-19.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. This Epistle was written *ταῖς ἐκκλησίαις τῆς Γαλατίας* (ch. i. 2). GALATIA (*γαλλογραικία* Strabo xii. 566, Gallogræcia Liv. xxxvii. 8, xxxviii. 12) was a district of Asia Minor (once part of Phrygia, Strabo xii. 571, ii. 130), bounded N. by Paphlagonia and Bithynia, E. by Pontus and Cappadocia (divided from both by the Halys), S. by Cappadocia and Phrygia, W. by Phrygia and Bithynia. Notwithstanding its mountainous character, it was fruitful, especially near the river Halys (Strabo xii. 567). The principal cities were Ancyra, Pessinus, and Tavium. Ancyra was declared the capital by Augustus. The inhabitants (*Γαλάται*, only a later form of *Κέλται*, Pausan. i. 3,—also Gallogræci) were Gauls in origin. The Gallic tribes of the Trochmi and Tolistoboi, with the German tribe of Tectosagi (or Toctosages), crossed over from Thrace into Asia Minor, having formed part of the Gallic expedition which pillaged Delphi, in the third century B.C. (cir. 280.) In Asia they at first became mercenary troops under Nicomedes, king of Bithynia, but soon overran nearly the whole of Asia Minor, till Antiochus Soter and Eumenes drove them into its central portion, afterwards called Galatia. There they were at first ruled by tetrarchs, and afterwards (when their real independence had been taken from them by the Consul Manlius Vulso, B.C. 189,—see Livy, xxxviii. 16—27) by kings; of whom the two Deiotari, father and son, are known to us, the former as having been defended by Cicero in a speech still extant, the latter as also a friend of the great orator's (Epp. ad Attic. v. 17). Amyntas, the successor of this latter, was their last king: at his death (B.C. 26) Galatia was reduced to a Roman province. See for full accounts, Strabo, book xiii. ch. 5: Livy, as above: the Introductions to this Epistle in Meyer, De Wette, and Windischmann: Winer's *Reälwörterbuch*, art. Galatia: Conybeare and Howson, vol. i. p. 261 ff.

2. The character of the people, as shewn in this Epistle, agrees remarkably with that ascribed to the Gallic race by all writers¹. They received the Apostle at his first visit with extreme joy, and shewed him every kindness: but were soon shaken in their fidelity to him and the Gospel, and were transferring their allegiance to false teachers.

3. The Galatian churches were founded by St. Paul at his first visit, when he was detained among them by sickness (ch. iv. 13: see note,

¹ So Cæsar, B. G. iv. 5: "infirmatatem Gallorum veritus, quod sunt in consiliis capundis mobiles, et novis plerumque rebus student, nihil his committendum existimavit." And Thierry, *Hist. des Gaulois*, Introd.: "un esprit franc, impétueux, ouvert à toutes les impressions, éminemment intelligent: mais, à côté de cela, une mobilité extrême, point de constance, . . . beaucoup d'ostentation, enfin une désunion perpétuelle, fruit d' excessive vanité." C. & H. i. 262, note.

and compare Acts xvi. 6), during his second missionary journey, about A.D. 51 (see chronol. table in Prolegg. to Acts, vol. ii.). Though doubtless he began his preaching as usual among the Jews (cf. Jos. Antt. xvi. 6. 2, for the fact of many Jews being resident in Ancyra), yet this Epistle testifies to the majority of his readers being Gentiles, not yet circumcised, though nearly persuaded to it by Judaizing teachers. At the same time we see by the frequent references to the O. T. and the adoption of the rabbinical method of interpretation by allegory (ch. iv. 21—31), that he had to do with churches which had been accustomed to Judaizing teaching, and familiarized with the O. T. See Meyer, Einl. p. 3. In the manifold preparations for the Gospel which must have taken place wherever Jews were numerous, through the agency of those who had at Jerusalem heard and believed on Jesus, we need not wonder at any amount of Judaistic influence apparent even in churches founded by St. Paul himself: nor need any hypotheses respecting his preaching be invented to account for such a phenomenon.

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. Judaizing teachers had followed, as well as preceded, the Apostle in Galatia, and had treated slightly his apostolic office and authority (ch. i. 1. 11), giving out that circumcision was necessary (ch. v. 2; vi. 12). Their influence was increasing, and the churches were being drawn away by it (i. 6; iii. 1. 3; iv. 9—11; v. 7—12). Against these teachers he had already testified in person (i. 9; iv. 16, where see notes, and cf. Acts xviii. 23),—and now that the evil was so rapidly and seriously gaining ground, he writes this Epistle expressly to counteract it.

2. The object then of the Epistle was, (1) to defend his own apostolic authority; and (2) to expose the Judaistic error by which they were being deceived. Accordingly, it contains two parts, the apologetic (ch. i. ii.) and the polemic (ch. iii. iv.). These are naturally followed by a hortatory conclusion (ch. v. vi.). See these parts subdivided into their minor sections in the notes.

SECTION IV.

ITS MATTER AND STYLE.

1. The matter of the Epistle has been partly spoken of in the last section. In the first, or apologetic portion, it contains a most valuable historical résumé of St. Paul's apostolic career, proving his independence of human authority, and confirming as well as illustrating the narrative in the Acts, by mentioning the principal occasions when he held intercourse with the other Apostles: relating also that remarkable interview

with St. Peter, so important for its own sake, and giving rise to his own precious testimony to Christian truth in ch. ii. 14—21.

2. The polemical portion has much in common with the Epistle to the Romans. But this difference is observable; that whereas in that Epistle, the whole subject is treated, as belonging to the great argument there handled, logically, and without reference to any special circumstances,—*here* all is strictly controversial, with immediate reference to the judaizing teachers.

3. In style, this Epistle takes a place of its own among those of St. Paul. It unites the two extreme affections of his remarkable character: severity, and tenderness: both, the attributes of a man of strong and deep emotions. Nothing can be more solemnly severe than its opening, and ch. iii. 1—5; nothing more touchingly affectionate than some of its appeals, e. g. ch. iv. 18—20. It is therefore quite a mistake to characterize its tone as altogether overpowering and intimidating². A half barbarous people like the Galatians, known for their simplicity and impressibility, would be likely to listen to both of these methods of address: to be won by his fatherly pleading, as well as overawed by his apostolic rebukes and denunciations.

4. There are several points of similarity in this Epistle to the peculiar diction of the pastoral Epistles. The student will find them pointed out in the reff., and for the most part remarked on in the notes. They seem to indicate, in accordance with our interpretation of ch. vi. 11, that he wrote this Epistle, as those, with his own hand, without the intervention of an amanuensis. This matter will be found more fully treated below, ch. vii. on the pastoral Epistles.

SECTION V.

TIME AND PLACE OF WRITING.

1. We have no data in the Epistle itself, which may enable us to determine the time when it was written. This can only be gathered from indirect sources. And consequently, the most various dates have been assigned to it: some, as Marcion in old times, and Michaelis, al., in modern, placing it *first* among St. Paul's Epistles: and others, as Schrader and Köhler, *last*. The following considerations will narrow our field of uncertainty on the point:

2. If the reasoning in the note on the chronological table, vol. ii. Prolegg. pp. 26, 27, be correct,—the visit to Jerusalem mentioned Gal. ii. 1 ff. is identical with that in Acts xv. 1 ff. It will thence follow that the Epistle cannot have been written *before* that visit: i. e. (see Chron. Table as above) not before A.D. 50.

3. I have maintained, in the notes on Gal i. 9; iv. 16, that the words

² See Jowett, Epistles to the Romans, Thessalonians, and Galatians, vol. i. p. 191.

there used most naturally refer to the Apostle's second visit to the churches of Galatia, when, Acts xviii. 23, he went through *την Γαλατικὴν χώραν* . . . ἐπιστηρίζων πάντας τοὺς μαθητάς. If so, this Epistle cannot date *before that visit*: i. e. (Chron. Table as above) not before the autumn of the year 54.

4. The first period then which seems probable, is the Apostle's stay at Ephesus in Acts xix., from autumn 54, till Pentecost 57. And this period is so considerable, that, having regard to the οὕτως ταχέως of ch. i. 6, I cannot but think it almost certain that our Epistle was written during it.

5. The next period during which it might have been written is, his stay at Corinth, Acts xx. 2, 3, where he spent the winter of the year 57-8, and whence he wrote the Epistle to the Romans. This is the opinion of Grot., al., and lately of Conybeare and Howson (vol. ii. p. 136). These latter support their view entirely by the similarity of this Epistle and that to the Romans. "It is," they say, "exactly that resemblance which would exist between two Epistles written nearly at the same time, while the same line of argument was occupying the writer's mind, and the same phrases and illustrations were on his tongue."

6. But, granting them this position, I cannot see why it should fix the writing at Corinth in the winter, any more than at Ephesus, say in the year preceding. Nay it seems to me that the elementary truths brought out amidst deep emotion, sketched, so to speak, in great rough lines in the fervent Epistle to the Galatians, were exceedingly likely to have dwelt on St. Paul's mind and worked themselves out, under the teaching and leading of the Spirit, into that grand theological argument which he afterwards addressed, without any special moving occasion, but as his master-exposition of Christian doctrine, to the church of the metropolis of the world.

7. I do not hesitate then, though it must always remain a question between these two periods, in pronouncing strongly for the former of them: feeling that, considering the οὕτως ταχέως, we can hardly let so long a time elapse as the second would pass over,—and feeling also that probability is in favour of strong emotion having, in the prompting of God's Spirit, first brought out that statement of Christian truth and freedom, which after deliberation expanded, and polished, and systematized, in the Epistle to the Romans.

8. The above is the view of Hug, De Wette, Olsh., Usteri, Winer, Neander, Greswell, Anger, Meyer, Wieseler, and many others.—Of course my objection to the date implied in the common subscription, ἐγράφη ἀπὸ Ῥώμης, adopted by Theodoret, Lightf., Calov., Hammond, al., is even stronger than that stated above. Those who wish to see the matter discussed at more length, may refer to Davidson, Introd. ii. p. 292 ff., and to any of the above mentioned authors.

CHAPTER II.

THE EPISTLE TO THE EPHESIANS.

SECTION I.

ITS AUTHORSHIP.

1. The ancient testimonies to the Apostle Paul having been the author of this Epistle, are the following :

(α) Irenæus adv. Hær. v. 2. 3 :

καθὼς ὁ μακάριος Παῦλός φησιν, ἐν τῇ πρὸς Ἐφεσίους ἐπιστολῇ· ὅτι μέλη ἐσμὲν τοῦ σώματος, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ (Eph. v. 30). Again i. 8. 5, τοῦτο δὲ καὶ ὁ Παῦλος λέγει· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστίν (Eph. v. 13).

(β) Clem. Alex. Strom. iv. § 65, p. 592 Potter :

διὸ καὶ ἐν τῇ πρὸς Ἐφεσίους γράφει (cf. supra, § 61, φησὶν ὁ ἀπόστολος, where 1 Cor. xi. 3, &c. is quoted, § 62, ἐπιφέρει γοῦν, citing Gal. v. 16 ff. : and infra, § 66, κἂν τῇ πρὸς Κολοσσαεῖς from which it is evident that the subject of γράφει is 'St. Paul') ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ θεοῦ κ.τ.λ. Eph. v. 21—25.

(γ) ib. Pæd. i. § 18, p. 108 Potter :

ὁ ἀπόστολος ἐπιστέλλων πρὸς Κορινθίους φησὶν, 2 Cor. xi. 2. σαφέστατα δὲ Ἐφεσίους γράφων ἀπεκάλυψε τὸ ζητούμενον ὧδέ πως λέγων· μέχρι καταστήσωμεν οἱ πάντες κ.τ.λ. Eph. iv. 13—15.

2. Further we have testimonies to the Epistle being received as canonical Scripture, and therefore, by implication, of its being regarded as written by him whose name it bears : as e. g. :

(δ) Polycarp, ad Philippenses, c. 12 :

"Ut his scripturis dictum est, 'Iracimini et nolite peccare,' et 'Sol non occidat super iracundiam vestram.' " Eph. iv. 26³.

(ε) Tertullian adv. Marcion. v. 17 (see below, p. 16).

(ζ) Irenæus several times mentions passages of this Epistle as perverted by the Valentinians : e. g. ch. i. 10 (Iren. i. 3, 4) : iii. 21 (Iren. i. 3. 1) : v. 32 (Iren. i. 8. 4) : and in many other places (see the Index in Stieren's edn.) cites the Epistle directly.

3. I have not hitherto adduced the testimony ordinarily cited from

³ Meyer, Einl. p. 24, prefers to consider both these citations as made from the O. T. Ps. iv. 4, and Deut. xxiv. 15 (?), on the ground of the title 'Scripture' never occurring of the N. T. in the apostol. fathers.

Ignatius Eph. 12, on account of the doubt which hangs over the interpretation of the words⁴:

πάροδος ἐστε τῶν εἰς θεὸν ἀναιρουμένων, Παύλου συμμύσται τοῦ ἡγιασμένου, τοῦ μεμαρτυρημένου, ἀξιωμακαρίστου, οὗ γένοιτό μοι ὑπὸ τὰ ἴχνη εὐρεθῆναι ὅταν θεοῦ ἐπιτύχω, ὅς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν ἐν χριστῷ Ἰησοῦ.

I conceive however that there can be little doubt that these expressions are to be interpreted of the Epistle to the Ephesians. First, the expression συμμύσται seems to point to Eph. i. 9, as compared with the rest of the chapter,—to ch. iii. 3—6, 9 (τις ἡ κοινωνία τοῦ μυστηρίου). And it would be the very perversity of philological strictness, to maintain, in the face of later and more anarthrous Greek usage, that ἐν πάσῃ ἐπιστολῇ must mean ‘in every Epistle,’ and not ‘in all his Epistle.’ Assuming this latter meaning (see note on Eph. ii. 21), the expression finds ample justification in the very express and affectionate dwelling on the Christian state and privileges of those to whom he is writing,—making mention of them throughout all his Epistle⁵.

4. In the *longer* recension of this Epistle of Ignatius, the testimony is more direct: in ch. vi. we read,

ὡς Παῦλος ὑμῖν ἔγραφεν· ἐν σῶμα καὶ ἐν πνεῦμα κ.τ.λ. (Eph. iv. 4—6.)

And in ch. ix.

εἰ· οὗς ἀγαλλιώμενος ἡξιώθην εἰ· ὧν γράφω προσομιλῆσαι τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, τοῖς πιστοῖς ἐν χριστῷ Ἰησοῦ.

5. As we advance to the following centuries, the reception of the authorship of St. Paul is universal⁶. In fact, we may safely say that this authorship was never called in question till very recent times.

6. Among those critics who have repudiated our Epistle as not

⁴ The chapter itself is wanting in the ancient Syriac version published by Mr. Cureton. But this will hardly be adduced as affecting its genuineness. Hefele's view, “pius ille monachus, qui versionem Syriacam elaboravit, omnia omisisse videtur quæ ipsi et usui suo ascetico minus congrua minusve necessaria putabat,” seems to be the true one.

⁵ Pearson's remarks on this point are worth transcribing: “Hæc a martyre non otiose aut frigide, sed vere, imo signanter et vigilanter dicta sunt. Tota enim Epistola ad Ephesios scripta, ipsos Ephesios, eorumque honorem et curam maxime spectat, et summe honorificam eorum memoriam ad posteros transmittit. In aliis epistolis apostolus eos ad quos scribit sæpe acriter objurgat aut parce laudat. Hic omnibus modis perpetuo se Ephesiis applicat, illosque tanquam egregios Christianos tractat, evangelio salutis firmiter credentes, et Spiritu promissionis obsignatos, concives sanctorum, et domesticos Dei. Pro iis sæpe ardentem orat, ipsos hortatur, obtestatur, laudat, utrumque sexum sedulo instruit, suum erga eos singularem affectum ubique prodit.” Vindicie Ignatianæ, pt. ii. ch. 10, end.

⁶ See Orig. contra Celsum, iii. 20; Tert. de præscr. hæ. c. 36; De Monog. c. 5; Cyp. Testim. iii. 7: Ep. lxxv.

written by the Apostle, the principal have been De Wette and Baur. The ground on which they build their reasoning is, for the most part, the same. De Wette holds the Epistle to be a verbose expansion of that to the Colossians. He describes it as entirely dependent on that Epistle, and as such, unworthy of a writer who always wrote in freshness and fulness of spirit, as did St. Paul. He believes he finds in it every where expressions and doctrines foreign to his diction and teaching. This being so, he classes it with the Pastoral Epistles and the first Epistle of Peter, and ascribes it to some scholar of the Apostles, writing in their name. He is not prepared to go so far as Baur, who finds in it the ideas and diction of Gnostic and Montanistic times. On this latter notion, I will treat below: I now proceed to deal with De Wette's objections.

7. First of all, I would take a general view of their character, and say that, on such a general view, they, as a whole, make *for*, rather than against, the genuineness of the Epistle. According to De Wette, a gifted scholar of the Apostles, in the apostolic age itself, writes an Epistle in imitation, and under the name, of St. Paul. Were the imitation close, and the imitator detected only by some minute features of inadvertent inconsistency, such a phænomenon might be understood, as that the Epistle found universal acceptance as the work of the Apostle: but according to our objector, the discrepancies are wide, the inconsistencies every where abundant. He is found, in his commentary, detecting and exposing them at every turn. Such reasoning may prove a passage objectively (as in the case of Mark xvi. 9—20, or John vii. 53; viii. 11) to be out of place among the writings of a particular author, all subjective considerations apart: but it is wholly inapplicable when used to account for the success of a forger among his contemporaries, and indeed acts the other way.

8. Let us view the matter in this light. Here is an Epistle *bearing the name* of St. Paul. Obviously then, it is no mere accidental insertion among his writings of an Epistle written by some other man, and on purely objective grounds requiring us to ascribe it to that other unknown author: but it is either a genuine production of the Apostle, or a *forgery*. Subjective grounds cannot be kept out of the question: it is a successful forgery: one which imposed on the post-apostolic age, and has continued to impose on the Church in every age. We have then a right to *expect in it the phænomena of successful forgery*: close imitation, skilful avoidance of aught which might seem unlike him whose name it bears;—construction, if you will, out of acknowledged pauline materials, but so as to shun every thing unpauline.

9. Now, as has been seen above, the whole of De Wette's reasoning goes upon the exact opposite of all these phænomena. It is unpauline: strange and surprising in diction, and ideas. Granting this, it might be a

cogent reason for believing an *anonymous* writing *not to be* St. Paul's : but it is no reason why a forgery bearing his name should have been successful,—on the contrary, is a very sufficient reason why it should have been immediately detected, and universally unsuccessful. Let every one of De Wette's positions be granted, and carried to its utmost ; and the more in number and the stronger they are, the more reason there will be to infer, that the only account to be given of a writing, so unlike St. Paul's, obtaining universal contemporary acceptance as his, is, that it was his own genuine composition. Then we should have remaining the problem, to account for the Apostle having so far departed from himself : a problem for the solution of which much acquaintance with himself and the circumstances under which he wrote would be required,—and, let me add, a treatment very far deeper and more thorough than De Wette has given to any part of this Epistle.

10. But I am by no means disposed to grant any of De Wette's positions as they stand, nor to recognize the problem as I have put it in the above hypothetical form. The relation between our Epistle and that to the Colossians, I have endeavoured to elucidate below (§ vi. and Prolegg. to the Col. § vi.). The reasonings and connexions which he pronounces unworthy of the Apostle, I hold him, in almost every case, not to have appreciated : and where he has appreciated, to have hastily condemned. Here, as in the instance of 1 Tim., his unfortunate prejudgment of the spuriousness of the Epistle has tinged his view of every portion of it : and his commentary, generally so thorough and able, so fearless and fair, is worth hardly more than those of very inferior men, not reaching below the surface, and unable to recognize the most obvious tendencies and connexions.

11. The reader will find De Wette's arguments met in detail by Rückert (Comm. p. 289 ff.), Hensen (der Apostel Paulus, pp. 629—38) ; and touched upon by Harless (Comm. Einleit. p. lxvi. ff.), Neander (in a note to his Pfl. u. Leit. edn. 4, p. 521 ff.), and Meyer (Einl. p. 20 ff.). Davidson also treats of them in full (Intro. to N. T. vol. ii. pp. 352—60), and Eadie very slightly (Intro. p. xxx. f.)⁷.

12. Baur's argument will be found in his 'Paulus, der Apostel Jesu Christi &c.' pp. 417—57. It consists, as far as it is peculiar to him, mainly in an attempt to trace in our Epistle, and that to the Colossians (for he holds both to be spurious) expressions and sentiments known to be those of Gnosticism and Montanism : and in some few

⁷ See also "Ad Ephesios revera dabatur Epistola illa canonica, Paulo non Pseudopaulo auctore : " a Prælectio which I read at Cambridge in 1849 ; the chronological view of which I have seen reason since to modify, but not its argument respecting this Epistle.

instances to shew that it is not probable that these heresies took their terms from the Epistles, but rather the Epistles from them. This latter fact, on which indeed the conclusiveness of the whole depends, is very slightly, and to me most inconclusively done. And nothing is said in Baur of the real account of the occurrence of such terms in the Epistle, and subsequently in the vocabulary of these heretics: viz. that the sacred writer laid hold of them and employed them, so to speak, high up the stream of their usage, before they became polluted by heretical additions and misconceptions,—the heretics, lower down the same stream, when now the waters were turbid and noxious: his use of them having tended to impress them on men's minds, so that they were ready for the purpose of the heretics when they wanted them. That those heretics used many other terms not known to these Epistles, is no proof that their account was the original one, and this of our Epistles borrowed from it, but simply proves nothing. Some of these terms were suited to the Apostle's purpose in teaching or warning: these he was led to adopt: others were not so suitable,—these he left alone. Or it may be that between his writing and their development, the vocabulary had received additions, which consequently were never brought under his notice. Eadie refers, for an answer to Baur, to Lechler, *das apostolische u. nachapostolische Zeitalter*, u. s. w. Haarlem, 1852, a work which I have not seen.

13. Taking then the failure of the above objections into account, and strengthening it by anticipation with other considerations which will come before the reader as we advance, we see no reason whatever against following the universal view of the Church, and pronouncing St. Paul to be, as he is stated to be (ch. i. 1), the author of our Epistle.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. In treating of this part of our subject, that city and church seem first to deserve notice, to which the Epistle, according to our present text, is addressed. We will first assume, that it was an Epistle to the EPHESIANS.

2. EPHESUS, in Lydia, was situated in an alluvial plain (Herod. ii. 10) on the south side of and near the mouth of the Caystrus. "The city stood on the S. of a plain about five miles long from E. to W., and three miles broad, the N. boundary being Mount Gallesius, the E. Mount Pactyas, the S. Mount Coressus, and on the W. it was washed by the sea. The sides of the mountains were very precipitous, and shut up the plain like a stadium, or race-course." Lewin, i. p. 344. See his

plan, p. 362: view of the site of Ephesus in C. and H. vol. ii. p. 69. For its ancient history, see Lewin, and C. and H. ib. and the art. 'Ephesus,' in Smith's Dict. of Geography. It was a place of great commerce (Strabo, l. xiv. 641), but was principally noted for its beautiful temple of Artemis (Herod. i. 26; ii. 148. Strabo, l. c. Plin. v. 37. Pausan. vii. 2. 4; iv. 31. 6, &c.), which was at the head of its harbour Panormus, and was from very ancient times the centre of the worship of that goddess. This temple was burnt down by Herostratus, in the night of the birth of Alexander the Great (B.C. 355: see Plut. Alex. c. 3. Cicero de Nat. Deor. ii. 27), but rebuilt at immense cost (Strabo, l. c.), and was one of the wonders of the ancient world. On the worship of Artemis there &c., see Acts xix. 24 f. and notes, and Winer RWB. 'Ephesus.' The present state of the site of the city, the stadium, theatre, supposed basement of the temple, &c., are described in Smith's Dict., and in C. and H., as above.

3. St. Paul's first visit to Ephesus is related Acts xviii. 19—21. It was very short, as he was hastening to reach Jerusalem by the next Pentecost. The work begun by him in disputations with the Jews, was carried on by Apollos (ib. 24—26), and by Aquila and Priscilla (ib. 27). After visiting Jerusalem, and making a journey in the Eastern parts of Asia Minor, he returned thither (ib. xix. 1) and remained there *ῥηματιάζων* (ib. xix; xx. 31): during which period the founding of the Ephesian church must be dated. From what is implied in Acts xix. and xx., that church was considerable in numbers: and it had enjoyed a more than usual portion of the Apostle's own personal nursing and teaching. It will be important to bear this in mind when we come to consider the question of this section.

4. On his last recorded journey to Jerusalem he sailed by Ephesus, and summoned the elders of the Ephesian church to meet him at Miletus, where he took what he believed to be his last farewell of them in that most characteristic and wonderful speech, Acts xx. 18—35.

5. At some subsequent time (see Prolegg. to the Pastoral Epistles), he left Timotheus behind in Ephesus, at which place the first Epistle was addressed to him (1 Tim. i. 3), and perhaps (?) the second. The state of the Ephesian church at the time of these Epistles being written, will be found discussed in the Prolegg. to them.

6. Ecclesiastical tradition has connected the Apostle John with Ephesus: see Vol. I. Prolegg. p. 53: and his long residence and death there may with safety be assumed.

7. To this church our Epistle is addressed, according to our present text. And there is nothing in its contents inconsistent with such an address. We find in it clear indications that its readers were mixed Jews and Gentiles^s,—that they were in an especial manner united to

^s ch. ii. 14 ff. Compare Acts xix. 10.

the Apostle in spiritual privilege and heavenly hope⁹:—that they resided in the midst of an unusually corrupt and profligate people¹.

8. Nor are minor indications wanting, which possess interest as connecting our Epistle with the narrative in the Acts. He had preached to them τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ, Acts xx. 24; and he commits them τῷ λόγῳ τῆς χάριτος αὐτοῦ, ib. ver. 32. In this Epistle alone, not in the contemporary and in some respects similar one to the Colossians, do we find such expressions as δόξης τῆς χάριτος αὐτοῦ, ch. i. 6,—τὸ πλοῦτος τῆς χάριτος αὐτοῦ, ib. 7, and ii. 7,—and an unusual recurrence of χάρις in all its forms and energies. If he preached among them ‘the good tidings of the grace of God,’ this may well be called ‘the Epistle of the grace of God.’ In no other of his writings, not even in the Epistle to the Romans, is grace so magnified and glorified. Again in Acts xx. 22 f. we read *κεδεμένος ἐγὼ ἐν πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσουντά μοι μὴ εἰδώς, πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται μοι λέγον ὅτι δεσμὰ καὶ θλίψεις με μένουσιν*. And accordingly, here only in his Epistles addressed to churches², and not in that to the Colossians, do we find him calling himself ὁ ἰέσμιος (ch. iii. 1; iv. 1).

He had not shrunk from declaring to them *πᾶσαν τὴν βουλὴν τοῦ θεοῦ* (Acts xx. 27): and accordingly, in this Epistle alone is *βουλή* used of the divine purpose,—*κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ*, ch. i. 11.

In Acts xx. 28 it is said of God and the church, *ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου*: and in Eph. i. 14, we have the singular expression *εἰς ἀπολύτρωσιν τῆς περιποιήσεως*, i. e. of that which He *περιποιήσατο* (see note there).

In Acts xx. 32, he commits them to God and the word of His grace, *τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν*. Not to lay any stress on the frequent recurrence of the image of *οἰκοδομή*, as being common in other Epistles,—the concluding words can hardly fail to recall Eph. i. 18, *τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις*,—Eph. i. 14, *ὅς ἐστιν ἁρράβων τῆς κληρονομίας ἡμῶν*,—and v. 5, *οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ* (see Acts xix. 7) *τοῦ χριστοῦ καὶ θεοῦ*.

9. I would not lay the stress which some have laid on the prevalence of the figure of ‘the spiritual building’ in this Epistle, as having any connexion with the famous temple of Diana. We should, I think, be suspicious of such supposed local and temporal references (see on 1 Cor. v. 7), unless the context (as e. g. in 1 Cor. ix. 24, 25) plainly points them out.

10. But various objections have been brought against the view that this Epistle was really addressed to the Ephesians. I will take these as

⁹ ch. i. 3 ff. and passim.

¹ ch. iv. 17 ff.; v. 1–13.

² The other cases are in those addressed to individuals; 2 Tim. i. 8. Philem. vv. 1, 9.

recently summed up by Conybeare and Howson, *Life and Epistles of St. Paul*, vol. ii. p. 405.

11. "*First, it would be inexplicable, that St. Paul, when he wrote to the Ephesians, amongst whom he had spent so long a time, and to whom he was bound by ties of such close affection (Acts xx. 17, &c.) should not have a single message of personal greeting to send. Yet none such are found in this Epistle.*" It may be well, in dealing with this, to examine our Apostle's practice in sending these greetings. They are found in greatest abundance in the Epistle to the Romans, written to a church which, as a church, he had never seen, but which, owing to its situation in the great metropolis, contained many of his own friends and fellow-labourers, and many friends also of those who were with him at Corinth. In 1 Cor., written to a church which he had founded, and among whom he had long resided (Acts xviii. 11), there is not one person saluted by name³;—and one salutation only sent, from Aquila and Priscilla. In 2 Cor., not one personal salutation of either kind. In Gal., not one: a circumstance commonly accounted for by the subject and tone of the Epistle: and if there, why not here also? In Phil., not one: though an approach may be said to be made to a personal greeting in *μάλιστα οἱ ἐκ τῆς Καισαροῦ οἰκίας*. In Col., the Epistle sent at the same time as this, and by the same messengers, several of both kinds. In 1 Thess. and 2 Thess., none of either kind. In 1 Tim., *sent to Ephesus* (see Prolegg.), none: in 2 Tim., several of both kinds: in Philemon, salutations *from*, but not *to*, any brethren.

The result at which we thus arrive, without establishing any fixed law as to the Apostle's practice, shews us how little weight such an objection as this can have. The Philippians were his dearly beloved, his joy and his crown: yet not one of them is saluted. The Galatians were his little children, of whom he was in labour till Christ should be formed in them: yet not one is saluted. The Thessalonians were imitators of him and of the Lord—patterns to all that believed in Macedonia and Achaia, yet not one of them is selected for salutation. The general salutations found in several of these cases, the total omission of all salutation in others, seem to follow no rule but the fervour of his own mind, and the free play of his feeling as he writes. The more general and solemn the subject, the less he seems to give of these individual notices: the better he knows those to whom he is writing, as a whole, the less he seems disposed to select particular persons for his affectionate remembrance. May we not then conceive it to be natural, that in writing to a church with which he had been so long and intimately

³ It is plain that the salutations sent *from persons who were with the Apostle*, would depend on his circumstances at the time, and on the connexion between those with him and the church to which he was writing. When he wrote from Corinth to Rome they were abundant.

acquainted, in writing too on so grand and solemn a subject as the constitution and prospects of Christ's universal church, he should pass over all personal notices, referring them as he does to Tychicus, the bearer of the Epistle? I own I am unable to see any thing improbable in this:—but it seems to me, as far as we can trace his practice, to be in accordance with it.

12. “*Secondly, He could not have described the Ephesians as a church whose conversion he knew only by report*” (i. 15).

The answer to this is very simple. First, he no where says that he knew their *conversion* only by report, but what he does say is, ἀκούσας τὴν καθ’ ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους: an expression having no reference whatever to their conversion, but pointing to the report which he had received of their abounding in Christian graces;—and perfectly consistent with, nay, explained as it seems to me most simply on, the hypothesis of his having known their previous circumstances well. Any supposition of allusion to their conversion robs the καθ’ ὑμᾶς of its fine distributive force, and misses the point of the sentence. But, secondly, if there were any doubt on this point,—if any were disposed to charge us with thus understanding the words merely as a help out of the difficulty,—their meaning is decided for us by the Apostle himself. *Philemon* was his ἀγαπητός and συνεργός (ver. 1). He was his son in the faith (ver. 19). Yet he addresses him in almost the same words, and in the same connexion with εὐχαριστῶν κ.τ.λ. He says, ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους. It is strange that after this had been pointed out, the objection should ever have been again raised.

13. “*Thirdly, he could not speak to them as only knowing himself (the founder of their church) to be an Apostle by hearsay (iii. 2), so as to need credentials to accredit him with them*” (iii. 4).

This objection, as will be seen by the notes on iii. 2, is founded on inattention to the force of εἶγε⁴, and of the aorist ἠκούσατε. The meaning is not, as E. V., ‘If ye have heard,’ implying a doubt whether they ever had heard, but as given in my note in loc., ‘If, that is, ye heard,’—i. e. ‘assuming that, when I was with you, ye heard;’ and the words convey a reminiscence of that which they did hear. The *credential* view of ver. 4 falls with this mistaken rendering of ver. 2: not to mention that it could not for a moment stand, even were that other possible, the reference being to what was before written in ch. i.⁵

14. “*Fourthly, he could not describe the Ephesians as so exclusively Gentiles (ii. 11; iv. 7), and so recently converted*” (v. 8; i. 13; ii. 13).

⁴ In Conybeare’s version he gives the force of εἶγε, but, as so often, renders the aorist by a perfect, ‘for I suppose that ye have heard.’

⁵ This indeed is confessed in Conybeare’s note, in loc. p. 415.

To the former objection I reply, 1) that the Ephesian church, as other churches out of Judæa, would naturally be composed for the most part of Gentiles, and as such would be addressed in the main as Gentiles: so we have him writing to the Romans, xi. 13, ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν. And if exception be taken to this reference, and it be understood, as rather marking off the Gentile portion of those to whom he was then writing, the same exception cannot be taken to 1 Cor. xii. 2, where, in writing to a mixed church (Acts xviii. 4. S), he says, almost in the same words as in Eph. ii. 11, οἰδατε ὅτι ὅτε ἐθνὴ ἦτε κ.τ.λ.: 2) that in this Epistle, of all others, we might expect to find the distinction between Jew and Gentile pass into the background, the subject being, the constitution and glories of the universal Church: 3) that, as before remarked (under 7), indications are not wanting of the mixed composition of the Ephesian Church. Surely the ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καιρὸν ἄνθρωπον would not have been written to a Church exclusively Gentile.

To the latter objection I answer, that in no one of the passages cited is there the slightest intimation of their having been recently converted;—but, if any temporal conclusion can be drawn from them, all three testify rather to a considerable period having elapsed since that event. In v. 8 we have, ἦτε γὰρ ποτὲ σκότος, νῦν δὲ φῶς ἐν κυρίῳ: in i. 13, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε . . .: in ii. 13, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν, ἐγγὺς ἐγενήθητε.

Of the first and third of these, we may observe that the same ποτέ designates *their* unconverted state, by which he designates *his own* in Gal. i. 13. 23 bis, Tit. iii. 3: yet his conversion was by many years antecedent to that of the Ephesians. Of the second and third, that the aorists serve to remove both the things spoken out of the category of recent events. Had their conversion been recent, and its presence, as an act, still abiding, we should have read perfects here and not aorists⁶.

15. Having endeavoured to give a reply to these internal objections to the *Ephesian* view of the Epistle, I go on to notice the *external* difficulties besetting the view which I have taken.

16. They may be summed up in a discussion of the various reading in ch. i. 1 (see var. readings), by which ἐν Ἐφέσῳ is omitted from the text. Basil the Great, contr. Eunom. ii. 19, says: τοῖς Ἐφεσίοις ἐπιστέλλων ὡς γνησίως ἡνωμένοις τῷ ὄντι δι' ἐπιγνώσεως, ὄντας αὐτοὺς ἰδιαζόντως ὠνόμασεν εἰπών· τοῖς ἁγίοις τοῖς οὕσιν καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. οὕτω

⁶ The force of the former aorist is preserved in Conybeare's version, "you believed in him and received this seal:" but the latter is made into a perfect, "ye who were once far off have been brought near;" this not being one of those cases where *νυνί* makes such a rendering in English necessary. See note there.

γὰρ οἱ πρὸς ἡμῶν παραδεδώκασιν, καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγραφῶν εὐρήκαμεν. From this we infer, that Basil received our Epistle as really written to the Ephesians, but read i. 1 without the words ἐν ᾿Εφέσῳ, both traditionally, and because he had seen it so read in ancient MSS. The testimony then *does not touch the recognition of the Epistle as written to the Ephesians*, but simply the insertion or omission of the words ἐν ᾿Εφέσῳ in the text; a matter with which we will deal below.

17. "*This assertion of Basil's is confirmed by Jerome, Epiphanius, and Tertullian.*" C. and H. vol. ii. p. 466.

(a) Jerome: "Quidam putant . . . eos qui Ephesi sunt sancti et fideles essentiae vocabulo nuncupatos, ut . . . ab eo qui EST, hi qui SUNT appellentur. Alii vero simpliciter non ad eos qui sunt, sed qui Ephesi sancti et fideles sunt, scriptum arbitrantur." Ad Eph. i. 1.

Doubtless this *may* point to the various reading, and I have allowed it in the Digest as a testimony that way: but it is by no means a decisive one. It may be fairly interpreted on the contrary hypothesis, as indeed Meyer takes it. "Eos qui Ephesi sunt sancti et fideles" represents τοῖς ἁγίοις τοῖς οὖσιν ἐν ᾿Εφέσῳ καὶ πιστοῖς. This he may be assumed to have read without dispute. Then he proceeds to say, that τοῖς οὖσιν was interpreted in two ways: either as an *essentiae vocabulum*, or as belonging to ἐν ᾿Εφέσῳ. His whole sentence *need not point to any omission* of the words ἐν ᾿Εφέσῳ.

(b) "*Epiphanius quotes Eph. iv. 5, 6, from Marcion's πρὸς Λαοδικέας.*" C. and H. ib.

But to this I must demur, for Epiphanius in reality does no such thing. Having cited the words, εἷς κύριος, μία πίστις κ.τ.λ., he proceeds, οὐ γὰρ ἔδοξε τῷ ἐλεεινοτάτῳ Μαρκίῳ ἀπὸ τῆς πρὸς ᾿Εφεσίους ταύτην τὴν μαρτυρίαν λέγειν, ἀλλ' ἀπὸ τῆς πρὸς Λαοδικέας. Therefore his testimony shews merely what we knew before, that Marcion, among his recognized Epistles of St. Paul, had καὶ πρὸς Λαοδικέας λεγομένης μέρος;—that this passage was one of such μέρος;—and that Epiphanius blames him for not quoting it from the Epistle to the Ephesians, where accordingly we infer that he himself read it.

(c) Tertullian. His testimony is the following, contr. Marcion. v. 11,—“Prætereo hic et de alia epistola quam nos ad Ephesios præscriptam habemus, hæretici vero ad Laodiceos:” and ib. c. 17,—“Ecclesiae quidem veritate epistolam istam ad Ephesios habemus emissam, non ad Laodiceos, sed Marcion ei titulum aliquando interpolare gestiit, quasi et in isto diligentissimus explorator: nihil autem de titulis interest, cum ad omnes apostolus scripserit, dum ad quosdam.”

Hence it is commonly argued, and conceded even by Meyer (Einl. p. 4), that Tertullian did not read the words ἐν ᾿Εφέσῳ, or he would have charged Marcion with endeavouring to falsify the *text* as well as

to supply a new title. Certainly, it might be so: but it might also be, that he used the word *titulum* in a wide sense, including the title and the corresponding portion of the text. It might be again, since, as Epiphanius tells us (see above), Marcion acknowledged only fragments of an Epistle to the Laodiceans, that the beginning of our Epistle was not among them.

18. If it be thought necessary to deal with the fact of the omission of ἐν Ἐφέσῳ in B and other ancient MSS., we may find at least an illustration of it in the words ἐν Ῥώμῃ (Rom. i. 7) being omitted in G al. It seems to have been done with reference to the catholic subject of the Epistle, very possibly by churches among whom it was read, and with a view to generalize the reference of its contents⁹.

19. It is necessary now to deal with two hypotheses respecting the readers to whom our Epistle was addressed; both obviously falling to the ground with the genuineness of the words ἐν Ἐφέσῳ, but requiring also separate treatment. The first of these is, that it was to the *Laodiceans*. So (see above) Marcion: so Grot., Hammond, Mill, Pierce, Wetst., Paley, and many more. But this idea has not even tradition to stand on. All the consensus of the ancient Church is against it. It has nothing to rest on but conjecture, arising out of the mention of an Epistle ἐκ Λαοδικείας in Col. iv. 17, which seems to have induced Marcion to alter the title. No single MS. fills in the gap produced by omitting ἐν Ἐφέσῳ with the words ἐν Λαοδικείᾳ. Again, if this had been really so, is it conceivable that the Laodicean church would without protest and without any remaining sign of their right to the Epistle, have allowed that right to be usurped by the Ephesians and universally acknowledged by the church as theirs? See other minor difficulties of the hypothesis alleged by Meyer, Einl. pp. 9, 10, 19, and Harless, Einl. p. xxxix. This failing, another way has been struck out, possessing much more plausibility, and gaining many more adherents¹. It has been supposed that the Epistle was *encyclical*, addressed to more churches than Ephesus only. But I cannot help regarding this hypothesis as even less worthy of our acceptance than the other. It has against it, 1) and chiefly, its total discrepancy with the spirit of the Epistle, which, to whomsoever sent, is clearly addressed to one set of persons throughout, coexisting in one place, and as one body, and under the same circumstances: 2) the improbability that the Apostle, who in two of his Epistles (2 Cor., Gal.)

⁹ See Meyer, Einl. p. 7.

¹ The hypothesis was started by Usher, in his *Annals* on the year 64; and is upheld by Bengel, Benson, Michaelis, Schmidt, Eichhorn, Hug, Platt, Hemsén, Schott, Feilmoser, Schrader, Guericke, Schneckenburger, Neander, Rückert, Credner, Matthies, Harless, Olshausen, Stier, Conybeare and Howson, and many more, with various sub-hypotheses as to the central church to which it was sent, and the means by which it was to be circulated.

has so plainly specified their encyclical character, should have here omitted all such specification: 3) the even greater improbability that he should have, as on this hypothesis must be assumed, written a circular Epistle to a district of which Ephesus was the commercial capital², addressed to various churches within that district, yet from its very contents (as by the opponents' hypothesis) not admitting of application to the church of that metropolis, in which he had spent so long a time, and to which he was so affectionately bound: 4) the inconsistency of this hypothesis with the address of the Epistle, and the universal consensus of the ancient church, who, however they read that address, had no doubt of its being properly entitled. Nor is this objection removed by the form of the hypothesis suggested by C. and H., that "copies were sent, differently superscribed, which superscriptions, perplexing the copyists, were left out, and then, as copies of the Epistle became spread over the world,—all imported from Ephesus, it was called 'the Epistle from Ephesus,' and so the name of Ephesus came into the text:"—for this would, besides being very far-fetched and improbable, not account for the consensus throughout the church, in the Asiatic portion of which, at least, traces of the accurate addresses would be preserved. 5) Another objection, running counter to 1) but not therefore inconsistent with it, is that if it had been *encyclical*, some notice at least would have been found of special local (or rather *regional*) circumstances, as in those to the Cor. and Gal. The absence of such notice might easily be accounted for, if it were indeed written to the Ephesians alone: but not, if to various Asiatic churches, some of which were so far from the Ephesians' intimacy with the Apostle, that they had never even seen him. There could be no reason for his addressing in common the churches of Laodiceæ, Hierapolis, Philadelphia, and others (I take the names from C. and H. ii. 408), except the existence of some common special dangers, and need of some common special exhortation, of neither of which do we find any hint.—See various ramifications of this hypothesis dealt with and refuted in Meyer, *Einl.* pp. 11—13.

20. I infer then, in accordance with the prevalent belief of the Church in all ages, that this Epistle was VERITABLY ADDRESSED TO THE SAINTS IN EPHESUS, and TO NO OTHER CHURCH.

SECTION III.

ITS OCCASION, OBJECT, AND CONTENTS.

1. The contents of the Epistle afford no indication of its having sprung out of any *special circumstances* of the Ephesian church. Tychicus and Onesimus were being sent to Colossæ. The former was

² See C. and H. ii. 408.

charged with a weighty Epistle to the church there, arising out of peculiar dangers which beset them: the latter, with a private apostolic letter of recommendation to his former master, also a resident at Colossæ. Under these circumstances, the yearning heart of St. Paul went forth to his Ephesians. He thought of them as a church in Christ of his own planting—as the mystic Body of Christ, growing onwards for an habitation of God through the Spirit. And, full of such thoughts, he wrote this Epistle to them at the same time with, or immediately subsequent to, his penning of that to the Colossians (on their relation, see below, § vi. and principally, Prolegg. to Col. § iv. p. 39).

2. This being so, the object of the Epistle is a general one—to set forth the ground, the course, the aim and end, of the CHURCH OF THE FAITHFUL IN CHRIST. He speaks to the Ephesians as a type or sample of the Church universal. He writes to them not as an ecclesiastical father, united with others, Timotheus or the like, directing and cautioning them,—but as their Apostle and prisoner in the Lord, bound for them, and set to reveal God's mysteries to them.

3. To this intent and this spirit the contents admirably correspond. Through the whole Epistle, without one exception, we read of *ἡ ἐκκλησία* in the singular, never of *ἐκκλησίαι* in the plural. Of this Church, through the whole, he describes the origin and foundation, the work and course, the scope and end. Every where, both in its larger and smaller portions, this threefold division is found. I have endeavoured, in the notes, to point it out, as far as my space would enable me: and those who wish to see it traced yet further, will find this done even with more minuteness than I should be disposed in every particular to subscribe, in Stier's very elaborate and diffuse commentary. But in fact, the *trichotomy* respecting the Church rests upon another, and sublimer yet. Every where with him the origin and foundation of the Church is in the WILL OF THE FATHER, τοῦ τὰ πάντα ἐργαζοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ,—the work and course of the Church is by the SATISFACTION OF THE SON, by our νίθεσίαν διὰ Ἰησοῦ χριστοῦ,—the scope and end of the Church is the LIFE IN THE HOLY SPIRIT,—*ἐνδύμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἕσω ἄνθρωπον.*

4. The various sections will be found indicated in the notes. I will here give only a general summary of the Epistle.—In ch. i., after the introduction of the subject by an ascription of praise to the Father, who chose us to be holy to Himself in Christ by the Spirit³, he opens the counsel of the Father⁴, whose will it was to sum up all things in Christ⁵, and above all His Church⁶, composed of Jews and Gentiles, believers in Christ, and sealed with His Spirit. Then with a sublime prayer, that the eyes of their hearts might be enlightened to see the

³ ver. 3 ff.⁴ ver. 8 ff.⁵ ver. 10.⁶ ver. 11 ff.

magnitude of the matter⁷, he brings in the PERSON OF CHRIST⁸, exalted above all for His Church's sake, to which God hath given Him as Head over all things. Thence⁹ he passes to the fact of their own vivification in and with Christ, and the fellowship of the mystery which he, the Apostle of the Gentiles, was set to proclaim to the world, viz. that spiritual life, by which, rooted and grounded in love, they might come to know the knowledge-passing love of Christ, that they might be filled up to all the fulness of God. Thus having laid forth the ground, course, and scope of the Church, he ends this first part of his Epistle with a sublime doxology¹.

The rest, from ch. iv. 1, is principally hortatory: but here also we have the same tripartite division. For he begins by explaining² the constitution of the Church, in unity and charity and spiritual gifts, by Christ: then³ he exhorts to all these graces which illustrate the Christian life,—laying the foundation of each in the counsel of God towards us,—and proposing to us their end, our salvation and God's glory. And this he carries⁴ into the common duties of ordinary life—into wedlock, and filial and servile relations. After this, in a magnificent peroration⁵, he exhorts to the putting on of the Christian armour, by which the great end of the militant Church may be attained, to withstand in the evil day, and having accomplished all things, to stand firm. And most aptly, when this is concluded, he sums up all with the Catholic benediction and prayer of ch. vi. 23, 24.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. When St. Paul wrote our Epistle, he was a PRISONER; ch. iii. 1; iv. 1; vi. 20. This narrows our choice of time to two occasions, supposing it to have been written before the period when the history in the Acts terminates:

A) his imprisonment at Cæsarea (Acts xxi. 27—xxvi. 32), from Pentecost 58, to the autumn of 60 (see Chronological Table in Vol. II. Prolegg. pp. 23—25):

B) his imprisonment at Rome, commencing in February 61, and lasting to the end of the history in the Acts and probably longer.

2. Further, the three Epistles, to the Colossians, Ephesians, and Philemon, it can hardly be questioned, were sent at one and the same time. The two former are connected as well by their great similarity

⁷ ver. 15 ff.

⁸ ver. 20 ff.

⁹ ch. ii. 1 ff.

¹ iii. 20 f.

² ch. iv. 1—16.

³ iv. 17. v. 21.

⁴ v. 22—vi. 9.

⁵ vi. 9—20.

of contents, as by the fact that Tychicus was the common bearer of both: the two latter, by the common mention of Onesimus as sent to Colossæ, and the common mention of Epaphras, Marcus, Aristarchus, Demas, Lucas, as sending salutations. In speaking therefore of the time and place of writing this Epistle, we are dealing with those others likewise.

3. The view (A) has been taken by some distinguished scholars of modern times in Germany; Schulz (Stud. u. Krit. 1829, p. 612 f.), Schneckenberger (Beitr. p. 144 f.), Schott, Böttger, Wiggers (Stud. u. Krit. 1811, p. 436 ff.), Thiersch (die Kirche im apostol. Zeitalter, 1852, p. 176), and Meyer (Einl. p. 15 ff.).

4. The arguments by which it is supported are best and most compendiously stated by Meyer, and are as follows.

a) Because it is more natural and probable that the slave Onesimus fled from Colossæ to Cæsarea, than that he undertook a long sea-voyage to Rome.

b) If our Epistle and that to the Colossians were sent from Rome, Tychicus and his fellow-traveller Onesimus would arrive first at Ephesus and then at Colossæ: in which case we might expect that St. Paul would, in his notice of Tychicus to the Ephesians (vi. 21, 22), have named Onesimus also, as he has done in Col. iv. 8, 9, to gain for his beloved Onesimus a good reception in Ephesus also. Whereas, if Tychicus and Onesimus travelled from Cæsarea, they would come first, according to the purpose of Onesimus's journey, to Colossæ, where the slave would be left with his master,—and thence to Ephesus: in which case Onesimus would naturally be named in the Epistle to the Colossians, and not in that to the Ephesians.

c) In Eph. vi. 21, *ἵνα ᾗ εἰς ἡμεῖς, — καὶ* shews that, when Tychicus should arrive at Ephesus, he would already have reported the affairs of the Apostle to some others. These others are the Colossians, whom Paul knew that he would visit *first*: which again speaks for Cæsarea and not for Rome as the place of writing. Had it been the latter, the *καὶ* would have appeared in Col. iv. 8, not in Eph. vi. 21.

d) In Philem. 22, the Apostle begs Philemon to prepare him a lodging, and seems to anticipate occupying it soon; which assumes a direct journey to Phrygia after his liberation, which he would reach almost contemporaneously with the arrival of Onesimus. Now it appears from Phil. ii. 24, that on his liberation from his *Roman* imprisonment, he intended to go to Macedonia, which is inconsistent with visiting Philemon.

5. The view (B) has been the general belief from ancient times downwards. Its upholders urge that every circumstance of the Epistle fits it; and reply to the considerations urged above,

a) That there is no weight in this: a fugitive slave would be in fact

more likely than otherwise to get on board ship and take refuge in the great metropolis. And there, notwithstanding what Meyer says to the contrary, he would be more likely to escape the search of the ‘*fugitivarii*,’ whose knowledge and occupation, we may presume, were principally local, hardly in strict organization over the whole empire.

b) This evidently requires, to be good for any thing, the assumption, that it fell in with the Apostle’s plan, to recommend Onesimus to the Ephesians. But in the absence of any allusion to personal matters in this Epistle,—in the reference of all such things to Tychicus,—accordant with the very *general* purpose and subject of the Epistle itself, this assumption cannot be received. Meyer argues that the *general* character of our Epistle cannot be pleaded with regard to the one passage in it which is individual and personal. But surely, it is perfectly legitimate to say, even with regard to such a passage, that the same plan, which induced the Apostle to insert only one such passage in the Epistle, would also induce him to insert one personal notice only in such passage. To found an argument on any such omission in our Epistle, would be unsafe.

c) It is maintained, falls entirely to the ground on the different rendering of *καί*, adopted in the following commentary (see notes, p. 143),—viz. referring it, not to another party who were to receive notices of the Apostle, besides those to whom he was writing, but to the reciprocal introduction of *ὑμεῖς*, ‘you also concerning me, as I have been long treating concerning you.’

d) No argument can be raised on ground so entirely uncertain as this. It is very possible that altered circumstances may from time to time have changed the Apostle’s plans; and that, as we have some reason to believe his projected journey to Spain (Rom. xv. 22—24) to have been relinquished, or at all events postponed,—so also other projected journeys may have been, according as different churches seemed to require his presence, or new fields of missionary work to open before him. Besides which, it may be fairly said, that there is nothing inconsistent in the two expressions, of Phil. ii. 23 and Philem. 22, with the idea of the Apostle projecting a land journey through Greece to Asia Minor: or at all events a general visitation, by what route he may not as yet have determined, which should embrace both Philippi and Colossæ.

6. On the positive side of this view (B), it is alleged, that the circumstances of the Roman imprisonment suit those of these Epistles better than those of the Cæsarean. From Eph. vi. 19, 20, we gather that he had a certain amount of freedom in preaching the Gospel, which is hardly consistent with what we read in Acts xxiv. 23 of his imprisonment at Cæsarea, where, from the necessity of the case, a stricter watch was requisite (cf. Acts xxiii. 21), and none but those ascertained to be

his friends (*οἱ ἑταῖοι αὐτοῦ*) were permitted to see him. Among any such multitude of Jews as came to his lodgings on the other occasion, Acts xxviii. 23 ff., might easily be introduced some of the conspirators, against whom he was being guarded.

Besides, we may draw some inference from his *companions*, as mentioned in these Epistles. Tychicus, Onesimus, Aristarchus, Marcus, Jesus Justus, Epaphras, Lucas, Demas, were all with him. Of these it is very possible that Lucas and Aristarchus may have been at Caesarea during his imprisonment, for we find them both accompanying him to Rome, Acts xxvii. 1, 2. But it certainly is not so probable that all these were with him at one time in Caesarea. The two, Lucas and Aristarchus, are confessedly common to both hypotheses. Then we may safely ask, In which of the two places is it more probable that six other of his companions were found gathered round him? In the great metropolis, where we already know, from 1 Cor. xvi., that so many of the brethren were sojourning,—or at Caesarea, which though the most important place in Palestine, would have no attraction to gather so many of his friends, except the prospect of sailing thence with him, which we know none of them did?

Perhaps this is a question which never can be definitely settled, so as absolutely to preclude the Caesarean hypothesis: but I own it appears to me that the whole weight of probability is on the Roman side. Those who firmly believe in the genuineness of this Epistle, will find another reason why it should be placed at Rome, at an interval of from three to five years after the Apostle's parting with the Ephesians in Acts xx., rather than at Caesarea, so close upon that event. In this latter case, the absence of all special notices would be far more surprising than it is at present.

7. We may then, I believe, safely assume that our Epistle was written FROM ROME,—and that probably during the period comprised in Acts xxviii. 30, before St. Paul's imprisonment assumed that harsher character, which seems to come before us in the Epistle to the Philippians (see Prolegg. to that Ep.).

8. This would bring the time of writing it within the limits A.D. 61–63: and we should not perhaps be far wrong in dating it A.D. 62.

SECTION V.

ITS LANGUAGE AND STYLE.

1. As might be expected from the account given of the object of our Epistle in § iii., the thoughts and language are elevated and sublime; and that to such a degree, that it takes, in this respect, a place of its

own among the writings of St. Paul: ὑψηλῶν σφόδρα γέμει τῶν νοημάτων καὶ ὑπερόγκων· ἃ γὰρ μηδ' αὐτὸς σχεῖδ' ἐφθέγγετο, ταῦτα ἐνταῦθα ἐηλοῖ, Chrys., who subjoins examples of this from ch. iii. 10; ii. 6; iii. 5. Theophylact says, ἐπεὶ οὖν ἐκισιδάμων τε ἦν οὕτως ἡ πόλις, καὶ οὕτω σοφοῖς ἐκείνῃ, πολλῇ σπουδῇ κέχρηται Παῦλος πρὸς τοὺς τοιοῦτους γράφων, καὶ τὰ βαθυτέρα ἐξ τῶν νοημάτων καὶ ὑψηλότερα αὐτοῖς ἐπίστευσεν, ἅτε κατηχημένου ἡῶ. So also Grotius, in his preface: "Paulus jam vetus in apostolico munere, et ob Evangelium Romæ vinctus, ostendit illis quanta sit vis Evangelii præ doctrinis omnibus: quomodo omnia Dei consilia ab omni ævo eo tetenderint, quam admiranda sit in eo Dei efficacia, rerum sublimitatem adæquans verbis sublimioribus quam ulla unquam habuit lingua humana." Witsius, in his Meletemata Leidensia (p. 192; cited by Dr. Eadie, Commentary on the Ephesians, Introd. p. xxxi.) thus characterizes it: "Ita vero universam religionis Christianæ summam divina hæc epistola exponit, ut exuberantem quandam non sermonis tantum evangelici παρρησίαν, sed et Spiritus Sancti vim et sensum, et charitatis Christianæ flammam quandam ex electo illo pectore emicantem, et lucis divinæ fulgorem quandam admirabilem inde clucentem, et fontem aquæ vivæ inde scaturientem, aut ebullientem potius, animadvertere liceat: idque tanta copia, ut superabundans illa cordis plenitudo, ipsa animi sensa intimosque conceptus, conceptus autem verba prolata, verba denique priora quæque subsequencia, premant, urgeant, obruant."

2. These characteristics contribute to make our Epistle *by far the most difficult of all the writings of St. Paul*. Elsewhere, as in the Epp. to the Romans, Galatians, and Colossians, the difficulties lie for the most part at or near the surface: a certain degree of study will master, not indeed the mysteries of redemption which are treated of, but the contextual coherence, and the course of the argument: or if not so, will at least serve to point out to every reader where the hard texts lie, and to bring out into relief each point with which he has to deal: whereas here the difficulties lie altogether beneath the surface; are not discernible by the cursory reader, who finds all very straightforward and simple. We may deduce an illustration from secular literature. Every moderately advanced schoolboy believes he can construe Sophocles; he does not see the difficulties which await him, when he becomes a mature scholar, in that style apparently so simple. So here also, but for a different reason. All on the surface is smooth, and flows on unquestioned by the untheological reader: but when we begin to enquire, why thought succeeds to thought, and one cumbrous parenthesis to another,—depths under depths disclose themselves, wonderful systems of parallel allusion, frequent and complicated underplots; every word, the more we search, approves itself as set in its exact logical place; we see every phrase contributing, by its own similar organization and articulation, to the carrying out of the organic whole. But this result is not won without much labour of thought,

—without repeated and minute laying together of portions and expressions,—without bestowing on single words and phrases, and their succession and arrangement, as much study as would suffice for whole sections of the more exoteric Epistles.

3. The student of the Epistle to the Ephesians must not expect to go over his ground rapidly; must not be disappointed, if the week's end find him still on the same paragraph, or even on the same verse, weighing and judging,—penetrating gradually, by the power of the mind of the Spirit, through one outer surface after another,—gathering in his hand one and another ramifying thread, till at last he grasps the main cord whence they all diverged, and where they all unite,—and stands rejoicing in his prize, deeper rooted in the faith, and with a firmer hold on the truth as it is in Christ.

4. And as the wonderful effect of the Spirit of inspiration on the mind of man is no where in Scripture more evident than in this Epistle, so, to discern those things of the Spirit, is the spiritual mind here more than any where required. We may shew this by reference to De Wette, one of the ablest of commentators. I have mentioned above, § II. 11, that he approaches this Epistle with an unfortunate and unworthy prejudgment of its spuriousness. He never thinks of applying to it that humble and laborious endeavour which rendered his commentary on the Romans among the most valuable in existence. It is not too much to say, that on this account he has missed almost every point in the Epistle: that his Handbuch, in this part of it, is hardly better than works of third-rate or fourth-rate men: and just for this reason—that he has never come to it with any view of learning from it, but with the averted eyes of a prejudiced man. Take, as a contrast, the two laborious volumes of Stier. Here, I would not deny, we have the opposite course carried into extreme: but with all Stier's faults of too minute classification,—of wearisome length in exegesis,—of unwillingness to lose, and attempts to combine, every divergent sense of the same passage,—we have the precious and most necessary endowment of spiritual discernment,—acquaintance with the analogy of the faith. And in consequence, the acquisition to the Church of Christ from his minute dissection of this Epistle has been most valuable; and sets future students, with regard to it, on higher spiritual ground than they ever occupied before.

5. It is not to be wondered at, where the subject is *sui generis*, and treated of in a method and style unusually sublime, that the ἀπαξ λεγόμενα should be in this Epistle more in number than common, as well as the ideas and images peculiar to it. The student will find both these pointed out and treated of in the references and the notes. I would again impress on him, as against De Wette and others, that all such phænomena, instead of telling against its genuineness, are in its favour, and that strongly. Any skilful forger would not perhaps make his

work a mere cento from existing undoubted expressions of St. Paul, but at all events would write on new matter in the Apostle's well known phraseology, avoiding all words and ideas which were in his writings entirely without example.

SECTION VI.

ITS RELATION TO THE EPISTLE TO THE COLOSSIANS.

1. I reserve the full discussion of this subject to the chapter on the Epistle to the Colossians. It would be premature, until the student is in full possession of the object and occasion of that Epistle, to institute our comparison between the two.

2. It may suffice at present to say what may be just enough, as regards the distinctive character of the Epistle to the Ephesians. And this may be done by remarking, that we have here, in the midst of words and images common to the two, an entire absence of all controversial allusion, and of all assertion as against maintainers of doctrinal error. The Christian state, and its realization in the Church, is the one subject, and is not disturbed by any looking to the deviations from that state on either hand, nor guarded, except from that fundamental and directly subversive error of impure and unholy practice.

CHAPTER III.

THE EPISTLE TO THE PHILIPPIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. It has been all but universally believed that this Epistle was written by St. Paul. Indeed, considering its peculiarly Pauline psychological character, the total absence from it of all assignable motive for falsification, the spontaneity and fervour of its effusions of feeling, he must be a bold man who would call its authorship in question¹.

¹ Meyer quotes from Rilliet, *Commentaire*, Genève, 1841: "Si parmi les écrits de Paul il est vu, qui plus d'autres porte l'empreinte de la spontanéité, et repousse toute apparence de falsification motivée par l'intérêt d'une secte, c'est sans contredit l'épître aux Philippiens."

2. Yet this has been done, partially by Schrader (der Apost. Paulus, vol. v.; see especially p. 233, line 14 from bottom and ff.), who supposed ch. iii. 1—iv. 9 interpolated, as well as shorter passages elsewhere, conceding however the Pauline authorship in the main: and entirely by Baur (Paulus Ap. Jesu Christi u.s.w., pp. 458—475), on his usual ground of later Gnostic ideas being found in the Epistle. To those who would see an instance of the very insanity of hypercriticism, I recommend the study of these pages of Baur. They are almost as good by way of burlesque, as the “Historic Doubts respecting Napoleon Buonaparte” of Abp. Whately. According to him, all *usual* expressions prove its spuriousness, as being taken from other Epistles: all *unusual* expressions prove the same, as being from another than St. Paul. Poverty of thought, and want of point, are charged against it in one page: in another, excess of point, and undue vigour of expression. Certainly the genuineness of the Epistle will never suffer in the great common-sense verdict of mankind, from Baur’s attack. There is hardly an argument used by him, that may not more naturally be reversed and turned against himself.

3. In external testimonies, our Epistle is rich.

(α) Polycarp, ad Philipp. iii., testifies to the fact of St. Paul having written to them,

... Παύλου ὅς καὶ ἀπὼν ὑμῶν ἔγραψεν ² ἐπιστολὰς, εἰς ἃς ἔαν ἐγκύπτῃτε, ἐνιγθῇσεσθε οἰκοδομεῖσθαι εἰς τὴν κοθεῖσαν ὑμῶν πίστιν.

(β) And ib. ii., he writes,

“Ego autem nihil tale sensi in vobis, vel audivi, in quibus laboravit beatus Paulus, qui estis (laudati) in principio epistolæ ejus. De vobis etenim gloriatur in omnibus ecclesiis quæ Deum solæ tunc cognoverant.” Cf. Phil. i. 5 ff.

(γ) Irenæus, iv. 18. 4:

“Quemadmodum et Paulus Philippensibus ait: Repletus sum acceptis ab Epaphrodito, quæ a vobis missa sunt, odorem suavitatis, hostiam acceptabilem, placentem Deo.”

(δ) Clement of Alexandria, Pædag. i. § 524, p. 129:

αὐτοῦ ὁμολογοῦντος τοῦ Παύλου περὶ αὐτοῦ οὐχ ὅτι ἦεν ἔλαβον ἢ ἦεν τετελείωμαι κ.τ.λ. Phil. iii. 12—14.

In Strom. iv. 12, p. 569, he quotes Phil. ii. 20: in id. 19, p. 572, Phil. i. 13: in id. 94, p. 604, Phil. i. 29, 30; ii. 1 ff. 17, 1. 7; and ii. 20 ff., &c. &c.

(ε) In the Epistle of the Churches of Lyons and Vienne, in Euseb.

² Not necessarily to be understood of more than one Epistle. See Coteler and Hefele in loc.

H. E. v. 2, the words *ὁς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ* are cited. Cf. Phil. ii. 6.

(ζ) Tertullian, de resurr. carnis, c. 23 :

“Ipse (Paulus, from the preceding sentence) cum Philippensibus scribit: siqua, inquit, concurrem in resurrectionem quæ est a mortuis, non quia jam accepi aut consummatus sum,” &c. &c. Phil. iii. 11 ff.

(η) The same author devotes the 20th chapter of his fifth book against Marcion to testimonies from this Epistle, and shews that Marcion acknowledged it. And de præscr. c. 36, among the places to which ‘authenticæ literæ’ of the Apostle’s ‘recitantur,’ he says, ‘habes Philippos.’

(θ) Cyprian, Testt. iii. 39 :

“Item Paulus ad Philippenses: Qui in figura Dei constitutus,” &c. ch. ii. 6—11.

4. It has been hinted above, that Schrader doubted the *integrity* of our Epistle. This has also been done in another form by Heinrichs, who fancied it made up of two letters,—one to the Church, containing chaps. i. ii., to *ἐν κυρίῳ* iii. 1, and iv. 21—23: the other to private friends, beginning at *τὰ αὐτὰ γράφειν*, iii. 1, and containing the rest with the above exception. Paulus also adopted a modification of this view. But it is hardly necessary to say, that it is altogether without foundation. The remarks below (§ iv.) on its style will serve to account for any seeming want of exact juncture between one part and another.

SECTION II.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The city of PHILIPPI has been described, and the *πρώτη τῆς Μακεδονίας πόλις κολωνία* discussed, in the notes on Acts xvi. 12 ff., to which the student is referred. I shall now notice only the foundation and condition of the Philippian Church.

2. The Gospel was first planted there by Paul, Silas, and Timotheus (Acts xvi. 12 ff.), in the second missionary journey of the Apostle, in A.D. 51. (See chron. table in Prolegg. to Acts.) There we read of only a few conversions, which however became a rich and prolific seed of future fruit. He must have visited it again on his journey from Ephesus into Macedonia, Acts xx. 1; and he is recorded to have done so (a third time), when, owing to a change of place to avoid the machinations of his enemies, the Jews at Corinth, he returned to Asia through Macedonia: see Acts xx. 6. But we have no particulars of either of these visits.

3. The cruel treatment of the Apostle at Philippi (Acts xvi. 1. c. 1 Thess. ii. 2) seems to have combined with the charm of his personal fervour of affection to knit up a bond of more than ordinary love between him and the Philippian Church. They, alone of all churches, sent subsidies to relieve his temporal necessities, on two several occasions, immediately after his departure from them (Phil. iv. 15, 16; 1 Thess. ii. 12): and they revived the same good office to him shortly before the writing of this Epistle (Phil. iv. 10. 18; 2 Cor. xi. 9).

4. This affectionate disposition may perhaps be partly accounted for by the fact of *Jews* being so few at Philippi. There was no synagogue there, only a *προσευχή* by the river side: and the opposition to the Apostle arose not from Jews, but from the masters of the dispossessed maiden, whose hope of gain was gone. Thus the element which resisted St. Paul in every Church, was wanting, or nearly so, in the Philippian. His fervent affection met there, and almost there only, with a worthy and entire return. And all who know what the love of a warm-hearted people to a devoted minister is, may imagine what it would be between such a flock and such a shepherd. (See below, on the style of the Epistle.)

5. But while this can hardly be doubted, it is equally certain that the Church at Philippi was in danger from Jewish influence: not indeed among themselves³, but operating on them from without (ch. iii. 2),—through that class of persons whom we already trace in the Epistle to the Galatians, and see ripened in the Pastoral Epistles, who insisted on the Mosaic law as matter of external observance, while in practice they gave themselves up to a life of lust and self-indulgence in depraved conscience.

6. The slight trace which is to be found in ch. iv. 2, 3, of the fact related Acts xvi. 13, that the Gospel at Philippi was first received by female converts, has been pointed out in the notes there.

7. The general state of the Church may be gathered from several hints in this Epistle and others. They were *poor*. In 2 Cor. viii. 1, 2, we read that *ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπέρισσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν*. They were *in trouble*, and probably from persecution: compare 2 Cor. viii. 2 with Phil. i. 28—30. They were *in danger of*, if not already in, *quarrel and dissension* (cf. ch. ii. 1—4: and i. 27; ii. 12. 14; iv. 2); on what account, we cannot say; it may be, as has been supposed by De W., that they were peculiarly given to spiritual pride and mutual religious rivalry and jealousy. This may have arisen out of their very progress and flourishing state as a Church engendering pride. Credner supposes (Davidson, p. 381), that it may have

³ This has been supposed, by Eichhorn, Storr, Platt, &c., but certainly without reason. De W. and Dr. Davidson refer (ii. 380) with praise to Schinz, *Die christliche Gemeinde zu Philippi, ein exegetischer Versuch*, 1833, which I have not seen.

been a spiritual form of the characteristic local infirmity which led them to claim the title *πρώτη πόλις* for their city; but this falls to the ground, if *πρώτη* be geographically explained: see note Acts xvi. 12.

8. The *object* of the Epistle seems to have been no marked and definite one, but rather the expression of the deepest Christian love, and the exhortation, generally, to a life in accordance with the Spirit of Christ. Epaphroditus had brought to the Apostle the contribution from his beloved Philippians; and on occasion of his return, he takes the opportunity of pouring out his heart to them in the fulness of the Spirit, refreshing himself and them alike by his expressions of affection, and thus led on by the inspiring Spirit of God to set forth truths, and dilate upon motives, which are alike precious for all ages, and for every Church on earth.

SECTION III.

AT WHAT PLACE AND TIME IT WAS WRITTEN.

1. It has been believed, universally in ancient times (Chrys., Euthal., Athanas., Thdrt., &c.) and almost without exception (see below) in modern, that our Epistle was written *from Rome*, during the imprisonment whose beginning is related in Acts xxviii. 30, 31.

2. There have been some faint attempts to fix it at Corinth (Acts xviii. 12, so Oeder, in Meyer), or at Cæsarea (so Paulus and Böttger, and Rilliet hesitatingly; see Meyer). Neither of these places will suit the indications furnished by the Epistle. The former view surely needs no refuting. And as regards the latter it may be remarked, that the strait between life and death, expressed in ch. i. 21—23, would not fit the Apostle's state in Cæsarea, where he had the appeal to Cæsar in his power, putting off at all events such a decision for some time. Besides which, the *Καίσαρος οἰκία*, spoken of ch. iv. 22, cannot well be the *πραιτώριον τοῦ Ἡρώδου* at Cæsarea of Acts xxiii. 35, and therefore it is by that clearer notice that the *πραιτώριον* of ch. i. 13 must be interpreted (see note there) not vice versâ. It was probably the barrack of the prætorian guards, attached to the palatium of Nero.

3. Assuming then that the Epistle was written from Rome, and during the imprisonment of Acts xxviii. ultt., it becomes an interesting question, to *which part of that imprisonment* it is to be assigned.

4. On comparing it with the three contemporaneous Epistles, to the Colossians, to the Ephesians, and to Philemon, we shall find a marked difference. In them we have (Eph. vi. 19, 20) freedom of preaching the Gospel implied: here (ch. i. 13—18) much more stress is laid upon his bondage, and it appears that others, not he himself, preached the Gospel, and made the fact of his imprisonment known. Again, from this same

passage it would seem that a considerable time had elapsed since his imprisonment: enough for "his bonds" to have had the general effects there mentioned. This may be inferred also from another fact: the Philippians had heard of his imprisonment,—had raised and sent their contribution to him by Epaphroditus,—had heard of Epaphroditus's sickness,—of the effect of which news on them he (Epaphroditus) had had time to hear, ch. ii. 26, and was now recovered, and on his way back to them. These occurrences would imply four casual journeys from Rome to Philippi. Again (ch. ii. 19. 28) he is expecting a speedy decision of his cause, which would hardly be while he was dwelling as in Acts xxviii. ultt.

5. And besides all this, there is a spirit of anxiety and sadness throughout this Epistle, which hardly agrees with the two years of the imprisonment in the Acts, nor with the character of those other Epistles. His sufferings are evidently not the chain and the soldier only. Epaphroditus's death would have brought on him λύπην ἐπὶ λύπην: there was then a λύπη before. He is now in an ἀγῶν—in one not, as usual, between the flesh and the spirit, not concerning the long-looked for trial of his case, but one of which the Philippians had heard (ch. i. 29, 30), and in which they shared by being persecuted too: some change in his circumstances, some intensification of his imprisonment, which had taken place before this time.

6. And if we examine history, we can hardly fail to discover what this was, and whence arising. In February, 61, St. Paul arrived in Rome (see Chron. Table in Prolegg. to Acts, Vol. II.). In 62⁴, Burrus (the prætorian prefect to whose care Paul had been committed, Acts xxviii. 16) died, and a very different spirit came over Nero's government: who in the same year divorced Octavia, married Poppæa⁵, a Jewish proselytess⁶, and exalted Tigellinus, the principal promoter of that marriage, to the joint prætorian prefecture. From that time, Nero began 'ad deteriores inclinare': Seneca lost his power: 'validior in dies Tigellinus'⁸: a state of things which would manifestly deteriorate the condition of the Apostle, and have the effect of hastening on his trial. It will not be unreasonable to suppose that, some little time after the death of Burrus (Feb., 63, would complete the *κατεία ὄλη* of Acts xxviii. 30), he was removed from his own house into the *πραιτώριον*, or barrack of the prætorian guards attached to the palace, and put into stricter custody, with threatening of immediate peril of his life. Here it would be very natural that some of those among the prætorians who had had the custody of him before, should become agents in giving the

⁴ Tacit. Annal. xiv. 51. See Clinton's *Fasti Romani*, i. p. 44.

⁵ Tacit. Annal. xiv. 60.

⁶ Jos. Antt. xx. 8. 11.

⁷ Tacit. Annal. xiv. 52.

⁸ Tacit. Annal. xiv. 67.

publicity to "his bonds," which he mentions ch. i. 13. And such a hypothesis suits eminently well all the circumstances of our Epistle.

7. According to this, we must date it shortly after Feb., 63: when now the change was fresh, and the danger imminent. Say for its date then, the summer of 63.

SECTION IV.

LANGUAGE AND STYLE.

1. The language of this Epistle is thoroughly Pauline. Baur has indeed selected some phrases which he conceives to savour of the vocabulary of the later Gnosticism, but entirely without ground. All those which he brings forward, οὐχ ἀρπαγμὸν ἡγήσατο,—ἐαυτὸν ἐκέκρωσεν,—μορφῇ θεοῦ,—σχῆμα,—καταχθόνιοι,—may easily be accounted for without any such hypothesis: and, as has been already observed in Prolegg. to Ephesians, peculiar expressions may just as well be held to have descended from our Epistle to the Gnostics, as vice versâ.

2. The mention of ἐπίσκοποι καὶ διάκονοι in i. 1, has surprised some. I have explained in the note there, that it belongs probably to the late date of our Epistle. But it need surprise no one, however that may be: for the terms are found in an official sense, though not in formal conjunction, in speeches made, and Epistles written long before this: e. g. in Acts xx. 28. Rom. xvi. 1.

3. In style, this Epistle, like all those where St. Paul writes with fervour, is discontinuous and abrupt, passing rapidly from one theme to another¹; full of earnest exhortations², affectionate warnings³, deep and wonderful settings-forth of his individual spiritual condition and feelings⁴, of the state of Christians⁵ and of the sinful world⁶,—of the loving counsels of our Father respecting us⁷, and the self-sacrifice and triumph of our Redeemer⁸.

4. No Epistle is so warm in its expressions of affection⁹. Again and again we have ἀγαπητοί and ἀδελφοί recurring; and in one place, ch. iv. 1, he seems as if he hardly could find words to pour out the fulness of his love—ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός

¹ e. g., ch. ii. 18, 19,—24, 25.—30, iii. 1,—2, 3, 4,—14, 15, &c.

² See ch. i. 27, iii. 16, iv. 1 ff., 4, 5, 8, 9.

³ See ch. ii. 3, 4, 14 ff., iii. 2, 17—19.

⁴ See ch. i. 21—26, ii. 17, iii. 4—14, iv. 12, 13.

⁵ See ch. ii. 15, 16, iii. 3, 20, 21.

⁶ See ch. iii. 18, 19.

⁷ See ch. i. 6, ii. 13, iv. 7, 19.

⁸ See ch. ii. 4—11.

⁹ See ch. i. 7, 8, ii. 1, 2, iv. 1.

μου, οὕτως στήκετε ἐν κυ ἰσχύ, ἀγαπητοί. We see how such a heart, penetrated to its depths by the Spirit of God, could love. We can see how that feeble frame, crushed to the very verge of death itself, shaken with fightings and fears, burning at every man's offence, and weak with every man's infirmity, had yet its sweet refreshments and calm resting-places of affection. We can form some estimate,—if the bliss of reposing on human spirits who loved him was so great,—how deep must have been his tranquillity, how ample and how clear his fresh springs of life and joy, in HIM, of whom he could write, *ζῶ ἐν ἀνέτι ἐγὼ, ζῆ ἐν ἐμοὶ χριστός*: and of whose abiding power within him he felt, as he tells his Philippians, *πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με χριστῷ*.

CHAPTER IV.

THE EPISTLE TO THE COLOSSIANS.

SECTION I.

AUTHORSHIP.

1. That this Epistle is a genuine work of St. Paul, was never doubted in ancient times: nor did any modern critic question the fact, until Schrader¹, in his commentary, pronounced some passages suspicious, and led the way in which Baur² and Meyerhoff³ followed. In his later work, Baur entirely rejects it⁴. The grounds on which these writers rest, are partly the same as those already met in the Prolegomena to the Ephesians. The Epistle is charged with containing phrases and ideas derived from the later heretical philosophies,—an assertion, the untenableness of which I have there shewn as regards that Epistle, and almost the same words would suffice for this. Even De Wette disclaims and refutes their views, maintaining its genuineness: though as Dr. Davidson remarks, “it is strange that, in replying to them so well, he was not led to question his own rejection of the authenticity of the Ephesian Epistle.”

2. The arguments drawn from considerations peculiar to this Epistle, its diction and style, will be found answered under § iv.

3. Among many external testimonies to its genuineness and authenticity are the following:

¹ Der Apost. Paulus, v. 175 ff.

² Die sogenannt. Pastoralbr. p. 79: Ursprung der Episcop. p. 35.

³ Der br. an die Col., &c. Berlin, 1838.

⁴ Paulus, Apost. Jesu Christi, pp. 417—57.

(α) Justin Martyr, contr. Tryph. p. 311 b, calls our Lord *πρωτότοκος πάσης κτίσεως* (Col. i. 15), and similarly p. 310 b, 326 d.

(β) Theophilus of Antioch, ad Autolycum, ii. p. 100, ed. Colon. 1686 (Davidson), has: *τοῦτον τὸν λόγον ἐγέννησε προφορικὸν, πρωτότοκον πάσης κτίσεως.*

These may perhaps hardly be conceded as direct quotations. But the following are beyond doubt:

(γ) Irenæus, iii. 14. 1:

“Iterum in ea epistola quæ est ad Colossenses, ait: ‘Salutat vos Lucas medicus dilectus.’”

(δ) Clement of Alexandria, Strom. i. p. 325 (Pott.):

κάν τῇ πρὸς Κολοσσαεῖς ἐπιστολῇ, “ρουθετοῦντες,” γράφει, “πάντα ἄνθρωπον καὶ διδάσκοντες, κ.τ.λ.” (ch. i. 28.)

In Strom. iv. p. 588 end, he cites ch. iii. vv. 12 and 14:—in Strom. v. p. 683,—ch. i. 9—11. 28, ch. ii. 2 ff., ch. iv. 2, 3 ff. In id. vi. p. 771, he says that Παῦλος ἐν ταῖς ἐπιστολαῖς calls τὴν Ἑλληνικὴν φιλοσοφίαν ‘στοιχεῖα τοῦ κόσμου’ (Col. ii. 8).

(ε) Tertullian, de præscr. hæret. c. 7:

“A quibus nos Apostolus refrænans nominatim philosophiam testatur caveri oportere, scribens ad Colossenses: videte, ne quis sit circumveniens vos &c. (ch. ii. 8).”

And de Resurr. carnis, c. 23:

“Docet quidem Apostolus Colossensibus scribens . . .” and then he cites ch. ii. 12 ff., and 20,—iii. 1, and 3.

(ζ) Origen, contr. Cels. v. 8:

παρὰ δὲ τῷ Παύλῳ, . . . τοιαῦτ’ ἐν τῇ πρὸς Κολοσσαεῖς λέλεται: μηδεὶς ὑμᾶς καταβραβεύετω θέλων κ.τ.λ. (ch. ii. 18, 19).

4. I am not aware that the integrity of the Epistle has ever been called in question. Even those who are so fond of splitting and por-
tioning out other Epistles, do not seem to have tried to subject this to that process.

SECTION II.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. COLOSSÆ (or according to our best MSS, *Colassæ*, see var. readd.), formerly a large city of Phrygia (ἀπίκητο [Xerxes] ἐς Κολοσσάς, πόλιν μεγάλην Φρυγίας, Herod. vii. 30: ἐξελαύνει [Cyrus] διὰ Φρυγίας . . . εἰς Κολοσσάς, πόλιν οἰκουμένην, ἐνδαίμονα καὶ μεγάλην, Xen. Anab. i. 2. 6) on the river Lycus, a branch of the Mæander (ἐν τῇ Λύκος ποταμὸς ἐς χάσμα γῆς ἐςβαλὼν ἀφανίζεται⁵, ἔπειτα διὰ σταδίων ὥς μάλιστά κη

⁵ See this chasm accounted for in later ages by a *Christian legend*, Conyb. and Hows. vol. ii. p. 400, note.

πέντε ἀναφαίνομενος, ἐκδύοι καὶ αὐτός ἐς τὸν Μαίαινον. Herod. *ibid.*). In Strabo's time it had lost much of its importance, for he describes Apamea and Laodiceæ as the principal cities in Phrygia, and then says, *περίκειται δὲ ταύταις καὶ πόλιστατα*, among which he numbers Colossæ. For a minute and interesting description of the remains and neighbourhood, see Smith's Dict. of Ancient Geography, *sub voce*. From what is there said it would appear, that Chonæ (*Khonos*), which has, since the assertion of Nicetas the Byzantine historian who was born there⁶, been taken for Colossæ, is in reality about three miles S. from the ruins of the city.

2. The church at Colossæ consisted principally of Gentiles, ch. ii. 13. To whom it owed its origin, is uncertain. From our interpretation of ch. ii. 1 (see note there) which we have held to be logically and contextually necessary, the Colossians are included among those who had not seen St. Paul in the flesh. In ch. i. 7, Epaphras is described as *πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ χριστοῦ*, and as *ὁ καὶ ἐηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι*: and in speaking of their first hearing and accurate knowledge of the grace of God in truth, the Apostle adds *καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνζούλου ἡμῶν*. As this is not⁷ *καθὼς καὶ ἐμάθετε*, we may safely conclude that the *ἐμάθετε* refers to that first hearing, and by consequence that Epaphras was the founder of the Colossian Church. The time of this founding must have been subsequent to Acts xviii. 23, where St. Paul went *καθεζῆς* through Galatia and Phrygia, *ἐπιστηριζὼν πάντα τοὺς μαθητάς*: in which journey he could not have omitted the Colossians, had there been a Church there.

3. In opposition to the above conclusion, there has been a strong current of opinion that the Church at Colossæ *was founded by St. Paul*. Theodoret seems to be the first who took this view (Introd. to his Commentary). His argument is founded mainly on what I believe to be a misapprehension of ch. ii. 1⁸, and also on a partial quotation of

⁶ So also Theophylact on ch. i. 2, *πόλις Φρυγίας αἱ Κολοσσαί, αἱ νῦν λεγόμεναι Χῶναι*.

⁷ The rec. has the *καί*: see var. readd. Its insertion would certainly *primâ facie* change the whole face of the passage as regards Epaphras, and make him into an accessory teacher, after the *ἢ ἡμέρα ἡκούσατε*. Still, such a conclusion would not be *necessary*. It might merely carry on the former *καθὼς καί*, or it might introduce a particular additional to *ἐπέγνωτε*, specifying the accordance of that knowledge with Epaphras's teaching.

⁸ His words are: *ἔδει δὲ συνιδεῖν τῶν ῥητῶν τὴν διάνοιαν. βούλεται γὰρ εἰπεῖν, ὅτι οὐ μόνον ὑμῶν ἀλλὰ καὶ τῶν μὴ τεθειμένων με πολλὴν ἔχω φροντιδα. εἰ γὰρ τῶν μὴ ἑωρακῶτων αὐτὸν μόνον τὴν μέριμναν περιέφερε, τῶν ἀπολαυσάτων αὐτοῦ τῆς θέας καὶ τῆς διδασκαλίας οὐδεμίαν ἔχει φροντιδα*. Leaving the latter argument to go for what it is worth, it will be at once seen that the *οὐ μόνον* view falls into the logical difficulty mentioned in the note in loc., and fails to account for the *αὐτῶν*.

Acts xviii. 50, from which he infers that the Apostle must have visited Colossæ in that journey, adducing the words *ἐῤῥῆλθε τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν*, but without the additional clause, *ἐπιστηρίζων πάντας τοὺς μαθητάς*.

4. The same position was taken up and very elaborately defended by Lardner, ch. xiv. vol. ii. p. 472. His arguments are chiefly these:

1) The improbability that the Apostle should have been twice in Phrygia and not have visited its principal cities.

2) The Apostle's assurance of the fruitful state of the Colossian Church, ch. i. 6. 23; ii. 6, 7.

3) The kind of mention which is made of Epaphras, shewing him not to have been their first instructor: laying stress on the *καθὼς καὶ* in ch. i. 7, and imagining that the recommendations of him at i. 7, 8, iv. 12, 13, were sent to prevent his being in ill odour with them for having brought a report of their state to St. Paul,—and to be inconsistent with the idea of his having founded their Church.

4) He contends that the Apostle does in effect say that he had himself dispensed the Gospel to them, ch. i. 21—25.

5) He dwells on the difference (as noted by Chrysostom in his Pref. to Romans, but not with this view) between St. Paul's way of addressing the Romans and Colossians on the same subject, Rom. xiv. 1, 2, Col. ii. 20—23; and infers that as the Romans were not his own converts, the Colossians must have been.

6) From ch. ii. 6, 7, and similar passages as presupposing his own foundership of their Church.

7) "If Epaphras was sent to Rome by the Colossians to enquire after Paul's welfare, as may be concluded from ch. iv. 7, 8, that token of respect for the Apostle is a good argument of personal acquaintance. And it is allowed, that he had brought St. Paul a particular account of the state of affairs in this Church. Which is another argument that they were his converts."

8) Ch. i. 8, "who declared unto us your love in the Spirit," is "another good proof of personal acquaintance."

9) Ch. iii. 16, as shewing that the Colossians were endowed with spiritual gifts, which they could have received only from an Apostle.

10) From ch. ii. 1, 2, interpreting it as Theodoret above.

11) From the *ἄπειμι* of ch. ii. 5, as implying previous presence.

12) From ch. iv. 7—9, as "full proof that Paul was acquainted with them, and they with him."

13) From the salutations in ch. iv. 10, 11, 14, and the appearance of Timotheus in the address of the Epistle, as implying that the Colossians were acquainted with St. Paul's fellow labourers, and consequently with himself.

14) From the counter salutations in ch. iv. 15.

15) From ch. iv. 3, 4, and 18, as “demands which may be made of strangers, but are most properly made of friends and acquaintance.”

16) From the Apostle’s intimacy with Philemon, an inhabitant of Colossæ, and his family; and the fact of his having converted him. “Again, ver. 22, St. Paul desires Philemon to prepare him a lodging. Whence I conclude that Paul had been at Colossæ before.”

5. To all the above arguments it may be at once replied, that based as they are upon mere verisimilitude, they must give way before the fact of the Apostle never having once directly alluded to his being their father in the faith, as he does so pointedly in 1 Cor. iii. 6. 10; in Gal. i. 6; Phil. ii. 16; iii. 17; iv. 9: 1 Thess. i. 5; ii. 1, &c. Only in the Epistles to the Romans and Ephesians, besides here, do we find such notice wanting: in that to the Romans, from the fact being otherwise: in that to the Ephesians, it may be from the general nature of the Epistle, but it may also be because he was not entirely or exclusively their founder: see Acts xviii. 19—28.

6. Nor would such arguments from verisimilitude stand against the logical requirements of ch. ii. 1. In fact, all the inferences on which they are founded will, as may be seen, full as well bear turning the other way, and ranging naturally and consistently enough under the other hypothesis. The student will find them all treated in detail in Dr. Davidson’s Introduction, vol. ii. pp. 402—406.

7. It may be interesting to enquire, if the Church at Colossæ owed its origin not to St. Paul, but to Epaphras, why it was so, and at what period we may conceive it to have been founded. Both these questions, I conceive, will be answered by examining that which is related in Acts xix., of the Apostle’s long sojourn at Ephesus. During that time, we are told, ver. 10,—*τοῦτο δὲ ἐγένετο ἐπὶ ἐτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας*:—and this is confirmed by Demetrius, in his complaint ver. 26,—*θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον*. So that we may well conceive, that during this time Epaphras, a native of Colossæ, and Philemon and his family, also natives of Colossæ, and others, may have fallen in with the Apostle at Ephesus, and become the seeds of the Colossian Church. Thus they would be dependent on and attached to the Apostle, many of them personally acquainted with him and with his colleagues in the ministry. This may also have been the case with them at Laodicæa and them at Hierapolis, and thus Pauline Churches sprung up here and there in Asia, while the Apostle confined himself to his central post at Ephesus, where, owing to the concourse to the temple, and the communication with Europe, he found so much and worthy occupation.

8. I believe that this hypothesis will account for the otherwise strange

phænomena of our Epistle, on which Lardner and others have laid stress, as implying that St. Paul had been among them: for their personal regard for him, and his expressions of love to them: for his using, respecting Epaphras, language hardly seeming to fit the proximate founder of their Church:—for the salutations and counter salutations.

9. The enquiry into the occasion and object of this Epistle will be very nearly connected with that respecting the state of the Colossian Church, as disclosed in it.

10. It will be evident to the most cursory reader, that there had sprung up in that Church a system of erroneous teaching, whose tendency it was to disturb the spiritual freedom and peace of the Colossians by ascetic regulations: to divide their worship by inculcating reverence to angels, and thus to detract from the supreme honour of Christ.

11. We are not left to infer respecting the class of religionists to which these teachers belonged: for the mention of *ρουμηρία* and *σάββατα* in ii. 16, at once characterizes them as Judaizers, and leads us to the then prevalent forms of Jewish philosophy, to trace them. Not that these teachers were *merely Jews*; they were Christians: but their fault was, the attempt to mix with the free and spiritual Gospel of Christ the theosophy and angelology of the Jews of their time, in which they had probably been brought up. Of such theosophy and angelology we find ample traces in the writings of Philo, and in the notices of the Jewish sect of the Essenes given us by Josephus⁹.

12. It does not seem necessary to mark out very strictly the position of these persons as included within the limits of this or that sect known among the Jews: they were infected with the ascetic and theosophic notions of the Jews of their day, who were abundant in Phrygia¹⁰: and they were attempting to mix up these notions with the external holding of Christianity.

13. There must have been also mingled in with this erroneous Judaistic teaching, a portion of the superstitious tendencies of the Phrygian character, and, as belonging to the Jewish philosophy, much of that incipient Gnosticism which afterwards ripened out into so many strange forms of heresy.

14. It may be noticed that the Apostle does not any where in this Epistle charge the false teachers with immorality of life, as he does the very similar ones in the Pastoral Epistles most frequently. The infer-

⁹ Cf. B. J. II. viii. 2—13, where, beginning *τρία γὰρ παρὰ Ἰουδαίοις εἶδη φιλοσοφεῖται*, he gives a full account of the Essenes. Among other things he relates that they took oaths *συντηρήσειν τὰ τε τῆς αἰρέσεως αὐτῶν βιβλία, καὶ τὰ τῶν ἀγγέλων ὀνόματα*.

¹⁰ See Jos. Antt. xii. 3. 4, where Alexander the Great is related to have sent, in consequence of the disaffection of Lydia and Phrygia, two thousand Mesopotamian and Babylonian Jews to garrison the towns.

ence from this is plain. The false teaching was yet in its bud. Later down, the bitter fruit begun to be borne; and the mischief required severer treatment. Here, the false teacher is *εἰκὴ φουσιούμενος ὑπὸ τοῦ ροῦς τῆς σαρκὸς αὐτοῦ*: in 1 Tim. iv. 2, he is *κεκατηγιασμένος τὴν ἰδίαν συνείδησιν*: in v. 5, *διεφθαρμένος τὸν νοῦν, ἀπειστημένος τῆς ἀληθείας, νομίζων πορισμὸν εἶναι τὴν εὐτέλειαν*. Between these two phases of heresy, a considerable time must have elapsed, and a considerable development of practical tendencies must have taken place.

15. Those who would see this subject pursued further, may consult Meyer and De Wette's *Einleitungen*: Davidson's *Introduction*, vol. ii. pp. 407—424, where the various theories respecting the Colossian false teachers are mentioned and discussed: and Professor Eadie's *Literature of the Epistle*, in the *Introduction* to his *Commentary*.

16. The occasion then of our Epistle being the existence and influence of these false teachers in the Colossian Church, the object of the Apostle was, to set before them their real standing in Christ: the majesty of His Person, and the completeness of His Redemption: and to exhort them to conformity with their risen Lord: following this out into all the subordinate duties and occasions of common life.

SECTION III.

TIME AND PLACE OF WRITING.

1. I have already shewn in the Prolegg. to the Ephesians, that that Epistle, together with this, and that to Philemon, were written and sent at the same time: and have endeavoured to establish, as against those who would date the three from the imprisonment at Cæsarea, that it is much more natural to follow the common view, and refer them to that imprisonment at Rome, which is related in Acts xxviii. ultt.

2. We found reason there to fix the date of the three Epistles in A.D. 61 or 62, during that freer portion of the imprisonment which preceded the death of Burrus: such freedom being implied in the notices found both in Eph. vi. 19, 20, and Col. iv. 3, 4, and in the whole tone and spirit of the three Epistles as distinguished from that to the Philippians.

SECTION IV.

LANGUAGE AND STYLE: CONNEXION WITH THE EPISTLE TO THE EPHESIANS.

1. In both language and style, the Epistle to the Colossians is peculiar. But the peculiarities are not greater than might well arise from

the fact, that the subject on which the Apostle was mainly writing was one requiring new thoughts and words. Had not the Epistle to the Romans ever been written, that to the Galatians would have presented as peculiar words and phrases as this Epistle now does.

2. It may be well to subjoin a list of the *ἅπαξ λεγόμενα* in our Epistle :

ἀρέσκεια, ch. i. 10.

δυναμώ, ib. 11.

ὁρατός, ib. 16.

πρωτεύω, ib. 18.

εἰρηνοποιέω, ib. 20.

μετακινέω, ib. 23.

ἀνταναπληρώω, ib. 24.

πιθανολογία, ib. ii. 4.

στερέωμα, ib. 5.

συλαγωγέω, ib. 8.

φιλοσοφία, ib. 8.

θεότης, ib. 9.

σωματικῶς, ib. 9.

ἀπέκδυνσις, ib. 11.

χειρόγραφον, ib. 14.

προσηλός, ib. 14.

ἀπεκδύω, ch. ii. 15 ; ch. iii. 9.

δειγματίζω, ib. 15.

νουμηνία, ib. 16.

καταβραβεύω, ib. 18.

ἐμβατεύω, ib. 18.

ἀπόχρησις, ib. 22.

λόγον ἔχειν, ib. 23.

ἐθελοθρήσκεια, ib. 23.

πλησμονή, ib. 23.

αἰσχρολογία, ib. iii. 8.

μομφή, ib. 13.

βραβεύω, ib. 15.

ἀθυμέω, ib. 21.

ἀνταπόδοσις, ib. 24.

ἀνεψιός, ch. iv. 10.

παρηγορία, ib. 11.

3. A very slight analysis of the above will shew us to what they are chiefly owing. In ch. i. we have *six* : in ch. ii., *eighteen* : in ch. iii., *five* : in ch. iv., *two*. It is evident then that the nature of the subject in ch. ii. has introduced the greater number. At the same time, it cannot be denied that St. Paul does here express some things differently from his usual practice : for instance, ἀρέσκεια, δυναμώ, πρωτεύω, εἰρηνοποιέω, μετακινέω, πιθανολογία, ἐμβατεύω, μομφή, βραβεύω, all are peculiarities owing not to the necessities of the subject, but to *style* : to the peculiar frame and feeling with which the writer was expressing himself, which led to his using these usual expressions rather than other and more customary ones. And we may fairly say, that there is visible throughout the controversial part of our Epistle, a loftiness and artificial elaboration of style, which would induce precisely the use of such expressions. It is not uncommon with St. Paul, when strongly moved or sharply designating opponents, or rising into majestic subjects and thoughts, to rise also into unusual, or long and compounded words : see for examples, Rom. i. 24—32 ; viii. 35—39 ; ix. 1—5 ; xi. 33—36 ; xvi. 25—27, &c., and many instances in the pastoral Epistles. It is this *σεμνότης* of controversial tone, even more than the necessity of the subject handled, which causes our Epistle so much to abound with peculiar words and phrases.

4. And this will be seen even more strongly, when we turn to the

Epistle to the Ephesians, sent at the same time with the present letter. In writing both, the Apostle's mind was in the same general frame—full of the glories of the Person of Christ, and the consequent glorious privileges of His Church, which is built on Him, and vitally knit to Him. This mighty subject, as he looked with indignation on the beggarly system of meats and drinks and hallowed days and angelic mediations to which his Colossians were being drawn down, rose before him in all its length and breadth and height; but as writing to *them*, he was confined to one portion of it, and to setting forth that one portion pointedly and controversially. He could not, consistently with the effect which he would produce on them, dive into the depths of the divine counsels in Christ with regard to them. At every turn, we may well conceive, he would fain have gone out into those wonderful prayers and revelations which would have been so abundant if he had had free scope: but at every turn, *οὐκ ἔῴσεν αὐτὸν τὸ πνεῦμα Ἰησοῦ*: the Spirit bound him to a lower region, and would not let him lose sight of the *βάσιπτε μὴ τα*, which forms the ground-tone of this Colossian Epistle. Only in the setting forth of the majesty of Christ's Person, so essential to his present aim, does he know no limits to the sublimity of his flight. When he approaches those who are Christ's, the urgency of their conservation, and the duty of marking the contrast to their deceivers, cramps and confines him for the time.

5. But the Spirit which thus bound him to his special work while writing to the Colossians, would not let His divine promptings be in vain. While he is labouring with the great subject, and unable to the Colossians to express all he would, his thoughts are turned to another Church, lying also in the line which Tychicus and Onesimus would take: a Church which he had himself built up stone by stone; to which his affection went largely forth: where if the same baneful influences were making themselves felt, it was but slightly, or not so as to call for special and exclusive treatment. He might pour forth to his Ephesians all the fulness of the Spirit's revelations and promptings, on the great subject of the Spouse and Body of Christ. To them, without being bound to narrow his energies evermore into one line of controversial direction, he might lay forth, as he should be empowered, their foundation in the counsel of the Father, their course in the satisfaction of the Son, their perfection in the work of the Spirit.

6. And thus,—as a mere human writer, toiling earnestly and conscientiously towards his point, pares rigidly off the thoughts and words, however deep and beautiful, which spring out of and group around his subject,—putting them by and storing them up for more leisure another day: and then on reviewing them, and again awakening the spirit which prompted them, playfully unfolds their germs, and amplifies their suggestions largely, till a work grows beneath his hands more stately and

more beautiful than ever that other was, and carrying deeper conviction than it ever wrought:—so, in the higher realms of the fulness of Inspiration, may we conceive it to have been with our Apostle. His Epistle to the Colossians is his caution, his argument, his protest: is, so to speak, his working-day toil, his direct pastoral labour; and the other is the flower and bloom of his moments, during those same days of devotion and rest, when *he* wrought not so much in the Spirit, as the Spirit wrought in *him*. So that while we have in the Colossians, system defined, language elaborated, antithesis, and logical power, on the surface—we have in the Ephesians the free outflowing of the earnest spirit, —to the mere surface-reader, without system, but to him that delves down into it, in system far deeper, and more recondite, and more exquisite: the greatest and most heavenly work of one, whose very imagination was peopled with the things in the heavens, and even his fancy rapt into the visions of God.

7. Thus both Epistles sprung out of one Inspiration, one frame of mind: that to the Colossians first, as the task to be done, the protest delivered, the caution given: that to the Ephesians, begotten by the other, but surpassing it: carried on perhaps in some parts simultaneously, or immediately consequent. So that we have in both, many of the same thoughts uttered in the same words¹¹: many terms and phrases peculiar to the two Epistles; many instances of the same term or phrase, still sounding in the writer's ear, but used in the two in a different connexion. All these are taken by the impugnors of the Ephesian Epistle as tokens of its spuriousness: I should rather regard them as psychological phenomena strictly and beautifully corresponding to the circumstances under which we have reason to believe the two Epistles to have been written: and as fresh elucidations of the mental and spiritual character of the great Apostle.

¹¹ Tables of these have been given by the commentators. I will not repeat them here, simply because to complete such a comparison would require far more room and labour than I could at present give to it, and I should not wish to do it as imperfectly as those mere formal tables have done it. The student may refer to Davidson, vol. ii. p. 391.

CHAPTER V.

THE FIRST EPISTLE TO THE THESSALONIANS.

SECTION I.

ITS AUTHORSHIP.

1. This Epistle has been all but universally recognized as the undoubted work of St. Paul. It is true (*see below*) that no reliable citations from it appear in the Apostolic Fathers: but the external evidence from early times is still far too weighty to be set aside.

2. Its authorship has in modern times been called in question (1) by Schrader, and (2) by Baur, on internal grounds. Their objections, which are entirely of a subjective and most arbitrary kind, are reviewed and answered by De Wette, Meyer, and Dr. Davidson (*Introd. to N. T.* vol. ii. pp. 454 ff.)¹: and have never found any acceptance, even in Germany.

3. The external testimonies of antiquity are the following:

Irenæus *adv. Hær.* v. 6. 1: "Et propter hoc apostolus seipsum exponens, explanavit perfectum et spirituales salutis hominens, in prima epistola ad Thessalonicenses dicens sic: Deus autem pacis sanctificet vos perfectos," &c. (1 Thess. v. 23.)

¹ I must, in referring to Dr. Davidson, not be supposed to concur in his view of the Apostle's expectation in the words *ἡμεῖς αἱ ζωῆτες αἱ περιεπόμεναι* (1 Thess. iv. 15. 17). See my note there.

There is a very good statement of Baur's adverse arguments, and refutation of them, in Jowett's work on the Thessalonians, Galatians, and Romans, "Genuineness of the first Epistle," vol. i. 15—26. In referring to it, I must enter my protest against the views of Professor Jowett on points which lie at the very root of the Christian life: views as unwarranted by any data furnished in the Scriptures of which he treats, as his reckless and crude statement of them is pregnant with mischief to minds unaccustomed to biblical research. Among the various phenomena of our awakened state of apprehension of the characteristics and the difficulties of the New Testament, there is none more suggestive of saddened thought and dark foreboding, than the appearance of such a book as Professor Jowett's. Our most serious fears for the Christian future of England, point, it seems to me, just in this direction: to persons who allow fine æsthetical and psychological appreciation, and the results of minute examination of spiritual feeling and mental progress in the Epistles, to keep out of view that other line of testimony to the fixity and consistency of great doctrines, which is equally discoverable in them. I have endeavoured below, in speaking of the matter and style of our Epistle, to meet some of Professor Jowett's assertions and inferences of this kind.

Clem. Alex. *Pædag.* i. p. 88: τοῦτό τοι σαφέστατα ὁ μακάριος Παῦλος ὑπεσημήνατο, εἰπών· δυνάμενοι ἐν βάρει εἶναι κ.τ.λ. τοῦ ἐαυτῆς τέκνα (1 Thess. ii. 7).

Tertullian de resurr. carnis, § 24: "Et ideo majestas Spiritus sancti perspicax ejusmodi sensuum et in ipsa ad Thessalonicenses epistola suggerit: De temporibus autem quasi fur nocte, ita adveniet." (1 Thess. v. 1 f.)

SECTION II.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. THESSALONICA was a city of Macedonia, and in Roman times, capital of the second district of the province of Macedonia (Liv. xlv. 29 f.), and the seat of a Roman prætor (Cic. Planc. 41). It lay on the Sinus Thermaicus, and is represented to have been built on the site of the ancient Therme (Θέρμη ἢ ἐν τῷ Θερμαίῳ κόλπῳ οἰκημένη, ἀπ' ἧς καὶ ὁ κόλπος οὗτος τὴν ἐπωνυμίην ἔχει, Herod. vii. 121), or peopled from this city (Pliny seems to distinguish the two: 'medioque flexu littoris Thessalonica, liberæ conditionis. Ad hanc, a Dyrrhachio cxv mil. pas., Therme.' iv. 10) by Cassander, son of Antipater, and named after his wife Thessalonice, sister of Alexander the Great (so called from a victory obtained by his father Philip on the day when he heard of her birth)². Under the Romans it became rich and populous (ἡ ἑὺν μάλιστα τῶν ἄλλων εὐανέρεϊ, Strab. vii. 7): see also Lucian, *asin.* c. 46, and Appian, *beil. civ.* iv. 118) was an 'urbs libera' (see Pliny, above), and in later writers bore the name of "metropolis." "Before the founding of Constantinople it was virtually the capital of Greece and Illyricum, as well as of Macedonia: and shared the trade of the Ægæan with Ephesus and Corinth" (C. and H. i. 346). Its importance continued through the middle ages, and it is now the second city in European Turkey, with 70,000 inhabitants, under the slightly corrupted name of Saloniki. For further notices of its history and condition at various times, see C. and H. i. pp. 344—9: Winer, *RWB.* sub voce (from which mainly the above notice is taken): Dr. Holland's *Travels*: Lewin, vol. i. p. 252.

2. The church at Thessalonica was founded by St. Paul, in company with Silas and Timotheus³, as we learn in Acts xvii. 1—9. Very little

² So Strabo, vii. excerpt. 10: μετὰ τὸν Ἀξίον ποταμὸν, ἡ Θεσσαλονικὴ ἐστὶν πόλις, ἡ πρότερον Θέρμη ἐκαλεῖτο· κτίσμα δ' ἐστὶν Κασσάνδρον· ὃς ἐπὶ τῷ ὀνόματι τῆς ἑαυτοῦ γυναικὸς, παιδὸς δὲ Φιλίππου τοῦ Ἀρύντου, ὠνόμασεν· μετόπισιν δὲ τὰ περίξ πολίχνηα εἰς αὐτὴν· οἷον Χαλᾶστρον, Αἰνείαν (see Dion. Hal. *Antq.* i. 49), Κίσσον, καὶ τινὰ καὶ ἄλλα.

³ That this latter was with Paul and Silas, though not expressly mentioned in the Acts,

is there said which can throw light on the origin or composition of the Thessalonian church. The main burden of that narrative is the rejection of the Gospel by the Jews there. It is however stated (ver. 4) that some of the Jews believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

3. But some account of the Apostle's employment and teaching at Thessalonica may be gathered from this narrative, connected with hints dropped in the two Epistles. He came to them, yet suffering from his persecution at Philippi (1 Thess. ii. 2). But they received the word joyfully, amidst trials and persecutions (ib. i. 6; ii. 13), and notwithstanding the enmity of their own countrymen and of the Jews (ii. 14 ff.). He maintained himself by his labour (ib. ii. 9), although his stay was so short⁴, in the same spirit of independence which characterized all his apostolic course. He declared to them boldly and clearly the Gospel of God (ii. 1). The great burden of his message to them was the approaching coming and kingdom of the Lord Jesus (i. 10; ii. 12, 19; iii. 13; iv. 13—18; v. 1—11, 23, 24. Acts xvii. 7: see also § iv. below), and his chief exhortation, that they would walk worthily of this their calling to that kingdom and glory (ii. 12; iv. 1; v. 23).

4. He left them, as we know from Acts xviii. 5—10, on account of a tumult raised by the unbelieving Jews; and was sent away by night by the brethren to Berea, together with Silas and Timotheus (Acts xvii. 14). From that place he wished to have revisited Thessalonica: but was prevented (ii. 18), by the arrival, with hostile purposes, of his enemies the Thessalonian Jews (Acts xvii. 13), in consequence of which the brethren sent him away by sea to Athens.

5. Their state after his departure is closely allied with the enquiry as to the object of the Epistle. The Apostle appears to have felt much anxiety about them: and in consequence of his being unable to visit them in person, seems to have determined, during the hasty consultation previous to his departure from Berea, to be left at Athens, which was the destination fixed for him by the brethren, alone, and to send Timotheus back to Thessalonica to ascertain the state of their faith⁵.

is inferred by comparing Acts xvi. 3, xvii. 14, with 1 Thess. i. 1, 2 Thess. i. 1, 1 Thess. iii. 1—6.

⁴ We are hardly justified in assuming, with Jowett, that it was only three weeks. For "three Sabbaths," even if they mark the whole stay, may designate four weeks: and we are not compelled to infer that a Sabbath may not have passed at the beginning, or the end, or both, on which he did not preach in the synagogue. Indeed the latter hypothesis is very probable, if he was following the same course as afterwards at Corinth and Ephesus, and on the Jews proving rebellious and unbelieving, separated himself from them: at which, or something approaching to it, the *προεκληρωθησαν τῷ Παύλῳ κ. τῷ Σιλῷ* of Acts xvii. 4 may perhaps be taken as pointing.

⁵ I cannot see how this interpretation of the difficulty as to the mission of Timotheus

6. The nature of the message brought to the Apostle at Corinth (Acts xviii. 5) by Timotheus on his arrival there with Silas, must be inferred from what we find in the Epistle itself. It was, in the main, favourable and consolatory (iii. 6—10). They were firm in faith and love, as indeed they were reputed to be by others who had brought to him news of them (i. 7—10), full of affectionate remembrance of the Apostle, and longing to see him (iii. 6). Still, however, he earnestly desired to come to them, not only from the yearnings of love, but because he wanted to fill up τὰ ὑστερήματα τῆς πίστεως αὐτῶν (iii. 10). Their attention had been so much drawn to one subject—his preaching had been so full of one great matter, and from the necessity of the case, so scanty on many others which he desired to lay forth to them, that he already feared lest their Christian faith should be a distorted and unhealthy faith. And in some measure, Timotheus had found it so. They were beginning to be restless in expectation of the day of the Lord (iv. 11 ff.),—neglectful of that pure, and sober, and temperate walk, which is alone the fit preparation for that day (iv. 3 ff.; v. 1—9),—distressed about the state of the dead in Christ, who they supposed had lost the precious opportunity of standing before Him at His coming (iv. 13 ff.).

7. This being so, he writes to them to build up their faith and love, and to correct these defects and misapprehensions. I reserve further consideration of the contents of the Epistle for § iv., ‘On its matter and style.’

SECTION III.

PLACE AND TIME OF WRITING.

1. From what has been said above respecting the state of the Thessalonian Church as the occasion for writing the Epistle, it may readily be inferred that no considerable time had elapsed since the intelligence of that state had reached the Apostle. Silas and Timotheus were with him (i. 1): the latter had been the bearer of the tidings from Thessalonica.

2. Now we know (Acts xviii. 5) that they rejoined him at Corinth, apparently not long after his arrival there. That rejoining then forms our

lies open to the charge of “diving beneath the surface to pick up what is really on the surface,” and thus of “introducing into Scripture a hypercritical and unreal method of interpretation, which may be any where made the instrument of perverting the meaning of the text.” (Jowett, i. p. 120.) Supposing that at Berea it was fixed that Timotheus should not accompany St. Paul to Athens, but go to Thessalonica, and that the Apostle should be deposited at Athens and left there alone, the brethren returning, what words could have more naturally expressed this than ἐὶς μὴκέτι στείγοντες, εὐδοκίσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι?

terminus a quo. And it would be in the highest degree unnatural to suppose that the whole time of his stay at Corinth (a year and six months, Acts xviii. 11) elapsed before he wrote the Epistle,—founded as it is on the intelligence which he had heard, and written with a view to meet present circumstances. CORINTH therefore may safely be assumed as the place of writing.

3. His stay at Corinth ended with his setting sail for the Pentecost at Jerusalem in the spring of 54 (see chron. table in Prolegg. to Acts, vol. ii.). It would begin then with the autumn of 52. And in the *winter of that year*, I should be disposed to place the writing of our Epistle.

4. It will be hardly necessary to remind the student, that this date places the Epistle *first*, in chronological order, *of all the writings of St. Paul* that remain to us.

SECTION IV.

MATTER, AND STYLE.

1. It will be interesting to observe, wherein the first-written Epistle of St. Paul differs from his later writings. Some difference we should certainly expect to find, considering that we have to deal with a temperament so fervid, a spirit so rapidly catching the impress of circumstances, so penetrated by and resigned up to the promptings of that indwelling Spirit of God, who was ever more notably and thoroughly fitting His instrument for the expansion and advance of His work of leavening the world with the truth of Christ.

2. Nor will such observation and enquiry be spent in vain, especially if we couple it with corresponding observation of the sayings of our Lord, and the thoughts and words of his Apostles, on the various great departments of Christian belief and hope.

3. The faith, in all its main features, was delivered once for all. The facts of Redemption,—the Incarnation, and the Atonement, and the glorification of Christ,—were patent and undeniable from the first. Our Lord's own words had asserted them: the earliest discourses of the Apostles after the day of Pentecost bore witness to them. It is true that, in God's Providence, the whole glorious system of salvation by grace was the gradual imparting of the Spirit to the Church: by occasion here and there, various points of it were insisted on and made prominent. Even here, the freest and fullest statement did not come first. "Repentance toward God, and faith toward our Lord Jesus Christ" was ever the order which the apostolic proclamation took. The earliest of the Epistles are ever moral and practical, the advanced ones more

doctrinal and spiritual. It was not till it appeared, in the unfolding of God's Providence, that the bulwark of salvation by grace must be strengthened, that the building on the one foundation must be raised thus impregnable to the righteousness of works and the law, that the Epistles to the Galatians and Romans were given through the great Apostle, reaching to the full breadth and height of the great argument. Then followed the Epistles of the imprisonment, building up higher and higher the edifice thus consolidated: and the Pastoral Epistles, suited to a more developed ecclesiastical condition, and aimed at the correction of abuses which sprung up later, or were the ripened fruit of former doctrinal errors.

4. In all these however, we trace the same great elementary truths of the faith. Witness to them is never wanting: nor can it be said that any change of ground respecting them ever took place. The work of the Spirit as regarded them, was one of expanding and deepening, of freeing from narrow views, and setting in clearer and fuller light: of ranging and grouping collateral and local circumstances, so that the great doctrines of grace became ever more and more prominent and paramount.

5. But while this was so with these 'first principles,' the very view which we have taken will shew, that as regarded other things which lay at a greater distance from central truths, it was otherwise. In such matters, the Apostle was taught by experience; Christ's work brought its lessons with it: and it would be not only unnatural, but would remove from his writings the living freshness of personal reality, if we found him the same in all points of this kind, at the beginning, and at the end of his epistolary labours: if there were no characteristic differences of mode of thought and expression in 1 Thessalonians and in 2 Timothy: if advance of years had brought with it no corresponding advance of standing-point, change of circumstances no change of counsel, trial of God's ways no further insight into God's designs.

6. Nor are we left to conjecture as to those subjects on which especially such change, and ripening of view and conviction, might be expected to take place. There was one most important point, on which our Lord Himself spoke with marked and solemn uncertainty. The TIME OF HIS OWN COMING was hidden from all created beings,—nay, in the mystery of His mediatorial office, from the Son Himself (Mark xiii. 32). Even after His Resurrection, when questioned by the Apostles as to the time of His restoring the Kingdom to Israel, His reply is still, that "it is not for them to know the times and the seasons, which the Father hath put in His own power" (Acts i. 7).

7. Here then is a plain indication, which has not, I think, been sufficiently made use of in judging of the Epistles. The Spirit was to *testify of Christ*: to take of the things of Christ, and shew them unto them. So that however much that Spirit, in His infinite wisdom, might be

pleased to impart to them of the details and accompanying circumstances of the Lord's appearing, we may be sure, that the truth spoken by our Lord, "Of that day and hour knoweth no man," would hold good with regard to them, and be traced in their writings. If they were true men, and their words and Epistles the genuine production of inspiration of them by that Spirit of Truth, we may expect to find in such speeches and writings tokens of this appointed uncertainty of the day and hour: expectations, true in expression and fully justified by appearances, yet corrected, as God's purposes were manifested, by advancing experience, and larger effusions of the Spirit of prophecy.

8. If then I find in the course of St. Paul's Epistles, that expressions which occur in the earlier ones, and seem to indicate expectation of His almost immediate coming, are gradually modified,—disappear altogether from the Epistles of the imprisonment,—and are replaced by others speaking in a very different strain, of dissolving, and being with Christ, and passing through death and the resurrection, in the latest Epistles, —I regard it, not as a strange thing, not as a circumstance which I must explain away for fear of weakening the authority of his Epistles, but as exactly that which I should expect to find; as the very strongest testimony that these Epistles were written by one who was left in this uncertainty,—not by one who wished to make it appear that Inspiration had rendered him omniscient.

9. And in this, the earliest of those Epistles, I do find exactly that which I might expect on this head. While every word and every detail respecting the Lord's coming is a perpetual inheritance for the Church, —while we continue to comfort one another with the glorious and heart-stirring sentences which he utters to us in the word of the Lord, —no candid eye can help seeing in the Epistle, how the uncertainty of "the day and hour" has tinged all these passages with a hue of near anticipation; how natural it was, that the Thessalonians, receiving this Epistle, should have allowed that anticipation to be brought even yet closer, and have imagined the day to be actually already at hand.

10. It will be seen by the above remarks, how very far I am from conceding their point to those who hold that the belief, of which this Epistle is the strongest expression, was an idle fancy, or does not befit the present age as well as it did that one. It is God's purpose respecting us, that we should ever be left in this uncertainty, looking for and hasting unto the day of the Lord, which may be upon us at any time before we are aware of it. Every expression of the ages before us, betokening close anticipation, coupled with the fact that the day has not yet arrived, teaches us much, but unteaches us nothing: does not deprive that glorious hope of its applicability to our times, nor the Chris-

tian of his power of living as in the light of his Lord's approach, and the daily realization of the day of Christ⁶.

11. In style, this Epistle is thoroughly Pauline,—abounding with phrases, and lines of thought, which may be paralleled with similar ones in his other Epistles⁷: not wanting also in insulated words and sentiments, such as we find in all the writings of one who was so fresh in thought and full in feeling; such also as are in no way inconsistent with St. Paul's known character, but in every case finding analogical justification in Epistles of which no one has ever thought of disputing the genuineness.

12. As compared with other Epistles, this is written in a quiet and unimpassioned style, not being occasioned by any grievous errors of doctrine or defects in practice, but written to encourage and gently to admonish those who were, on the whole, proceeding favourably in the Christian life. To this may be attributed also the fact, that it does not deal expressly with any of the great verities of the faith, rather taking them for granted, and building on them the fabric of a holy and pure life. That this should have been done until they were disputed, was but natural: and in consequence not with these Epistles, but with that to the Galatians, among whom the whole Christian life was imperilled by Judaistic teaching, begins that great series of unfoldings of the mystery of salvation by grace, of which St. Paul was so eminently the minister.

⁶ It is strange that such words as the following could be written by Mr. Jowett, without bringing, as he wrote them, the condemnation of his theory and its expression home to his mind: "*In the words which are attributed in the Epistle of St. Peter to the unbelievers of that day* (? surely it is to the unbelievers of *days to come*,—a fact which the writer, by altering the reference of the words, seems to be endeavouring to dissimulate), *we might truly say that, since the fathers fell asleep, all things remain the same from the beginning. Not only do 'all things remain the same,' but the very belief itself (in the sense in which it was held by the first Christians) has been ready to vanish away.*" Vol. i. p. 97.

⁷ Baur has most perversely adduced *both these* as evidences of spuriousness: among the former he cites ch. i. 5, as compared with 1 Cor. ii. 4: i. 6, with 1 Cor. xi. 1: i. 8, with Rom. i. 8: ii. 4—10, with 1 Cor. ii. 4, iv. 3, 4, ix. 15, 2 Cor. ii. 17, v. 11, xi. 9: for his discussion of the latter, see his "Paulus Apostel, u.s.w.," pp. 489, 490.

CHAPTER VI.

THE SECOND EPISTLE TO THE THESSALONIANS.

SECTION I.

ITS AUTHORSHIP.

1. The recognition of this Epistle has been as general,—and the exceptions to it for the most part the same,—as in the case of the last.

2. The principal testimonies of early Christian writers are the following:

(α) Irenæus, *adv. Hær.* iii. 7. 2:

“Quoniam autem hyperbatis frequenter utitur Apostolus (Paulus, from what precedes) propter velocitatem sermonum suorum, et propter impetum qui in ipso est Spiritus, ex multis quidem aliis est invenire. . . . Et iterum in secunda ad Thessalonicenses de Antichristo dicens, ait: Et tunc revelabitur,” &c. *ch. ii.* 8, 9.

(β) Clement of Alexandria, *Pædag.* i. § 17, p. 655, Potter:

οὐκ ἐν πᾶσι, φησὶν ὁ ἀπόστολος, ἡ γυνῶσις, προσεύχεσθε ἕκῃ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις (2 Thess. iii. 1, 2).

(γ) Tertullian, *de resurr. carnis* c. 24: following on the citation from the first Epistle given above, p. 44, . . . “et in secunda, pleniore sollicitudine ad eosdem: obsecro autem vos, fratres, per adventum Domini nostri Jesu Christi,” &c. (*ch. ii.* 1, 2.)

3. The objections brought by Schmidt (*Einl.* ii. p. 256 ff.), Kern (*Tübing. Zeitschrift* für 1839, 2 heft.), and Baur (*Paulus u.s.w.* p. 488 ff.) against the genuineness of the Epistle, in as far as they rest on the old story of similarities and differences as compared with St. Paul's acknowledged Epistles, have been already more than once dealt with. I shall now only notice those which regard points peculiar to our Epistle itself.

4. It is said that this second Epistle is not consistent with the first: that directed their attention to the Lord's coming as almost immediate: *this* interposes delay,—the apostasy,—the man of sin, &c. It really seems as if no propriety nor exact fitting of circumstances would ever satisfy such critics. It might be imagined that this very discrepancy, even if allowed, would tell most strongly in favour of the genuineness.

5. It is alleged by Kern, that the whole prophetic passage, *ch. ii.* 1 ff.,

does not correspond with the date claimed for the Epistle. It is assumed, that the man of sin is Nero, who was again to return, Rev. xvii. 10,—ὁ κατέχων, Vespasian,—the ἀποστασία, the falling away of Jews and Christians alike. This view, it is urged, fits a writer in A.D. 68—70, between Nero's death and the destruction of Jerusalem. But than this nothing can be more inconclusive. Why have we not as good a right to say, that *this interpretation* is wrong, because it *does not correspond to the received date* of the Epistle, as vice versâ? To us (see below, § v.) the interpretation is full of absurdity, and therefore the argument carries no conviction.

6. It is maintained again, that ch. iii. 17 is strongly against the genuineness of our Epistle: for that there was no reason for guarding against forgeries; and as for *πάση ἐπιστολῇ*, the Apostle had written but one. For an answer to this, see note in loc. where both the reason for inserting this is adduced, and it is shewn, that almost all of his Epistles either are expressly, or may be understood as having been, thus authenticated.

7. See the objections of Schmidt, Schrader, Kern, and Baur, treated at length in Lünemann's Einleitung to his Commentary, pp. 161--167: and in Davidson, Introd. vol. ii. pp. 484, end.

SECTION II.

FOR WHAT READERS, AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The former particular has been already sufficiently explained in the corresponding section of the Prolegomena to the first Epistle. But inasmuch as the condition of the Thessalonian Church in the mean time bears closely upon the object of the Epistle, I resume here the consideration of their circumstances and state of mind.

2. We have seen that there were those among them, who were too ready to take up and exaggerate the prevalence of the subject of Christ's coming among the topics of the Apostle's teaching. These persons, whether encouraged by the tone of the first Epistle or not, we cannot tell (for we cannot see any reference to the first Epistle in ch. ii. 2, see note there), were evidently teaching, as an expansion of St. Paul's doctrine, or as under his authority, or even as enjoined in a letter from him (ib. note), the actual presence of the day of the Lord. In consequence of this, their minds had become unsettled: they wanted directing into the love of God and the imitation of Christ's patience (iii. 5). Some appear to have left off their daily employments, and to have been taking advantage of the supposed reign of Christ to be walking disorderly.

3. It was this state of things, which furnished the occasion for our Epistle being written. Its object is to make it clear to them that the day of Christ, though a legitimate matter of expectation for every Christian, and a constant stimulus for watchfulness, was not yet come: that a course and development of events must first happen, which he lays forth to them in the spirit of prophecy: shewing them that this development has already begun, and that not until it has ripened will the coming of the Lord take place.

4. This being the occasion of writing the Epistle, there are grouped round the central subject two other general topics of solace and confirmation: comfort under their present troubles (ch. i): exhortation to honesty and diligence, and avoidance of the idle and disorderly (ch. iii.).

SECTION III.

PLACE AND TIME OF WRITING.

1. In the address of the Epistle, we find the same three, Paul, Silvanus, and Timotheus, associated together, as in the first Epistle. This circumstance would at once direct us to Corinth, where Silas and Timotheus rejoined St. Paul (Acts xviii. 5), and whence we do not read that they accompanied him on his departure for Asia (ib. xviii. 18). And as we believe the first Epistle to have been written from that city, it will be most natural, considering the close sequence of this upon that first, to place the writing of it at Corinth, somewhat later in this same visit of a year and a half (Acts xviii. 11).

2. *How long* after the writing of the first Epistle in the winter of A.D. 52 (see above, p. 47) we are to fix the date of our present one, must be settled merely by calculations of probability, and by the indications furnished in the Epistle itself.

3. The former of these do not afford us much help. For we can hardly assume with safety that the Apostle had received intelligence of the effects of his first Epistle, seeing that we have found cause to interpret ch. ii. 2 not of that Epistle, but of false ones, circulated under the Apostle's name. All that we can assume is, that more intelligence had arrived from Thessalonica: how soon after his writing to them, we cannot say. Their present state, as we have seen above, was but a carrying forward and exaggerating of that already begun when the former letter was sent: so that a very short time would suffice to have advanced them from the one grade of undue excitement to the other.

4. Nor do any hints furnished by our Epistle give us much more assistance. They are principally these. (a) In ch. i. 4, the Apostle speaks of his *καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ* concerning the en-

duration and faith of the Thessalonians under persecutions. It would seem from this, that the Achæan Churches (see 1 Cor. i. 2. 2 Cor. i. 1. Rom. xvi. 1) had by this time acquired number and consistence. This however would furnish but a vague indication: it might point to any date after the first six months of his stay at Corinth. (b) In ch. iii. 2, he desires their prayers *ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων*. It has been inferred from this, that the tumult which occasioned his departure from Corinth was not far off: that the designs of the unbelieving Jews were drawing to a head: and that consequently our date must be fixed just before his departure. But this inference is not a safe one: for we find that his open breach with the Jews took place close upon the arrival of Silas and Timotheus (Acts xviii. 5—7), and that his situation immediately after this was one of peril: for in the vision which he had, the Lord said to him, *οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε*.

5. So that we really have very little help in determining our date, from either of these sources. All we can say is, that it must be fixed, in all likelihood, between the winter of 52 and the spring of 54: and taking the medium, we may venture to place it somewhere about the middle of the year 53.

SECTION IV.

STYLE.

1. The style of our Epistle, like that of the first, is eminently Pauline. Certain dissimilarities have been pointed out by Baur, &c. (see above, p. 51): but they are no more than might be found in any one undoubted writing of our Apostle. In a fresh and vigorous style, there will ever be, so to speak, librations over any rigid limits of habitude which can be assigned: and such are to be judged of, not by their mere occurrence and number, but by their subjective character being or not being in accordance with the writer's well-known characteristics. Professor Jowett has treated one by one the supposed inconsistencies with Pauline usage (vol. i. p. 139 f.), and shewn that there is no real difficulty in supposing any of the expressions to have been used by St. Paul. He has also collected a very much larger number of resemblances in manner and phraseology to the Apostle's other writings. The student who makes use of the references in this edition will be able to mark out these for himself, and to convince himself that the style of our Epistle is so closely related to that of the rest, as to shew that the same mind was employed in the choice of the words and the construction of the sentences.

2. One portion of this Epistle, viz. the prophetic section, ch. ii. 1—12, as it is distinguished from the rest in subject, so differs in style, being, as is usual with the more solemn and declaratory paragraphs of St. Paul, loftier in diction and more abrupt and elliptical in construction. The passage in question will be found on comparison to bear, in style and flow of sentences, a close resemblance to the denunciatory and prophetic portions of the other Epistles: compare for instance ver. 3 with Col. ii. 8. 16; vv. 8, 9 with 1 Cor. xv. 24—28; ver. 10 with Rom. i. 18, 1 Cor. i. 18, 2 Cor. ii. 15; ver. 11 with Rom. i. 24. 26; ver. 12 with Rom. ii. 5. 9, and Rom. i. 32.

SECTION V.

ON THE PROPHETIC IMPORT OF CH. II. 1—12.

1. It may be well, before entering on this, to give the passage, as it stands in our rendering in the notes¹.

“(1) But we entreat you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together to Him,—(2) in order that ye should not be lightly shaken from your mind, neither by spirit, nor by word, nor by Epistle as from us, to the effect that the day of the Lord is present. (3) Let no man deceive you in any manner: for [that day shall not come] unless there have come the apostasy first, and there have been revealed the man of sin, the son of perdition. (4) he that withstands and exalts himself above all that is called God or an object of adoration, so that he sits in the temple of God, shewing himself that he is God. (5) . . . (6) And now ye know that which hinders, in order that he may be revealed in his own time. (7) For the MYSTERY ALREADY is working of lawlessness, only until he that now hinders be removed, (8) and then shall be REVEALED the LAWLESS ONE, whom the Lord Jesus will destroy by the breath of His mouth, and annihilate by the appearance of His coming: (9) whose coming is according to the working of Satan in all power and signs and wonders of falsehood, (10) and in all deceit of unrighteousness for those who are perishing, because they did not receive the love of the truth in order to their being saved. (11) And on this account God is sending to them the working of error, in order that they should believe the false-

¹ I must caution the reader, that the rendering given in my notes is not in any case intended for a polished and elaborated version, nor is it my object to put the meaning into the best idiomatic English: but I wish to represent, as nearly as possible, the construction and intent of the original. The difference between a literal rendering, and a version for vernacular use, is very considerable, and has not been enough borne in mind in judging of our authorized English version.

hood, (12) that all might be judged who did not believe the truth, but found pleasure in iniquity."

2. It will be my object to give a brief résumé of the history of the interpretation of this passage, and afterwards to state what I conceive to have been its meaning as addressed to the Thessalonians, and what as belonging to subsequent ages of the Church of Christ. The history of its interpretation I have drawn from several sources: principally from Lünemann's *Schlussbemerkungen* to chap. ii. of his *Commentary*, pp. 204—217.

3. The first particulars in the history must be gleaned from the early Fathers. And their interpretation is for the most part well marked and consistent. They all regard it as a prophecy of the future, as yet unfulfilled when they wrote. They all regard the *παρουσία* as the personal return of our Lord to judgment and to bring in His Kingdom. They all regard the adversary here described as an individual person, the incarnation and concentration of sin².

² The following citations will bear out the assertion in the text:

IRENÆUS, *adv. hæres.* v. 25. 1: "Ille enim (Antichristus) omnem suscipiens diaboli virtutem, veniet non quasi rex justus nec quasi in subjectione Dei legitimus: sed impius et injustus et sine lege, quasi apostata, et iniquus et homicida, quasi latro, diabolicam apostasiam in se recapitulans: et idola quidem seponens, ad suadendum quod ipse sit Deus: se autem extollens unum idolum, habens in semetipso reliquorum idolorum varium errorem: ut hi qui per multas abominaciones adorant diabolum, hi per hoc unum idolum serviant ipsi, de quo apostolus in Epistola quæ est ad Thessalonicenses secunda, sic ait (vv. 3, 4)."

Again, *ib.* 3: "'Usque ad tempus temporum et dimidium temporis' (Dan. vii. 25), hoc est, per triennium et sex menses, in quibus veniens regnabit super terram. De quo iterum et apostolus Paulus in secunda ad Thess., simul et causam adventus ejus annuntians, sic ait" (vv. 8 ff.).

Again, *ib.* 30. 4: "Quum autem devastaverit Antichristus hic omnia in hoc mundo, regnabit annis tribus et mensibus sex, et sedebit in templo Hierosolymis: tum veniet Dominus de cœlis in nubibus, in gloria Patris, illum quidem et obedientes ei in stagnum ignis mittens: adducens autem justis regni tempora, hoc est requietionem, septimam diem sanctificatam; et restituens Abraham promissionem hæreditatis: in quo regno ait Dominus, multos ab Oriente et Occidente venientes, recumbere cum Abraham, Isaac et Jacob."

TERTULLIAN, *de Resurr.* c. 24, quoting the passage, inserts after *ὁ κατέχων*, "quis, nisi Romanus status? cujus abscessio in Deum reges dispersa Antichristum superducat, et tum revelabitur iniquus." See also his *Apol.* c. 32.

JUSTIN MARTYR, *dial.* cum Tryph. c. 110. 3, 4: *δύο παρουσίαι αὐτοῦ κατηγγεγλάναι εἰσί, μία μὲν ἐν ᾗ παθητὸς καὶ ἄδοξος καὶ ἄτιμος καὶ στανούμενος κεκήρυκεται, ἡ δὲ δευτέρα ἐν ᾗ μετὰ δόξης ἀπὸ τῶν οὐρανῶν πάρεσται, ὅταν καὶ ὁ τῆς ἀποστασίας ἄνθρωπος, ὁ καὶ εἰς τὸν ὕψιστον ἐξαλλα λαλῶν, ἐπὶ τῆς γῆς ἄνομα τολμήσῃ εἰς ἡμᾶς τοὺς ριστιανοὺς.*

ORIGEN, *contr. Cels.* vi. 64: *ἔχρην δὲ τὸν μὲν ἕτερον τῶν ἄκρων, καὶ βέλτιστον, υἱὸν ἀναγορεύεσθαι τοῦ θεοῦ, διὰ τὴν ὑπεροχὴν τὸν δὲ τούτῳ κατὰ διάμετρον ἐναντίον, υἱὸν τοῦ πονηροῦ δαίμονος, καὶ Σατανᾶ, καὶ διαβόλου. . . λέγει δὲ ὁ Παῦλος, περὶ τούτου τοῦ καλουμένου ἀντιχρίστου διδάσκων, καὶ παριστάς μετὰ τινος ἐπικρύψως*

4. Respecting, however, the minor particulars of the prophecy, they are not so entirely at agreement. Augustine says (de civ. Dei xx. 19: cf. also Jerome in the note),—‘in quo templo Dei sit sessurus, incertum est: utrum in illa ruina templi quod a Salomone rege constructum est, an vero in Ecclesia. Non enim templum alicujus idoli aut demonis templum Dei Apostolus diceret³.’ And from this doubt about his ‘session,’ a doubt about his person also had begun to spring up; for he continues, ‘unde nonnulli non ipsum principem sed universum quodammodo corpus ejus, id est, ad eum pertinentem hominum multitudinem simul cum ipso suo principe hoc loco intelligi Antichristum volunt.’

5. The meaning of τὸ κατέχον, though, as will be seen from the note, generally agreed to be the Roman empire, was not by any means universally acquiesced in. Theodoret says, τινέι τὸ κατέχον τὴν Ῥωμαϊκὴν εἰρησαν βασιλείαν, τινές δὲ τὴν χάριν τοῦ πνεύματος. κατεχούσης γὰρ, φησι, τῆς τοῦ πνεύματος χάριτος ἐκεῖνος οὐ παραγίνεται. ἀλλ’ οὐχ οἷόν τε παύσασθαι παύτελως τὴν χάριν τοῦ πνεύματος. . . . ἀλλ’ οὐδὲ τὴν Ῥωμαϊκὴν βασιλείαν ἔτιμα διαδέξεται βασιλεία· διὰ γὰρ τοῦ τεύετον θηρίου καὶ ὁ θειότατος Δαυὶδ τὴν τίνα τρόπον ἐπιδημήσει, καὶ πότε τῷ γένει τῶν ἀνθρώπων, καὶ διὰ τί. He then quotes this whole passage.

CHRYSOSTOM in loc.: τίς δὲ οὗτός ἐστιν; ἄρα ὁ Σατανᾶς; οὐδαμῶς· ἀλλ’ ἀνθρωπός τις πᾶσαν αὐτοῦ δεχόμενος τὴν ἐνέργειαν. καὶ ἀποκαλυφθῇ ὁ ἀνθρωπός, φησιν, ὁ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σίβασμα. οὐ γὰρ εἰδωλολατρίαν ἄξει ἐκεῖνος, ἀλλ’ ἀντίθεός τις ἔσται, καὶ πάστας καταλύσει τοὺς θεοὺς, καὶ κεινέσει προσκυνοῦν αὐτὸν ἀντὶ τοῦ θεοῦ, καὶ καθισθήσεται εἰς τὸν ναὸν τοῦ θεοῦ, οὐ τὸν ἐν Ἱεροσολύμοις μόνον, ἀλλὰ καὶ εἰς τὰς πανταχοῦ ἐκκλησίας.

And below: καὶ τί μετὰ ταῦτα; ἐγγὺς ἡ παραμυθία. ἐπάγει γάρ· ὃν ὁ κύριος Ἰησοῦς κ.τ.λ. καθάπερ γὰρ κ.τ.λ. See the rest cited in the note p. 276, col. 1.

CYRIL OF JERUS., Catech. v. 15: ἔρχεται δὲ ὁ προειρημένος ἀντίχριστος οὗτος, ὅταν πληρωθῶσιν οἱ καιροὶ τῆς Ῥωμαίων βασιλείας, καὶ πλησιάζει λοιπὸν τὰ τῆς τοῦ κόσμου συντελείας. ἕκα μὲν ὁμοῦ Ῥωμαίων ἐγίρονται βασιλεῖς, ἐν εὐσφόροις μὲν ἰσως τόποις, κατὰ δὲ τὸν αὐτὸν βασιλεύοντες καιρόν. μετὰ δὲ τούτους ἐνέκατος ὁ Ἀντίχριστος ἐκ τῆς μαγικῆς κακοτεχνίας τὴν Ῥωμαϊκὴν ἐξουσίαν ἀρπάσας.

Theodoret’s interpretation agrees with the above as to the personality of Antichrist and as to our Lord’s coming. I shall quote some portion of it below, on ὁ κατέχων, and τὸ μυστήριον.

AUGUSTINE, de civ. Dei, xx. 19: “Non veniet ad vivos et mortuos judicandos Christus, nisi prius venerit ad seducendos in anima mortuos adversarius ejus Antichristus.”

JEROME, Epist. ad Algasiam, qu. 11: “Nisi, inquit, venerit discessio primum . . . ut omnes gentes quæ Romano imperio subjacent, recedant ab his, et revelatus fuerit, id est, ostensus, quem omnia prophetarum verba prænunciant, homo peccati, in quo fons omnium peccatorum est, et filius perditionis, id est diaboli: ipse est enim universorum perditio, qui adversatur Christo, et ideo vocatur Antichristus; et extollitur supra omne quod dicitur Deus, ut cunctarum gentium deos, sive probatam omnem et veram religionem suo calcet pede: et in templo Dei, vel Hierosolymis (ut quidam putant), vel in ecclesia, ut verius arbitramur, sederit, ostendens se, tanquam ipse sit Christus et filius Dei: nisi, inquit, fuerit Romanum imperium ante desolatum, et Antichristus præcesserit, Christus non veniet: qui ideo ita venturus est, ut Antichristum destruat.”

³ Theodoret also: ναὸν δὲ θεοῦ τὰς ἐκκλησίας ἐκάλεσεν, ἐν αἷς ἀρπάσει τὴν προεδρείαν, θεὸν ἑαυτὸν ἀποδεικνῦναι πειρώμενος.

Ῥωμαϊκὴν ἡγνίζατο βασιλείαν. ἐν δὲ τούτῳ τὸ μικρὸν κέρασ ἐβλάστησε τὸ ποιοῦν πόλεμον μετὰ τῶν ἁγίων. αὐτὸς δὲ οὗτός ἐστι περὶ οὗ τὰ προρρήθέντα εἶπεν ὁ θεὸς ἀπόστολος. οὐδέτερον τούτων οἶμαι φάναι τὸν θεὸν ἀπόστολον, ἀλλὰ τὸ παρ' ἐτέρων εἰρημένον εἶναι ἀληθὲς ὑπολαμβάνω. ἐδοκίμασε γὰρ ὁ τῶν ὄλων θεὸς παρὰ τὸν τῆς συντελείας αὐτὸν ὀφθῆναι καιρόν. ὁ τοῦ θεοῦ τοίνυν ὅρος νῦν ἐπέχει φαῖναι. And so also Theodor.-Mops.⁴ Another meaning yet is mentioned by Chrysostom, or rather another form of that repudiated above by Theodoret, viz., that the continuance of ἡ τοῦ πνεύματος χάρις, τουτέστι, χαρίσματα, hindered his appearing. And remarkably enough, he rejects this from a reason the very opposite of that which weighed with Theodoret,—viz., from the fact that spiritual gifts had ceased: ἄλλως δὲ ἔδει ἤδη παραγίνεσθαι, εἴ γε ἔμελλε τῶν χαρισμάτων ἐκλείπόντων παραγίνεσθαι. καὶ γὰρ πάλα ἐκκλέλοιπεν⁵. Augustine's remarks (ibid.) are curious: "Quod autem ait, et nunc quid detineat scitis, . . . quoniam scire illos dixit, aperte hoc dicere voluit. Et ideo nos, qui nescimus quod illi sciebant, pervenire cum labore ad id quod sensit Apostolus, cupimus, nec valemus: præsertim quia et illa quæ addidit, hunc sensum faciunt obscuriorem. Nam quid est, 'Jam enim,' &c. (ver. 7)? Ego prorsus quid dixerit, fateor me ignorare.' Then he mentions the various opinions on τὸ κατέχον, giving this as the view of some, that it was said "de malis et fictis qui sunt in ecclesia, donec perveniant ad tantum numerum qui Antichristo magnum populum faciat; et hoc esse mysterium iniquitatis quia videtur occultum . ." then again quoting ver. 7, adds, "hoc est, donec exeat de medio ecclesie mysterium iniquitatis, quod nunc occultum est."

6. This *μυστήριον τῆς ἀνομίας* was also variously understood. Chrysostom says, *Νέρωνα ἐνταῦθα φησίν, ὡσανεὶ τύπον ὄντα τοῦ Ἀντιχρίστου* καὶ γὰρ οὗτος ἐβούλετο νομίζεσθαι θεός. καὶ καλῶς εἶπε τὸ μυστήριον· οὐ γὰρ φανερώς ὡς ἐκεῖνος, οὐδ' ἀπηνυθριασμένως. εἰ γὰρ πρὸ χρόνου ἐκείνου ἀνευρέθη. φησίν, ὅς οὐ πολὺ τοῦ Ἀντιχρίστου ἐλείπετο κατὰ τὴν κακίαν, τί θαυμαστὸν εἰ ἡδὴ ἔσται; οὕτω δὴ συνεσκιασμένως εἶπε, καὶ φανερὸν αὐτὸν οὐκ ἠθέλησε ποιῆσαι, οὐ διὰ δειλίαν, ἀλλὰ παιδεύων ἡμᾶς μὴ περιττὰς ἔχθρας ἀναδέχεσθαι ὅταν μηδὲν ἢ τὸ κατεπεῖγον. This opinion is also mentioned by Augustine, al., but involves of course an anachronism. Theodoret, also mentioning it, adds: ἐγὼ δὲ οἶμαι τὰς ἀναφνεύσας αἰρέσεις ἐηλοῦν τὸν ἀπόστολον· δι' ἐκείνων γὰρ ὁ εὐάβηλος πολλοὺς ἀποστήσας τῆς ἀληθείας, προκατασκευάζει τῆς ἀπάτης τὸν ὄλεθρον. μυστήριον δὲ αὐτοῦς ἀτομίας ἐκάλειπεν, ὡς κεκρυμμένην ἔχοντας τῆς ἀτομίας τὴν πάγην . . . ὁ κρύβδην αἰεὶ κατεσκεύαζε, τότε προφανῶς καὶ διαβόρην κηρύξει.

⁴ It is decisive against this latter view, as Lünemann has observed, that if τὸ κατέχον be God's decree, ὁ κατέχων must be *God Himself*, and then the *ἕως ἐκ μέσου γένηται* could not be said.

⁵ An ingenuous and instructive confession, at the end of the fourth century, from one of the most illustrious of the fathers.

7.⁶ The view of the fathers remained for ages the prevalent one in the Church. Modifications were introduced into it, as her relation to the state gradually altered; and the Church at last, instead of being exposed to further hostilities from the secular power, rose to the head of that power and, penetrating larger and larger portions of the world, became a representation of the kingdom of God on earth, with an imposing hierarchy at her head. Then followed, in the Church in general, and among the hierarchy in particular, a neglect of the subject of Christ's coming. But meanwhile, those who from time to time stood in opposition to the hierarchy, understood the Apostle's description here, as they did also the figures in the Apocalypse, of that hierarchy itself. And thus arose,—the *παρρησία* being regarded much as before, only as an event far off instead of near,—first in the eleventh century the idea, that the Antichrist foretold by St. Paul is the *establishment and growing power of the Popedom*.

8. This view first appears in the conflict between the Emperors and the Popes, as held by the partisans of the imperial power: but soon becomes that of all those who were opponents of the hierarchy, as wishing for a freer spirit in Christendom than the ecclesiastical power allowed. It was held by the Waldenses, the Albigenses, the followers of Wickliffe and Huss. The *κατήχου*, which retarded the destruction of the papacy, was held by them to be the *Imperial power*, which they regarded as simply a revival of the old Roman Empire.

9. Thus towards the time of the Reformation, this reference of Antichrist to the papal hierarchy became very prevalent: and after that event, it assumed almost the position of a dogma in the Protestant Churches. It is found in Bugenhagen, Zwingli, Calvin, &c. Oriander, Baldwin, Aretius, Erasm-Schmid, Beza, Calixtus, Calovius, Newton, Wolf, Joachim-Lange, Turretin, Benson, Bengel, Macknight, Zacharie, Michaelis, &c.: in the symbolical books of the Lutheran Church, and in Luther's own writings: and runs through the works of our English Reformers⁷.

10. The upholders of this view generally conceive that the Papacy will go on bringing out more and more its antichristian character, till at last the *παρρησία* will overtake and destroy it. The *ἀποστασία* is the *fall from pure evangelical doctrine* to the traditions of men. The singular, *ὁ ἀιθρωπος της ἀμαρτίας*, is taken collectively, to signify a '*series et successio hominum*,' inasmuch as it is a monarchical empire which is in question, which remains one and the same, though its individual

⁶ What follows, as far as paragraph 24, is taken principally from Lünemann's *Schlussbemerkungen*, as above: with the exception of the citations made in full, and personal opinions expressed.

⁷ See a very complete résumé of the passages on Antichrist in the Reformers, under the word, in the excellent *Index to the publications of the Parker Society*.

head may change. The godlessness of Antichrist, described in ver. 4, is justified historically by the Pope setting himself above all authority divine and human, the words πάντα λεγόμενον θεόν, &c. being, in accordance with Scriptural usage, taken to mean the princes and governments of the world, and an allusion being found in σέβασμα to σεβαστός, the title of the Roman Emperors. The ναὸς τοῦ θεοῦ is held to be the *Christian Church*, and the καθίσαι to point to the tyrannical power which the Pope usurps over it. By τὸ κατέχον is understood the *Roman Empire*, and by ὁ κατέχων the *Roman Emperor*,—and history is appealed to, to shew that out of the ruins of that empire the papacy has grown up. The declaration, τὸ μυστήριον ἥδη ἐνεργεῖται τῆς ἀνομίας, is justified by the fact, that the “semina erroris et ambitionis,” which prepared the way for the papacy, were already present in the Apostle’s time. For a catalogue of the τέρατα ψεύδους, ver. 9, rich material was found in relics, transubstantiation, purgatory, &c. The annihilation of Antichrist by the πνεῦμα τοῦ στόματος of the Lord, has been understood of the breaking down of his power in the spirits of men by the opening and dispersion of the word of God in its purity by means of the Reformation; and the καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, of the final and material annihilation of Antichrist by the coming of the Lord Himself.

11. In the presence of such a polemical interpretation directed against them, it could hardly be expected that the Roman-Catholics on their side would abstain from retaliation on their opponents. Accordingly we find that such writers as Estius, al., interpret the ἀποστασία of *the defection from the Romish Church and the Pope*, and understand by Antichrist the *heretics*, especially *Luther and the Protestant Church*.

12. Even before the reference to the papacy, the interpreters of the Greek Church took *Mohammed* to be the Antichrist intended by St. Paul, and the ἀποστασία to represent the *falling off* of many Oriental and Greek Churches to *Islamism*. And this view so far influenced the Protestant Church, that some of its writers have held a double Antichrist,—an Eastern one, viz. Mohammed and the Turkish power,—and a Western, viz. the Pope and his power. So Melancthon, Bucer, Bullinger, Piscator, &c.

13. Akin to this method of interpretation is that which in our own century has found the apostasy in the enormities of the French Revolution, Antichrist in *Napoleon*, and τὸ κατέχον in the *continuance of the German Empire*: an idea, remarks Lünemann, convicted of error by the termination of that empire in 1806.

14. One opinion of modern days has been, that it is objectionable to endeavour to assign closely a meaning to the single details of the imagery used by St. Paul. This has led to giving the whole description a general, ideal, or symbolic sense. So *Koppe*, who thinks that the Apostle

is only following the general import of the Jewish expectations, resting on the prophecy of Daniel, that there should be a season of godlessness before the time of the end, the full eruption of which he expects after his own death: he himself being *ὁ κατέχων*. Similarly *Storr*,—who sees in *ἄνθρωπος τῆς ἀμαρτίας* ‘potestas aliqua, Deo omnique religioni adversaria, quæ penitus incognita et futuro demum tempore se proditura sit,’ and in *τὸ κατέχων*, the ‘copia hominum, verissimo amore inflammatorum in Christianam religionem.’—*Nitzsch* again believes the ‘man of sin to be the power of godlessness’ come to have open authority, or the general contempt of all religion. *Pelt*, comm. in *Thess.* p. 204, sums up his view thus: “Mihi igitur cum Koppio adversarius ille *principium* esse videtur, sive vis spiritualis evangelio contraria, quæ huc usque tamen in Pontificiorum Romanorum operibus ac serie luculentissime sese prodiit, ita tamen, ut omnia etiam mala, quæ in ecclesiam compareant, ad eandem Antichristi *ἐίργειαι* sint referenda. Ejus vero *παρουσία*, i. e. summum fastigium, quod Christi reditum, qui nihil aliud est nisi regni divini victoria⁸, antecedit, futurum adhuc esse videtur, quum illud tempus procul etiam nunc abesse putemus, ubi omnes terræ incolæ in eo erunt ut ad Christi sacra transeant. *κατέχων* vero cum Theodoro putarim esse Dei voluntatem illud Satanae regnum cohibentem, ne erumpat, et si mediæ spectantur causæ, apostolorum tempore maxime imperii Romani vis, et quovis ævo illa resistentia, quam malis artibus, quæ religionem subvertere student, privati commodi et honoris augendorum cupiditas opponere solet.” And *Pelt* thinks that the symptoms of the future corruption of the Christian Church were already discernible in the apostolic times, in the danger of falling back from Christian freedom into Jewish legality, in the mingling of heathenism with Christianity, in false *γνώσεις* and *ἄσκησις*, in angelolatry, in the “fastus a religione Christiana omnino alienus.”

15. *Olshausen's* view is, that inasmuch as the personal coming of Christ is immediately to follow this revelation of Antichrist, such revelation cannot have yet taken place: and consequently, though we need not stigmatize any of the various interpretations as false, none of them has exhausted the import of the prophecy. The various untoward events and ungodly persons which have been mentioned, including the unbelief and godlessness of the present time, are all prefigurations of Antichrist, but contain only *some* of his characteristics, not *all*: it is the union of *all* in some one personal appearance, that shall make the full Antichrist, as the union in one Person, Jesus of Nazareth, of all the types and prophecies, constituted the full Christ. And the *κατέχων* is the *moral and conservative influence of political states*, restraining this great final outbreak. See more on this below.

⁸ So again *Pelt*, p. 185: “Tenentes, illum Christi adventum a Paulo *non visibilem habitum*.”

16. On the other hand, some have regarded the prophecy as one already fulfilled. So Grotius, Wetstein, Le Clerc, Whitby, Schöttgen, Nosselt, Krause, and Harduin. All these concur in referring the *παρουσία τοῦ κυρίου* to the coming of Christ in the *destruction of Jerusalem*.

17. Grotius holds Antichrist to be the godless *Caligula*, who (Suet. Calig. 22, 33) ordered universal supplication to himself as the High God, and (Jos. Antt. xviii. 8. Philo, Leg. ad Cai. p. 1022) would have set up a colossal image of himself in the temple at Jerusalem: and in *ὁ κατέχων* he sees *L. Vitellius*, the proconsul of Syria and Judæa, whose term of office delayed the pulling up of the statue,—and in *ὁ ἄνομος*, *Simon Magus*. This theory is liable to the two very serious objections, 1) that it makes *ὁ ἄνθρ. τῆς ἁμαρτ.* and *ὁ ἄνομος* into two separate persons: 2) that it involves an anachronism, our Epistle having been written after Caligula's time.

18. According to *Wetstein*, the *ἄνθρ. τῆς ἁμαρτίας* is *Titus*, whose army (Jos. B. J. vi. 6. 1), *καιομένου αὐτοῦ τοῦ ναοῦ, καὶ τῶν πέριξ ἀπάντων, κομίσαντες τὰς σημαίας εἰς τὸ ἱερόν, καὶ θέμεναι τῆς ἀνατολικῆς πύλης ἄντικρυς, ἔθυσάν τε αὐταῖς αὐτόθι, καὶ τὸν Τίτον μετὰ μεγίστων εὐφημιῶν ἀπέφηναν αὐτοκράτορα*. His *κατέχων* is *Nero*, whose death was necessary for the reign of Titus,—and his *ἀποστασία*, the *rebellion and slaughter of three princes*, Galba, Otho, and Vitellius, which brought in the Flavian family. But this is the very height of absurdity, and surely needs no serious refutation.

19. *Hammond*⁹ makes the *man of sin* to be *Simon Magus*, and the *Gnostics*, whose head he was. The *ἐπισυναγωγή ἐπ' αὐτόν*, ver. 1, he interprets as the “major *libertas coëundi in ecclesiasticos cœtus ad colendum Christum* :” the *ἀποστασία*, the falling off of Christians to *Gnosticism* (1 Tim. iv. 1) : *ἀποκαλυφθῆναι*, the Gnostics “putting off their disguise, and revealing themselves in their colours, i. e. cruel, professed enemies to Christ and Christians :” ver. 4 refers to Simon “making himself the supreme Father of all, who had created the God of the Jews” (Iren. i. 20). By *τὸ κατέχων*, he understands the *union* yet subsisting more or less *between the Christians and the Jews* in the Apostles' estimation, which was removed when the Apostles entirely separated from the Jews: and *ὁ κατέχων* he maintains to be virtually the same with *τὸ κατέχων*, but if any masculine subject must be supplied, would make it *ὁ νόμος*. The *μυστήριον τῆς ἀνομίας* he refers to the *wicked lives* of these Gnostics, but mostly to their persecution of the Christians. Ver. 8 he explains of the *conflict at Rome* between Simon and the Apostles Peter and Paul, which ended in the death of the former. Lünemann adds, “The exegetical and historical monstrosity of this interpretation is at present universally acknowledged.”

⁹ On the New Test. in loc.

20. Le Clerc holds the ἀποστασία to be the *rebellion of the Jewish people* against the yoke of Rome: the man of sin, the *rebel Jews*, and especially their leader *Simon, son of Giora*, whose atrocities are related in Josephus:—πᾶς λεγομ. θιός, κ.τ.λ., denotes the *government*:—το κατέχων is *whatever hindered the open breaking out of the rebellion*,—partly the influence of those Jews in office who dissuaded the war,—partly fear of the Roman armies: and ὁ κατέχων, on one side, the “*præses Romanus*,”—on the other, the “*gravis proceres, rex Agrippa et pontifices plurimi*.” The μυστήριον τῆς ἀνομίας is the *rebellious ambition*, which under the cloak of Jewish independence and zeal for the law of Moses, was even then at work, and at length broke openly forth.

21. *Whitby* takes the *Jewish people* for Antichrist, and finds in the apostasy the *falling away of the Jewish converts to their old Judaism*, alluded to in the Epistle to the Hebrews (iii. 12—14; iv. 11; vi. 46; x. 26, 27 al. fr.). His κατέχων is “the *Emperor Claudius*, who will let till he be taken away, i. e. he will hinder the Jews from breaking out into an open rebellion in his time, they being so signally and particularly obliged by him, that they cannot for shame think of revolting from his government.”

22. *Schöttgen* (vol. i. p. 861 ff.) takes Antichrist to be the *Pharisees, Rabbis, and doctors of the law*, who set up themselves above God, and had impious stories tending to bring Him into contempt: the ἀποστασία, the *rebellion against Rome*: the κατέχων, “*Christiani, qui precibus suis rem aliquando distulerunt, donec oraculo divino admoniti Hierosolymis abierunt, et Pellam secesserunt* :” the μυστήριον τῆς ἀνομίας, “*ipsa doctrina perversa*,” referring to 1 Tim. iii. 16.

23. *Nösselt* and *Krause* understand by Antichrist the *Jewish zealots*, and by the κατέχων, *Claudius*, as *Whitby*. Lastly, *Harduin* makes the ἀποστασία the *falling off of the Jews to paganism*,—the man of sin, the *High-priest Ananias* (Acts xxiii. 2),—the κατέχων, *his predecessor*, whose term of office must come to an end before he could be elected. From the beginning of his term, the ἄνθρωπος τῆς ἁμαρτ. was working as a prophet of lies, and was destroyed at the taking of Jerusalem by Titus.

24. All these *præterist* interpretations have against them one fatal objection:—that it is impossible to conceive of the destruction of Jerusalem as in any sense corresponding to the παρουσία in St. Paul’s sense of the term: see especially, as bearing immediately on this passage, 1 Thess. ii. 19; iii. 13; iv. 15; v. 23.

25. A third class of interpretations is that adopted by many of the modern German expositors, and their followers in England. It is best described perhaps in the words of De Wette (Einl. Handb. ii. 132): “He goes altogether wrong, who finds here any more than the Apostle’s

subjective anticipation from his own historical position, of the future of the Christian Church :” and expanded by Mr. Jowett (vol. ii. p. 178), “Such passages (Eph. vi. 12) are a much safer guide to the interpretation of the one we are considering, than the meaning of similar passages in the Old Testament. For they indicate to us the habitual thought of the Apostle’s mind : “a falling away first,” suggested probably by the wavering which he saw around him among his own converts, the grievous wolves that were entering into the Church of Ephesus (Acts xx. 29) : the turning away of all them of Asia (2 Tim. i. 15). When we consider that his own converts, and his Jewish opponents, were all the world to him,—that through them, as it were in a glass, he appeared to himself to see the workings of human nature generally, we understand how this double image of good and evil should have presented itself to him, and the kind of necessity which he felt, that Christ and Antichrist should alternate with each other. It was not that he foresaw some great conflict, decisive of the destinies of mankind. What he anticipated far more nearly resembled the spiritual combat in the seventh chapter of the Romans. It was the same struggle, written in large letters, as Plato might have said, not on the tables of the heart, but on the scene around : the world turned inside out, as it might be described : evil as it is in the sight of God, and as it realizes itself to the conscience, putting on an external shape, transforming itself into a person.”

26. This hypothesis is so entirely separate from all others, that there seems no reason why we should not deal with it at once and on its own ground, before proceeding further. It will be manifest to any one who exercises a moment’s thought, that the question moved by it simply resolves itself into this : *Was the Apostle, or was he not, writing in the power of a spirit higher than his own ?* In other words, we are here at the very central question of *Inspiration or no Inspiration* : not disputing about any of its details, which have ever been matters of doubt among Christians : but just asking, for the Church and for the world, *Have we, in any sense, God speaking in the Bible, or have we not ?* If we have,—then of all passages, it is in these which treat so confidently of futurity, that we must recognize His voice : if we have it not in these passages, then where are we to listen for it at all ? Does not this hypothesis, do not they who embrace it, at once reduce the Scriptures to books written by men,—their declarations to the assertions of dogmatizing teachers,—their warnings to the apprehensions of excited minds,—their promises to the visions of enthusiasts,—their prophecies, to anticipations which may be accounted for by the circumstances of the writers, but have in them no objective permanent truth whatever ?

27. On such terms, I fairly confess I am not prepared to deal with a question like that before us. I believe that our Lord uttered the words ascribed to Him by St. John (ch. xvi. 12, 13) : I believe the

apostolic Epistles to be the written proof of the fulfilment of that promise, as the apostolic preaching and labours were the spoken and acted proof: and in writing such passages as this, and 1 Thess. iv. 13—17, and 1 Cor. xv., I believe St. Paul to have been giving utterance, not to his own subjective human opinions, but to truths which the Spirit of God had revealed to him: which he put forth indeed in writing and in speaking, as God had placed him, in a Church which does not know of the time of her Lord's coming,—as God had constituted his own mind, the vessel and organ of these truths, and gifted him with power of words,—but still, as being the truth for the Church to be guided by, not his own forebodings, for her to be misled by. What he may have meant by his expressions, is a question open to the widest and freest discussion: but that what he did mean, always under the above necessary conditions, is truth for us to receive, not opinion for us to canvass, is a position, the holding or rejecting of which might be very simply and strictly shewn to constitute the difference between one who receives, and one who repudiates, Christian revelation itself.

28. I now proceed to enquire, which, or whether any of all the above hypotheses, with the exception of the last, seems worthy of our acceptance. For the reason given above (24), I pass over those which regard the prophecy as fulfilled. The destruction of Jerusalem is inadequate as an interpretation of the coming of the Lord here: He has not yet come in any sense adequate to such interpretation: therefore the prophecy has yet to be fulfilled.

29. The interpretations of the ancient Fathers deserve all respect, short of absolute adoption *because they were* their interpretations. We must always in such cases strike a balance. In living near to the time when the speaking voice yet lingered in the Church, they had an advantage over us: in living far down in the unfolding of God's purposes, we have an advantage over them. They may possibly have heard things which we have never heard: we certainly have seen things which they never saw. In each case, we are bound to enquire, which of these two is likely to preponderate?

30. Their consensus in expecting a *personal* Antichrist, is, I own, a weighty point. There was nothing in their peculiar circumstances or temperament, which prevented them from interpreting all that is here said as a personification, or from allegorizing it, as others have done since. This fact gives that interpretation a *historical* weight, the inference from which it is difficult to escape. The subject of the coming of Antichrist must have been no uncommon one in preaching and in converse, during the latter part of the first, and the second century. That no echoes of the apostolic sayings on the matter should have reached thus far, no savour of the first outpouring of interpretation by the Spirit penetrated through the next generation, can hardly be con-

ceived. So far, I conceive, the patristic view carries with it some claim to our acceptance.

31. The next important point, the interpretation of τὸ κατέχον and ὁ κατέχων, rests, I would submit, on different grounds. Let us for a moment grant, that by the former of these words was imported the *temporal political power*, and by the latter, *he who wielded it*. Such being the case, the concrete interpretation most likely to be adopted by the Fathers would be, the *Roman Empire*, which existed before their eyes as that political power. But *we* have seen that particular power pass away, and be broken up : and that very passing away has furnished us with a key to the prophecy, which they did not possess.

32. On the μυστήριον τῆς ἀνομίας, as has been seen, they are divided : but even were it otherwise, their concrete interpretations are just those things in which we are not inferior to them, but rather superior. The prophecy has since their time expanded its action over a wide and continually increasing historic field : it is for us to observe what they could not, and to say what it is which could be thus described,—then at work, ever since at work, and now at work ; and likely to issue in that concentration and revelation of evil which shall finally take place.

33. On looking onward to the next great class of interpretations, that which makes the man of sin to be the *Papal power*, it cannot be doubted, that there are many and striking points of correspondence with the language of the prophecy in the acts and professions of those who have successively held that power. But on the other hand it cannot be disguised that, in several important particulars, the prophetic requirements are very far from being fulfilled. I will only mention two, one subjective, the other objective. In the characteristic of ver. 4, the Pope does not and never did fulfil the prophecy. Allowing all the striking coincidences with the latter part of the verse which have been so abundantly adduced, it can never be shewn that he fulfils the former part, nay so far is he from it, that the abject adoration of and submission to λεγόμενοι θεοί and σεβάσματα has ever been one of his most notable peculiarities. The second objection, of an external and historical character, is even more decisive. If the Papacy be Antichrist, then has the manifestation been made, and endured now for nearly 1500 years, and yet that day of the Lord is not come, which by the terms of our prophecy such manifestation is immediately to precede.

34. The same remarks will apply even more forcibly to all those minor interpretations which I have enumerated above. None of them exhausts the sense of the prophecy : and the taking any one of them to be that which is here designated, would shew the failure of the prophecy, not its fulfilment : for they have been and have passed away, and the Lord is not yet come.

35. We are thus directed to a point of view with regard to the pro-

phcey, of the following kind. The *ἄνομος*, in the full prophetic sense, is not yet come. Though 1800 years later, we stand, with regard to him, where the Apostle stood: the day of the Lord not present, and not to arrive until this man of sin be manifested: the *μυστήριον τῆς ἀνομίας* still working, and much advanced in its working: the *κατέχοι* still hindering. And let us ask ourselves, what does this represent to us? Is it not indicative of a state in which the *ἀνομία* is working on, so to speak, underground, under the surface of things,—gaining, throughout these many ages, more expansive force, more accumulated power, but still hidden and unconcentrated? And might we not look, in the progress of such a state of things, for repeated minor embodiments of this *ἀνομία*,—*ἄνομοι*, and *ἀντιχριστοὶ πολλοὶ* (1 John ii. 18) springing up here and there in different ages and countries,—the *ἀποστασία* going onward and growing,—just as there were of Christ Himself frequent types and minor embodiments before He came in the flesh? Thus in the Papacy, where so many of the prophetic features are combined, we see as it were a standing embodiment and type of the final Antichrist—in the remarkable words of Gregory the Great, the ‘*precursor Antichristi*?’ and in Nero, and every persecutor as he arose, and Mahomet, and Napoleon, and many other forms and agencies of evil, other more transient types and examples of him. We may, following out the parallelism, contrast the Papacy, as a type of Antichrist, having its false priesthood, its pretended sacrifices, its ‘Lord God’ the Pope, with that standing Jewish hierarchy of God’s own appointing, and its High priesthood by which our Lord was prefigured: and the other and personal types, with those typical persons, who appeared under the old covenant, and set forth so plainly the character and sufferings and triumphs of the Christ of God.

36. According then to this view, we still look for the man of sin, in the fulness of the prophetic sense, to appear, and that immediately before the coming of the Lord. We look for him as the final and central embodiment of that *ἀνομία*, that resistance to God and God’s law, which has been for these many centuries fermenting under the crust of human society, and of which we have already witnessed so many partial and tentative eruptions. Whether he is to be expected personally, as one individual embodiment of evil, we would not dogmatically pronounce: still we would not forget, that both ancient interpretation, and the world’s history, point this way. Almost all great movements for good or for ill have been gathered to a head by one central personal agency. Nor is there any reason to suppose that this will be otherwise in the coming ages. In proportion as the general standard of mental cultivation is raised, and man made equal with man, the ordinary power of genius is diminished, but its extraordinary power is increased; its reach deepened, its hold rendered more firm. As men become familiar with the achievements and the exercise of talent, they learn to despise

and disregard its daily examples, and to be more independent of mere men of ability : but they only become more completely in the power of gigantic intellect, and the slaves of pre-eminent and unapproachable talent. So that there seems nothing improbable, judging from these considerations, and from the analogy of the partial manifestations which we have already seen, that the centralization of the anticristian power, in the sense of this prophecy, may ultimately take place in the person of some one of the sons of men.

37. The great ἀποστασία again will receive a similar interpretation. Many signal apostasies the world and the Church have seen. Continually, those are going out from us, who were not of us. Unquestionably the greatest of these has been the Papacy, that counterfeit of Christianity, with its whole system of falsehood and idolatry. But both it, and Mohammedanism, and Mormonism, and the rest, are but tentamina and foreshadowings of that great final apostasy (ἡ ἀποστασία), which shall deceive, if it were possible, even the very elect.

38. The particulars of ver. 4 we regard variously, according as the ἄνομος is a person or a set of persons, with however every inclination to take them literally of a person, giving out these things respecting himself, and sitting as described in the temple of God, whether that temple is to be taken in the strictly literal signification of the Jerusalem-temple (to which we do not incline), or as signifying a Christian place of assembly, the gathering-point of those who have sought the fulfilment of the divine promise of God's presence,—and so called the temple of God.

39. The κατέχον and κατέχων, the one the *general hindrance*, the other the *person in whom that hindrance is summed up*, are, in this view, very plain. As the Fathers took them of the Roman empire and Emperor, standing and ruling in their time, repressing the outbreak of sin and enormity,—so have we been taught by history to widen this view, and understand them of the *fabric of human polity*, and *those who rule that polity*, by which the great up-bursting of godlessness is kept down and hindered. I say, we have been taught this by history : seeing that as often as these outbursts have taken place, their course and devastations have been checked by the knitting up again of this fabric of temporal power : seeing that this power, wherever the seeds of evil are most plentiful, is strictly a *coercive* power, and that there only is its restraining hand able to be relaxed, where the light and liberty of the Gospel are shed abroad : seeing that especially has this temporal power ever been in conflict with the Papacy, restraining its pretensions, modifying its course of action, witnessing more or less against its tyranny and its lies.

40. The explanation of the μυστήριον τῆς ἀνομίας has been already anticipated. It, the ἀνομία, in the hearts and lives, in the speeches and writings of men, is and ever has been working in hidden places, and

only awaits the removal of the hindering power to issue in that concentrated manifestation of $\delta \alpha\nu\omicron\mu\omicron\varsigma$, which shall usher in the times of the end.

41. *When* this shall be, is as much hidden from us, as it was from the Apostles themselves. This may be set, on the one hand, as a motive to caution and sobriety; while on the other let us not forget, that every century, every year, brings us nearer to the fulfilment,—and let this serve to keep us awake and watchful, as servants that wait for the coming of their Lord. We are not to tremble at every alarm; to imagine that every embodiment of sin is the final one, or every falling away the great apostasy: but to weigh, and to discern, in the power of Him, by whom the prince of this world is judged: that whenever the Lord comes He may find us ready,—ready to stand on His side against any, even the final concentration of His adversaries; ready, in daily intercourse with and obedience to Him, to hail His appearance with joy.

42. If it be said, that this is somewhat a dark view to take of the prospects of mankind, we may answer, first, that we are not speculating on the phænomena of the world, but we are interpreting God's word: secondly, that we believe in One in whose hands all evil is working for good,—with whom there are no accidents nor failures,—who is bringing out of all this struggle, which shall mould and measure the history of the world, the ultimate good of man and the glorification of His boundless love in Christ: and thirdly, that no prospect is dark for those who believe in Him. For them all things are working together for good; and in the midst of the struggle itself, they know that every event is their gain; every apparent defeat, real success; and even the last dread conflict, the herald of that victory, in which all who have striven on God's part shall have a glorious and everlasting share.

CHAPTER VII.

ON THE PASTORAL EPISTLES.

SECTION I.

THEIR AUTHORSHIP.

1. There never was the slightest doubt in the ancient Church, that the Epistles to Timothy and Titus were canonical, and written by St. Paul.

(α) They are contained in the Peschito Syriac version, which was made in the second century.

(β) In the fragment on the Canon of Scripture first edited by Muratori and thence known by his name, generally ascribed to the end of the second century or the beginning of the third (see Routh, *Reliq. Sacr.* i. pp. 397 ff.) we read, among the Epistles of St. Paul, "verum ad Philemonem una, et ad Timotheum duas (duæ?) pro affectu et dilectione, in honore tamen Ecclesiæ catholicæ, in ordinatione ecclesiasticæ disciplinæ, sanctificatæ sunt."

(γ) Irenæus begins his preface with a citation of 1 Tim. i. 4, adding, *καθὼς ὁ ἀπόστολος φησιν*: in iv. 16. 3, cites 1 Tim. i. 9: in ii. 14. 8, 1 Tim. vi. 20: in iii. 11. 1, quotes 2 Tim. iv. 9—11:

"Lucas . . . quoniam non solum prosecutor, sed et co-operarius fuerit apostolorum, maxime autem Pauli, et ipse autem Paulus manifestavit in epistolis, dicens: Demas me dereliquit et abiit Thessalonicam, Crescens in Galatiam, Titus in Dalmatiam: Lucas est mecum solus:"

In i. 16. 3, quotes Titus iii. 10:

"Quos Paulus jubet nobis post primam et secundam correptionem devitare:"

And again, with "quemadmodum et Paulus ait," iii. 3. 4. In iii. 3. 4, he says, *τούτου τοῦ Λίνου Παῦλος ἐν ταῖς πρὸς Τιμόθεον ἐπιστολαῖς μέμνηται*.

(δ) Clement of Alexandria, *Strom.* ii. p. 457, Potter:

περὶ ἧς ὁ ἀπόστολος γράφων, ὃ Τιμόθεέ, φησιν, τὴν παρακαταθήκην φύλαξον ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας κ.τ.λ. 1 Tim. iv. 20.

Strom. iii. p. 534:

αὐτίκα περὶ τῶν βδελυσσομένων τὸν γάμον Παῦλος ὁ μακάριος λέγει . . . 1 Tim. iv. 1.

Ib. p. 536:

ἴσμεν γὰρ καὶ ὅσα περὶ διακόνων γυναικῶν ἐν τῇ ἐτέρᾳ πρὸς Τιμόθεον ἐπιστολῇ ὁ γενναῖος διατάσσεται Παῦλος.

Strom. i. p. 350:

τὸν δὲ ἔρῳμον οἱ μὲν . . . οἱ δὲ Ἐπιμενίδην τὸν Κρήτα . . . οὗ μέμνηται ὁ ἀπόστολος Παῦλος ἐν τῇ πρὸς Τίτον ἐπιστολῇ λέγων οὕτως· Κρήτες αἰεὶ κ.τ.λ. (Tit. i. 12.)

These are only a few of the direct quotations in Clement.

(ε) TERTULLIAN:

De præscript. hæret. c. 25: "Et hoc verbo usus est Paulus ad Timotheum: O Timothee, depositum custodi (1 Tim. vi. 20). Et rursum: Bonum depositum serva" (2 Tim. i. 14). And he further proceeds to quote 1 Tim. i. 18, vi. 13 ff. 2 Tim. ii. 2 (twice).

Ib. c. 6: "Nec diutius de isto, si idem est Paulus, qui et alibi hæreses inter carnalia crimina enumerat scribens ad Galatas, et qui

Tito¹ suggerit, hominem hæreticum post primam correptionem recusandum, quod perversus sit ejusmodi et delinquat, ut a semetipso damnatus." (Tit. iii. 10, 11.)

Adv. Marcion. v. 21, speaking of the Epistle to Philemon: "Soli huic epistolæ brevitās sua profuit, ut falsarias manus Marcionis vaderet. Miror tamen, cum ad unum hominem literas factas receperit, quod ad Timotheum duas et unam ad Titum de ecclesiastico statu compositas recusaverit."

(ζ) Eusebius includes all three Epistles among the universally confessed canonical writings (ὁμολογούμενα), H. E. iii. 25.

It is useless to cite further testimonies, for they are found every where, and in abundance.

2. But we must notice various allusions, more or less clear, to these Epistles, which occur in the *earlier* Fathers.

(η) CLEMENT OF ROME (end of Cent. I.): Ep. 1 ad Cor. ch. 29: προεβλῶμεν αὐτῷ αὐτῷ ἐν ὁσώ-ητι ψυχῇ, ἀγνῶς καὶ ἀμαρτοῦς χεῖρας αἰροῦντες πρὸς αὐτόν. See 1 Tim ii. 8².

(θ) IGNATIUS (beginning of Cent. II.): Ep. to Polycarp, § 6: ἀρέσκετε ᾧ στρατεύεσθε. See 2 Tim. ii. 4.

(ι) POLYCARP (beginning of Cent. II.): Ep. ad Philipp. ch. 4: ἀρχὴ δὲ πάντων χαλεπῶν φιλαργυρία· εἰδότες ὅν ὅτι οὐκ ἐν εἰρη-καμεν εἰς τὸν κόσμον, ἀλλ' οὐκ ἐξ-εργεῖν τι ἔχομεν, ὁπλίσωμεθα τοῖς ὅπλοις τῆς δικαιοσύνης: 2 Tim. ii. 4.

1b. ch. 9: οὐ γὰρ τὸν νῦν ἠγάπησαν αἰῶνα. See 2 Tim. iv. 10¹.

(κ) HEGESIPPUS (end of Cent. II.), as cited by Eusebius (H. E. iii. 32), says that, while the ἱερός τῶν ἀποστόλων χορός remained, the Church παρθένος καθαρὰ καὶ ἄδιαφθορος ἔμεινεν: but that, after their withdrawal, and that of those who had been ear-witnesses of inspired wisdom, ἡ σύστασις τῆς αἰῶνος πλάνης began, εἰς τῆς τῶν ἑτερο-δασκάλων ἀπάτης: who, as no apostle was left, γυμνῇ λοιπὸν ἦν τῇ κεφαλῇ τῷ τῆς ἀληθείας κηρύγματι τὴν ψευδῶνυμον γινώσιν ἀντακροῦ-τειν ἐπεχίρουν. See 1 Tim. vi. 3. 20⁴.

(λ) ATHENAGORAS (end of Cent. II.): p. 15 c (Lardner): πάντα γὰρ ὁ θεός ἐστιν αὐτός αὐτῷ, φῶς ἀπρόσιτον: 1 Tim vi. 16.

(μ) THEOPHILUS OF ANTIOCH (end of Cent. II.): ad Autolyce. iii. p. 126 c (Lardner): ἔτι μὲν καὶ περὶ τοῦ ὑποτάσσεσθαι ἀρχαῖς καὶ

¹ Dr. Davidson, Introd. iii. 109, omits the word 'Tito,' as it would appear, from inadvertency.

² Two other supposed references may be seen in Lardner, ii. p. 39, and Davidson, iii. p. 101; but they are too slight to authorize their introduction here.

³ See other slighter parallels in Lardner and Davidson, ubi supra. The μέγα τῆς θεοσεβείας μυστησίων, commonly adduced from Justin (in Eus. H. E. iii. 27), is not his, but forms part of the text of Eusebius. See Huther, Einl. p. 35.

⁴ See on Baur's attempt to meet this, below, p. 75.

ἐξουσίαις, καὶ εὐχέσθαι περὶ αὐτῶν, κελεύει ἡμῶν (Lardner : qu. ἡμᾶς ?) θεῖος λόγος, ὅπως ἡρεμον καὶ ἡσύχιον βίον διάγωμεν. 1 Tim. ii. 1, 2. Tit. iii. 1⁵.

ii. p. 95 (Lardner) : διὰ ὕδατος καὶ λουτροῦ παλιγγενεσίας πάντας τοὺς προσεόντας τῇ ἀληθείᾳ.

(v) To these may be added Justin Martyr (middle of Cent. II.), Dial. c. Tryph. c. 47 : ἡ χρηστότης καὶ ἡ φιλανθρωπία τοῦ θεοῦ. Tit. iii. 4.

3. Thus the Pastoral Epistles seem to have been from the earliest times known, and continuously quoted, in the Church. It is hardly possible to suppose that the above coincidences are all fortuitous. The only other hypothesis on which they can be accounted for, will be treated further on.

4. Among the Gnostic heretics however, they did not meet with such universal acceptance. Clement of Alexandria, Strom. ii. 11 (p. 457, Potter), after having quoted 1 Tim. vi. 20 ff., adds : ὑπὸ ταύτης ἐλεγχόμενοι τῆς φωνῆς, οἱ ἀπὸ τῶν αἵρέσεων τὰς πρὸς Τιμόθεον ἀθετοῦσιν ἐπιστολάς. Tertullian (see above, under ε) states that Marcion rejected from his canon (recusaverit) the Epistles to Timothy and Titus. And Jerome, Prol. ad Titum, says : "Licet non sint digni fide qui fidem primam irritam fecerunt, Marcionem loquor et Basilidem et omnes hæreticos qui vetus laniant testamentum : tamen eos aliqua ex parte ferremus, si saltem in novo continerent manus suas, et non auderent Christi (ut ipsi jactitant) boni Dei Filii, vel Evangelistas violare, vel Apostolos ut enim de cæteris Epistolis taceam, de quibus quicquid contrarium suo dogmate viderunt, eraserunt, nonnullas integras repudiandas crediderunt, ad Timotheum videlicet utramque, ad Hebræos, et ad Titum, quam nunc conamur exponere Sed Tatianus, Encratitarum patriarches, qui et ipse nonnullas Pauli Epistolas repudiavit, hanc vel maxime, id est, ad Titum, Apostoli pronuntiandam credidit, parvipendens Marcionis et aliorum, qui cum eo in hac parte consentiunt, assertionem." This last fact, Tatian's acceptance of the Epistle to Titus, Huther thinks may be accounted for by the false teachers in that Epistle being more expressly designated as *Jews*, ch. i. 10, 14 ; iii. 9.

5. From their time to the beginning of the present century, the authenticity of the Pastoral Epistles remained unquestioned. At that time, Schmidt (J. E. C.) first, and afterwards Schleiermacher (in his Letters to Gass, 1807) attacked the genuineness of the first Epistle to Timothy : which on the other hand, was defended by *Planck*, *Wegscheider*, and *Beckhaus*. It soon begun however to be seen, that from the close relation of the three Epistles, the arguments which Schleiermacher had

⁵ Lardner gives ὅς δὲ δάσκει ἡμᾶς δικαιοπραγεῖν, καὶ εὐσεβεῖν καὶ καλοποιεῖν, as an allusion to Tit. ii. 11, 12 : but it is far too slight.

used against one, would apply to all: and accordingly first *Eichhorn*, and then not so decidedly *De Wette*, denied the genuineness of all three.

6. The latter commentator, in his Introduction (1826), combined the view of Schleiermacher, that 1 Tim. was a compilation from the other two, with that of Eichhorn, that all three were not the genuine productions of St. Paul: but at the same time allowed to the consent of the Church in all ages so much weight, that his view influenced only the historical origin of the Epistles, not their credit and authority.

7. This mere negative ground was felt to be unsatisfactory: and Eichhorn soon put forth a positive hypothesis, that the Epistles were written by some disciple of St. Paul, with a view of collecting together his oral injunctions respecting the constitution of the Church. This was adopted by Schott, with the further conjecture that St. Luke was the author.

8. The defenders of the Epistles⁶ found it not difficult to attack such a position as this, which was raised on mere conjecture after all: and Baur, on the other hand, remarked⁷, "We have no sufficient resting-place for our critical judgment, as long as we only lay down that the Epistles are not Pauline: we must have established some positive data which transfer them from the Apostles' time into another age." Accordingly, he himself has laboured to prove them to have been written in the time of the Marcionite heresy; and their author to have been one who, not having the ability himself to attack the Gnostic positions, thought to uphold the Pauline party by putting his denunciations of it into the mouth of the Apostle.

9. This view of Baur's has been, however, very far from meeting with general adoption, even among the impugnors of the genuineness of our Epistles. The new school of Tübingen have alone accepted it with favour. De Wette himself, in the later editions of his *Handbuch* (I quote from that of 1847), though he is stronger than ever against the three Epistles, does not feel satisfied with the supposed settling of the question by Baur. He remarks, "According to Baur, the Epistles were written after the middle of the second century, subsequently to the appearance of Marcion and other Gnostics. But, inasmuch as the allusions to Marcion, on which he builds this hypothesis, are by no means certain, and the testimonies of the existence of the Pastoral Epistles stand in the way (for it is hardly probable that the passage in Polycarp, c. 4 [see above, p. 71], can have been the original of 1 Tim. vi. 7. 10):

⁶ Hug, Bertholdt. Feilmoser, Guericke, Böhl, Curtius, Klug, Heydenreich, Mack. See Huther, *Einleitung*, p. 38, from which many of the particulars in the text are taken.

⁷ Die sogen. Pastoralbriefe des Apostel Paulus aufs neue Kritisch untersucht, 1835.

it seems that we must assume an earlier date for the Epistles,—somewhere about the end of the first century ⁸.”

10. With this last dictum of De Wette's, adverse criticism has resumed its former uncertain footing, and is reduced to the mere negative complexion which distinguished it before the appearance of Baur's first work. We have then merely to consider it as a negation of the Pauline origin of the Epistles, and to examine the grounds on which that negation rests. These may be generally stated under the three following heads :

- I. The historical difficulty of finding a place for the writing of the three Epistles during the lifetime of St. Paul :
- II. The apparent contact with various matters and persons who belong to a later age than that of the Apostles : and
- III. The peculiarity of expressions and modes of thought, both of which diverge from those in St. Paul's recognized Epistles.

11. Of the first of these I shall treat below, in the section “On the times and places of writing.” It may suffice here to anticipate merely the general conclusion to which I have there come, viz. that they belong to the latest period of our Apostle's life, after his liberation from the imprisonment of Acts xxviii. Thus much was necessary in order to our discussion of the two remaining grounds of objection.

12. As regards objection II., three subordinate points require notice :

- (a) *The heretics, whose views and conduct are opposed in all three Epistles.*

It is urged that these belonged to later times, and their tenets to systems undeveloped in the apostolic age. In treating of the various places where they are mentioned, I have endeavoured to shew that the tenets and practices predicated of them will best find their explanation by regarding them as the marks of a state of transition between Judaism, through its ascetic form, and Gnosticism proper, as we afterwards find it developed ⁹.

13. The traces of Judaism in the heretics of the Pastoral Epistles are numerous and unmistakeable. They professed to be *νομοῦδιδάσκαλοι* (1 Tim. i. 7) : commanded *ἀπέχεσθαι βρωμάτων* (ib. iv. 3) : are expressly stated to consist of *μάλιστα οἱ ἐκ περιτομῆς* (Tit. i. 10) : caused men *προσελθεῖν Ἰουδαϊκοῖς μύθοις* (ib. 14) : brought in *μάχας νομικὰς* (ib. iii. 9).

14. At the same time, the traces of incipient Gnosticism are equally

⁸ Handbuch : allgemeine Bemerkungen über die Pastoralbriefe, p. 121.

⁹ See 1 Tim. i. 3, 4, 6, 7, 19 ; iv. 1—7 ; vi. 3 ff. ; 2 Tim. ii. 16—23 ; iii. 6—9, 13 ; iv. 4 ; Titus i. 10, 11, 14, 16 ; iii. 9, 10,—and notes.

apparent. It has been thought best, in the notes on 1 Tim. i. 4 (p. 286), to take that acceptance of *γενεαλογίαι*, which makes it point to those lists of Gnostic emanations, so familiar to us in their riper forms in after history: in ch. iv. 3 ff., we find the seeds of Gnostic dualism; and though that passage is prophetic, we may fairly conceive that it points to the future development of symptoms already present. In ib. vi. 20, we read of *ψευδωνυμοὶ γινῶσι*, an expression which has furnished Baur with one of his strongest objections, as betraying a post-apostolic origin¹. But, granted the reference to *gnosis*, Gnostically so called, neither Baur nor any one else has presumed to say, when the term began to be so used. For our present purpose, the reference is clear. Again in 2 Tim. ii. 17, 18, we read of some of them explaining away the resurrection of the body, saying that it has past already,—a well-known error of the Gnostics (see note in loc. p. 362).

15. It remains that we should shew two important facts, which may influence the reader's mind concerning both the nature of these heretics, and date of our Epistles. First, they are not the Judaizers of the Apostle's earlier Epistles. These his former opponents were strong upholders of the law and its requirements: identify themselves plainly with the 'certain men from Judæa' of Acts xv. 1, in spirit and tenets: uphold circumcision, and would join it with the faith in Christ. Then as we proceed, we find them retaining indeed some of their former features, but having passed into a new phase, in the Epistle to the Colossians. There, they have added to their Judaizing tenets, various excrescences of will-worship and superstition: are described no longer as persons who would be under the law and Christ together, but as vain, puffed up in their carnal mind, not holding the Head (see Prolegg. to Col., p. 38 f.).

16. The same character, or even a further step in their course, seems pointed out in the Epistle to the Philippians. There, they are not only Judaizers, not only that which we have already seen them, but *κυκεε, κακοὶ ἐργάται, ἡ κατατομή*: and those who serve God in the power of His Spirit are contrasted with them. And here (Phil. iii. 13), we seem to find the first traces becoming perceptible of the heresy respecting the resurrection in 2 Tim. ii. 18, just as the preliminary symptoms of unsoundness on this vital point were evident in 1 Cor. xv.

17. If now we pass on to our Epistles, we shall find the same pro-

¹ Baur makes much of the passage of Hegesippus quoted above, p. 71, in which he says that this *ψευδων. γινῶσι* first became prevalent after the Apostles were removed from the Church. On this he founds an argument that our Epistle could not have appeared till that time. But the passage as compared with the Epistle proves the very reverse. The *ψευδων. γιν.* was secretly working in the Apostles' time, and for that reason this caution was given. but after their time it began to be openly professed, and came forth, as Hegesippus says, with uncovered head.

gress, from legality to superstition, from superstition to godlessness, in a further and riper stage. Here we have more decided prominence given to the abandonment of the foundations of life and manners displayed by these false teachers. They had lost all true understanding of the law itself (1 Tim. i. 7) : had repudiated a good conscience (ib. 19) : are hypocrites and liars (ib. iv. 2), branded with the foul marks of moral crime (ib.) ; are of corrupt minds, using religion as a means of bettering themselves in this world (ib. vi. 5. Tit. i. 11) : insidious and deadly in their advances, and overturning the faith (2 Tim. ii. 17) : proselytizing and victimizing foolish persons to their ruin (ib. iii. 6 ff.) : polluted and unbelieving, with their very mind and conscience defiled (Tit. i. 15) : confessing God with their mouths, but denying Him in their works, abominable and disobedient, and for every good work worthless (ib. i. 16).

18. I may point out to the reader, how well such advanced description of these persons suits the character which we find drawn of those who are so held up to abhorrence in the later of the Catholic Epistles, and in the Epistle to the Hebrews : how we become convinced, as we pass down the apostolic age, that all its heresies and false teachings must be thought of as gradually converging to one point,—and that point, godlessness of life and morals. Into this, Judaism, once so rigid, legality, once so apparently conscientious, broke and crumbled down. I may state my own conviction, from this phænomenon in our Pastoral Epistles, corroborated indeed by all their other phænomena, that we are, in reading them, necessarily placed at a point of later and further development than in reading any other of the works of St. Paul.

19. The *second* important point as regards these heretics is this : as they are not the Judaizers of former days, so *neither are they the Gnostics of later days*. Many minor points of difference might be insisted on, which will be easily traced out by any student of church history : I will only lay stress on one, which is in my mind fundamental and decisive.

20. The Gnosticism of later days was eminently *anti-judaistic*. The Jewish Creator, the Jewish law and system, were studiously held in contempt and abhorrence. The whole system had migrated, so to speak, from its Jewish standing-point, and stood now entirely over against it. And there can be little doubt, whatever other causes may have co-operated to bring about this change, that the great cause of it was the break-up of the Jewish hierarchy and national system with the destruction of Jerusalem and the temple. The heretical speculations had, so to speak, no longer any mooring-place in the permanence of the old law, and thus, rapidly drifting away from it, soon lost sight of it altogether, and learned to despise it as a thing gone by. Then the oriental and Grecian elements which had before been in a state of forced and unna-

tural fusion with Judaism, cast it out altogether, retaining only those traces of it which involved no recognition of its peculiar tenets.

21. The false teachers then of our Epistles seem to hold a position intermediate to the Apostle's former Judaizing adversaries and the subsequent Gnostic heretics, distinct from both, and just at that point in the progress from the one form of error to the other, which would suit the period subsequent to the Epistle to the Philippians, and prior to the destruction of Jerusalem. There is then nothing in them and their characteristics, which can cast a doubt upon the genuineness of the Epistles.

22. (b) [See above, par. 12], *the ecclesiastical order subsisting when they were written*. Baur and De Wette charge the author of these Epistles with hierarchical tendencies. They hold that the strengthening and developing of the hierarchy, as we find it aimed at in the directions here given, could not have been an object with St. Paul. De Wette confines himself to this general remark: Baur goes further into detail. In his earlier work, on the Pastoral Epistles, he asserts, that in the genuine Pauline Epistles there is found no trace of any official leaders of the Churches (it must be remembered that with Baur, the genuine Epistles are only those to the Galatians, Corinthians, and Romans): whereas here those Churches are found in such a state of organization, that ἐπίσκοποι, πρεσβύτεροι, and διάκονοι are significantly put forward: πρεσβύτεροι according to him being the name for the collective body of church-rulers, and ἐπίσκοπος that one of them who was singly entrusted with the government. In his later work ('Paulus u.s.w.'), he maintains that the Gnostics, as the first heretics proper, gave the first occasion for the foundation of the episcopal government of the Churches. But even granting this, the very assumption would prove the earlier origin of our Epistles: for in them there is not the slightest trace of episcopal government, in the later sense. Baur's own explanation of ἐπίσκοπος differs entirely from that later sense.

23. The fact is, that the form of Church government disclosed in our Epistles is of the simplest kind possible. The diaconate was certainly, in some shape or other, coæval with the very infancy of the Church: and the presbyterate was almost a necessity for every congregation. No Church could subsist without a government of some kind: and it would be natural that such an one as that implied in the presbyterate should arise out of the circumstances in every case.

24. The directions also which are here given, are altogether of an ethical, not of an hierarchical kind. They refer to the selection of men, whose previous lives and relations in society afford good promise that they will discharge faithfully the trust committed to them, and work faithfully and successfully in their office. The fact that no such direc-

tions are found in the other Epistles, is easily accounted for: partly from the nature of the case, seeing that he is here addressing persons who were entrusted with this selection, whereas in those others no such matter is in question: partly also from the late date of these letters, the Apostle being now at the end of his own course,—seeing dangerous heresies growing up around the Church, and therefore anxious to give those who were to succeed him in its management, direction how to consolidate and secure it.

25. Besides which, it is a pure assumption that St. Paul could not, from his known character, have been anxious in this matter. In the Acts, we find him ever most careful respecting the consolidation and security of the Churches which he had founded: witness his journeys to inspect and confirm his converts (Acts xv. 36; xviii. 23), and that speech uttered from the very depth of his personal feeling and desire, to the presbytery of the Ephesian Church (ib. xx. 18—38).

26. We must infer then, that there is nothing in the hints respecting Church-government which these Epistles contain, to make it improbable that they were written by St. Paul towards the close of his life.

27. (c) [See above, par. 12.] *The institution of widows*, referred to 1 Tim. v. 9 ff., is supposed to be an indication of a later date. I have discussed, in the note there (p. 327 f.), the description and standing of these widows: holding them to be not, as Schleiermacher and Baur, deaconesses, among whom in later times were virgins also, known by the name of *χήραι* (τὰς παρθέρους τὰς λεγομένας χήρας, Ign. ad Smyrn. c. 13), but as De W., al., an especial band of real widows, set apart, but not yet formally and finally, for the service of God and the Church. In conceiving such a class to have existed thus early, there is no difficulty: indeed nothing could be more natural: we already find traces of such a class in Acts ix. 41; and it would grow up and require regulating in every portion of the Church. On the *ἐνὸς ἀνδρός γυνή*, which is supposed to make another difficulty, see note, 1 Tim. iii. 2 (p. 303 f.).

28. Other details belonging to this objection II. are noticed and replied to in treating of the passages to which they refer. They are founded for the most part on unwarranted assumptions regarding the apostolic age and that which followed it: in forgetting that there must have been a blending of the one age into the other during that later section of the former and earlier section of the latter, of both of which we know so little from primitive history: that the forms of error which we find prevalent in the second century, must have had their origin and their infancy in an age previous: and that here as elsewhere, ‘the child is father of the man:’ the same characteristics, which we meet full-grown both in the heretics and in the Church of the second century,

must be expected to occur in their initiative and less consolidated form in the latter days of the Apostles and their Church².

29. We come now to treat of objection III.,—*the peculiarity of expressions and modes of thought, both of which diverge from those in St. Paul's recognized Epistles.* There is no denying that the Pastoral Epistles do contain very many peculiar words and phrases, and that the process of thought is not that which the earlier Epistles present. Still, our experience of men in general, and of St. Paul himself, should make us cautious how we pronounce hastily on a phenomenon of this kind. Men's method of expression changes with the circumstances among which they are writing, and the persons whom they are addressing. Assuming the late date for our Epistles which we have already mentioned, the circumstances both of believers and false teachers had materially changed since most of those other Epistles were written. And if it be said that on any hypothesis it cannot have been many years since the Epistles of the imprisonment, we may allege on the other hand the very great difference in subject, the fact that these three are addressed to his companions in the ministry, and contain directions for Church management, whereas none of the others contain any passages so addressed or of such character.

30. Another circumstance here comes to our notice, which may have modified the diction and style at least of these Epistles. Most of those others were written by the hand of an amanuensis: and not only so, but probably with the co-operation, as to form of expression and putting out of the material, of either that amanuensis or some other of his fellow-helpers. The peculiar character of these Pastoral Epistles forbids us from imagining that they were so written. Addressed to dear friends and valued colleagues in the ministry, it was not probable that he should have written them by the agency of others. Have we then, assuming that he wrote them with his own hand, any points of comparison in the other Epistles? Can we trace any resemblance to their peculiar diction in portions of those other Epistles which were undoubtedly or probably also autographic?

31. The first unquestionably autographic Epistle which occurs to us is that to Philemon: which has also this advantage for comparison, that it is written to an individual, and in the later portion of St. Paul's life. And it must be confessed, that we do not find here the resemblance of which we are in search. The single word *εὐχρηστος* is the only point of contact between the unusual expressions of the two. It is true that the occasion and subject of the Epistle to Philemon were totally distinct from those of any of the Pastoral Epistles: almost all their *ἅπαρ λεγόμενα*

² See the objection regarding the *youth of Timothy* assumed in these Epistles, treated below in § ii., 'On the places and times of writing.'

are from the very nature of things excluded from it. Still I must admit that the dissimilarity is striking and not easily accounted for. I would not disguise the difficulty which besets this portion of our subject: I would only endeavour to point out in what direction it ought to guide our inference from the phenomena.

32. We have found reason to believe (see note on Gal. vi. 11, p. 62) that the Epistle to the Galatians was of this same autographic character. Allowing for the difference of date and circumstances, we may expect to find here some points of peculiarity in common. In both, false teachers are impugned: in both, the Apostle is eager and fervent, abrupt in expression, and giving vent to his own individual feelings. And here we do not seek in vain³. We find several unusual words and phrases common only to the two or principally occurring in them. Here again, however, the total difference of subject throughout a great portion of the Epistle to the Galatians prevents any very great community of expression.

33. We have a very remarkable addition to the Epistle to the Romans in the doxology, ch. xvi. 25, 26; appended to it, as we have there inferred, in later times by the Apostle himself, as a thankful effusion of his fervent mind. That addition is in singular accordance with the general style of these Epistles. We may almost conceive him to have taken his pen off from writing one of them, and to have written it under the same impulse⁴.

³ I set down a list of the principal similarities which I have observed between the diction of the Gal. and the Pastoral Epp.:

1. τοῦ δόντος ἑαυτὸν περὶ κ.τ.λ., Gal. i. 4: compare ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ κ.τ.λ., 1 Tim. ii. 6; ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, Tit. ii. 14. These are the only places where this expression is used of our Lord.
2. εἰς τοὺς αἰῶνας τῶν αἰώνων, Gal. i. 5: compare the same expression in 1 Tim. i. 17, 2 Tim. iv. 18. The only other place where it occurs is in the last Epistle of the imprisonment, Phil. iv. 20.
3. προέκοπτον, Gal. i. 14, found in 2 Tim. ii. 16, iii. 9, 13, and Rom. xiii. 12 only in St. Paul.
4. ἰδοὺ ἐνώπιον τοῦ θεοῦ, Gal. ii. 20: the expression ἐν. τ. θ. occurs elsewhere frequently in St. Paul, but in this asseverative sense is found only in the Past. Epp.: 1 Tim. v. 21, vi. 13, 2 Tim. ii. 14 (κυρίου), iv. 1.
5. στύλος, Gal. ii. 9: in St. Paul, 1 Tim. iii. 15 only.
6. ἀνόητοι, Gal. iii. 1: in St. Paul, (Rom. i. 14) 1 Tim. vi. 9, Tit. iii. 3 only.
7. μεσίτης, Gal. iii. 20: in St. Paul (three times in Hebrews), 1 Tim. ii. 5 only.
8. ἐλπὶς, objective, Gal. v. 5: compare Tit. ii. 13.
9. πνεύματι ἁγέσθαι, Gal. v. 18: constr., with ἄγομαι (Rom. viii. 14), 2 Tim. iii. 6 only.
10. καιρῷ ἰδίῳ, Gal. vi. 9: found 1 Tim. ii. 6, vi. 15, Tit. i. 3 only.

⁴ The actual verbal accordances are frequent, but even less striking than the general similarity:

ver. 25. εὐαγγέλιόν μου: (Rom. ii. 16) 2 Tim. ii. 8 only.

κήρυγμα (1 Cor. i. 21, ii. 4, xv. 14): 2 Tim. iv. 17, Tit. i. 3 only.

34. There remain, however, many expressions and ideas not elsewhere found. Such are πιστός ὁ λόγος, 1 Tim. i. 15; iii. 1; iv. 9; 2 Tim. ii. 11; Tit. iii. 8,—a phrase dwelling much at this time on the mind of the writer, but finding its parallel at other times in his favourite πιστός ὁ θεός, and the like: cf. 1 Cor. i. 9; x. 13; 2 Cor. i. 18; 1 Thess. v. 24; 2 Thess. iii. 3:—εὐσεβεία, εὐσεβῶς, 1 Tim. ii. 2; iii. 16; iv. 7; vi. 11; 2 Tim. iii. 5. 12; Tit. i. 1; ii. 12,—of which we can only say that occurring as it does in this peculiar sense only here and in 2 Peter, we should be disposed to ascribe its use to the fact of the word having at the time become prevalent in the Church as a compendious term for the religion of Christians:—σώφρων and its derivatives, 1 Tim. ii. 9. 15; iii. 2; 2 Tim. i. 7; Tit. i. 8; ii. 2. 4 ff. 12,—a term by no means strange to the Apostle's other writings, cf. Rom. xii. 3; 2 Cor. v. 13, but probably coming into more frequent use as the necessity for the quality itself became more and more apparent in the settlement of the Church (cf. also 1 Pet. iv. 7):—ὀρθός, ὀρθοῦν, of right doctrine, 1 Tim. i. 10; vi. 3, 4; 2 Tim. i. 13; iv. 3; Tit. i. 9. 13; ii. 1 f. 8,—one of the most curious peculiarities of our Epistles, and only to be ascribed to the prevalence of the image in the writer's mind at the time, arising probably from the now apparent tendency of the growing heresies to corrupt the springs of moral action:—μῦθοι, 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4; Tit. i. 14,—to be accounted for by the fact of the heretical legends having now assumed such definite shape as to deserve this name, cf. also 2 Pet. i. 16:—ζητήσεις, 1 Tim. i. 4; vi. 4; 2 Tim. ii. 23; Tit. iii. 9,—which expression, if not exactly applied to erroneous speculations, is yet used elsewhere of disputes about theological questions; cf. Acts xv. 2; xxv. 20 (John iii. 25); the difference of usage is easily accounted for by the circumstances:—ἐπιφάνεια, instead of παρουσία, 1 Tim. vi. 14; 2 Tim. iv. 1. 8; Tit. ii. 13,—which has a link uniting it to 2 Thess. ii. 8, and may have been, as indeed many others in this list, a word in familiar use among the Apostle and his companions, and so used in writing to them:—δεσπότης, for κύριος, in the secular sense of *master*, 1 Tim. vi. 1, 2; 2 Tim. ii. 21; Tit. ii. 9,—which is certainly remarkable, St. Paul's word being κύριος, Eph. vi. 6. 9; Col. iii. 22; iv. 1,—and of which I know no explanation but this possible one, that the Eph. and Col. being written simultaneously, and these three also near together, there would be no reason why he might not use one expression at one time and the other at another, seeing that the idea never occurs again in his writings:—ἀρνεῖσθαι, 1 Tim. v. 8; 2 Tim. ii. 12 f.; iii. 5; Tit. i. 16;

χρόνοις αἰωνίοις: 2 Tim. i. 9, Tit. i. 2 only.

ver. 26. φανερωθέντος in this sense, St. Paul elsewhere, but also 1 Tim. iii. 16, 2 Tim. i. 10, Tit. i. 3.

κατ' ἐπιταγήν . . . θεοῦ, (1 Cor. vii. 6, 2 Cor. viii. 8) 1 Tim. i. 1, Tit. i. 3 only.

μόνη σοφὴ θεῶ: 1 Tim. i. 17, var. read.

ii. 12,—common to our Epistles with 2 Pet., 1 John, and Jude, but never found in the other Pauline writings; and of which the only account that can be given is, that it must have been a word which came into use late as expressing apostasy, when the fact itself became usual, being taken from our Lord's own declarations, Matt. x. 33, &c.:—*παραιεῖσθαι*, 1 Tim. iv. 7; v. 11: 2 Tim. ii. 23: Tit. iii. 10,—a word the links of whose usage are curious. It is confined to St. Luke and St. Paul (and the Ep. to the Hebrews). We have it thrice in the parable of the great supper, Luke xiv. 18, 19: then in the answer of Paul to Festus, in all probability made by himself in Greek, Acts xxv. 11: and Heb. xii. 19. 25 bis. We may well say of it, that the *thing* introduced the word: had the Apostle had occasion for it in other Epistles, he would have used it: but he has not (the same may be said of *γενεαλογίαι*, 1 Tim. i. 4: Tit. iii. 9;—*ματαιόλογος*, -ία, 1 Tim. i. 6: Tit. i. 10;—*κενοφωνίαι*, 1 Tim. vi. 20: 2 Tim. ii. 16;—*λογομαχίαι*, -εῖν, 1 Tim. vi. 4: 2 Tim. ii. 14;—*παραθήκη*, 1 Tim. vi. 20: 2 Tim. i. 12. 14):—*σωτήρ*, spoken of God,—1 Tim. i. 1; ii. 3; iv. 10: Tit. i. 3; ii. 10,—common also to Luke (i. 47) and Jude (25): the account of which seems to be, that it was a purely Jewish devotional expression, as we have it in the Magnificat,—and not thus absolutely used by the Apostles, in their special proclamation of the Son of God in this character;—we may observe that St. Jude introduces it with the limitation *διὰ Ἰησοῦ χρ. τοῦ κυρίου ἡμῶν*;—but in familiar writing one to another, when there was no danger of the mediatorship of Jesus being forgotten, this true and noble expression seems still to have been usual:—*βέβηλος*, 1 Tim. i. 9; iv. 7; vi. 20: 2 Tim. ii. 16,—common only to Heb. (xii. 16),—an epithet interesting, as bringing with it the fact of the progress of heresy from doctrine to practice, as also does *ἀνόσιος*, 1 Tim. i. 9: 2 Tim. iii. 2:—*διαβεβαιοῦσθαι*, 1 Tim. i. 7: Tit. iii. 8, a word but slightly differing in meaning, and in its composition with *διά* (a natural addition in later times), from *βεβαιοῦν*, which is a common expression with our Apostle, Rom. xv. 8: 1 Cor. i. 6. 8: 2 Cor. i. 21: Col. ii. 7 (Heb. ii. 3; xiii. 9):—*προσέχειν*, with a dat., 1 Tim. i. 4; iii. 8; iv. 1. 13: Tit. i. 14,—found also frequently in St. Luke, Luke xii. 1; xvii. 3; xxi. 34: Acts v. 35; viii. 6. 10, 11; xvi. 14; xx. 28 (Paul), and Heb. ii. 1; vii. 13: 2 Pet. i. 19:—a word testifying perhaps to the influence on the Apostle's style of the expressions of one who was so constantly and faithfully his companion:—*υπομνήσκειν*, 2 Tim. ii. 14: Tit. iii. 1 (2 Pet. i. 12: 3 John 10: Jude 5):—a word naturally coming into use rather as time drew on, than “in the beginning of the Gospel:”—*ἀποτρέπεσθαι*, *ἐκτρ.*, 2 Tim. iii. 5: 1 Tim. i. 6; v. 15; vi. 20: 2 Tim. iv. 4 (Heb. xii. 13),—words owing their use to the progress of heresy; which may be said also of *ἀστοχεῖν*, 1 Tim. i. 6; vi. 21: 2 Tim. ii. 18,—and of *τυφοῦσθαι*, 1 Tim. iii. 6; vi. 4: 2 Tim. iii. 4:—&c. &c.

35. There seems no reason why any of the above peculiarities of diction should be considered as imperilling the authenticity of our Epistles. The preceding paragraph will have shewn, that of many of them, some account at least may be given: and when we reflect how very little we know of the circumstances under which they were used, it appears far more the part of sound criticism to let such difficulties stand unsolved, under a sense that we have not the clue to them, than at once and rashly to pronounce on them, as indicative of a spurious origin.

36. Another objection brought by De Wette against our Epistles seems to me to make so strikingly and decisively *for* them, that I cannot forbear giving it in his own words before commenting upon it: "In the composition of all three Epistles we have this common peculiarity,—that from that which belongs to the object of the Epistle, and is besides for the most part of general import, the writer is ever given to digress to general truths, or so-called common-places (1 Tim. i. 15; ii. 4—6; iii. 16; iv. 8—10; 2 Tim. i. 9 f.; ii. 11—13. 19—21; iii. 12. 16; Tit. ii. 11—14; iii. 3—7), and that even that which is said by way of contradiction or enforcing attention, appears in this form (1 Tim. i. 8—10; iv. 4 f.; vi. 6—10; 2 Tim. ii. 4—6; Tit. i. 15). With this is combined another peculiarity common to them, that after such digressions or general instructions, the writer's practice is to recur, or finally to appeal to and fall back on previous exhortations or instructions given to his correspondent (1 Tim. iii. 14 f.; iv. 6. 11; vi. 2. 5 [ree.]; 2 Tim. ii. 7. 14; iii. 5; Tit. ii. 15; iii. 8)." In commenting on this, I would ask, what could be more natural than both these phenomena, under the circumstances, supposing St. Paul their author? Is it not the tendency of an instructor writing to his pupil to make these compendious references to truths well known and established between them? Would not this especially be the case, as age drew on, and affectionate remembrance took the place of present and watchful instruction? We have hardly a stronger evidence for the authenticity of our Epistles, than our finding them so exactly corresponding with what we might expect from Paul the aged towards his own sons in the faith. His restless energies are still at work: we see that the *ἐνervάμωσις* will keep him toiling to the end in his *oikonomia*: but those energies have changed their complexion: they have passed from the dialectic character of his former Epistles, from the wonderful capacity of intricate combined ratiocination of his subsequent Epistles, to the urging, and repeating, and dilating upon truths which have been the food of his life: there is a resting on former conclusions, a stating of great truths in concentrated and almost rhythmical antithesis, a constant citation of the '*temporis acti*,' which lets us into a most interesting phase of the character of the great Apostle. We see here rather the succession of brilliant sparks, than

the steady flame: burning words indeed and deep pathos, but not the flower of his firmness, as in his discipline of the Galatians, not the noon of his bright warm eloquence, as in the inimitable Psalm of Love (1 Cor. xiii.).

37. We may also notice, as I have pointed out in the notes on 1 Tim. 11 ff. (p. 291), a habit of going off, not only at a word, or into some collateral subject, as we find him doing in all his writings, but on the mention of any thing which reminds him of God's mercies to himself, or of his own sufferings on behalf of the Gospel, into a digression on his own history, or feelings, or hopes. See 1 Tim. i. 11 ff.; ii. 7. 2 Tim. i. 11 ff., 15 ff.; ii. 9, 10; iii. 10 f.; iv. 6 ff. These digressions do not occur in the Epistle to Titus, perhaps on account of the less intimate relation which subsisted between him and the Apostle. I cannot help considering them also as deeply interesting, betokening, as I have there expressed it in the note, advancing age, and that faster hold of individual habits of thought, and mannerisms, which characterizes the decline of life.

38. De Wette brings another objection against our Epistles, which seems to me just as easily to bear urging on the other side as the last. It is, the constant *moral* reference of all that is here said respecting the faith: the idea that error is ever combined with evil conscience, the true faith with good conscience. From what has been already said, it will be seen how naturally such a treatment of the subject sprung out of the progress of heresy into ethical corruption which we have traced through the later part of the apostolic age: how true all this was, and how necessary it was thus to mark broadly the line between that faith, which was the only guarantee for purity of life, and those perversions of it, which led downwards to destruction of the moral sense and of practical virtue.

39. When however in his same paragraph (Allgem. Bemerkungen üb. die Pastorabriefe, p. 117 c) he assumes that the writer gives a validity to *moral desert*, which stands almost in contradiction to the Pauline doctrines of grace, and cites 1 Tim. ii. 15; iii. 13; iv. 8; vi. 18 ff.: 2 Tim. iv. 8, to confirm this,—I own I am quite unable to see any inconsistency in these passages with the doctrine of grace as laid down, or assumed, in the other Epistles. See Rom. ii. 6—10: 1 Cor. iii. 14; ix. 17. 25; xv. 58: Phil. i. 19, and many other places, in which the foundation being already laid of union with Christ by faith, and salvation by His grace, the carrying on and building up of the man of God in good works, and reward according to the measure of the fruits of the Spirit, are quite as plainly insisted on as any where in these Epistles.

40. De Wette also finds what he calls 'an *apology for the law*, and an admission of its possessing an ethical use,' in 1 Tim. i. 8. In my notes on that passage, I have seen reason to give it altogether a different

bearing: but even admitting the fact, I do not see how it should be any more inconsistent with St. Paul's measure of the law, than that which he says of it in Rom. vii. And when he objects that the *universalism* of these Epistles (1 Tim. ii. 4; iv. 10: Tit. ii. 11) although in itself Pauline, does not appear in the same polemical contrast, as e. g. in Rom. iii. 29,—this seems very trifling in fault-finding: nothing on the contrary can be more finely and delicately in accordance with his former maintenance against all impugnors of God's universal purpose of salvation to all mankind, than that he should, even while writing to one who did not doubt of that great truth, be constant to his own habit of asserting it.

41. There are many considerations pressed by the opponents of the Pauline authorship, which we can only mention and pass by. Some of them will be found incidentally dealt with in the notes: with others the student, who has hitherto followed the course of these remarks, will know how himself to deal. As usual, the similarities to, as well as discrepancies from, the other Epistles, are adduced as signs of spuriousness⁵. The three Epistles, and especially the first to Timothy, are charged with poverty of sentiment, with want of connexion, with unworthiness of the Apostle as author. On this point no champion of the Epistles could so effectually defeat the opponents, as they have defeated themselves. Schleiermacher, holding 1 Tim. to be compiled out of the other two, finds it in all these respects objectionable and below the mark: Baur will not concede this latter estimate, and De Wette charges Schleiermacher with having failed to penetrate the sense of the writer, and found faults, where a more thorough exposition must pronounce a more favourable judgment. These differences may well serve to strike out the argument, and indeed all such purely subjective estimates, from the realms of biblical criticism.

42. A word should be said on the smaller, but not less striking indications of genuineness, which we here find. Such small, and even trifling individual notices, as we here meet with, can hardly have proceeded from a forger. Of course a careful *falsarius* may have taken care to insert such, as would fall in with the known or supposed state of the Apostle himself and his companions at the time: a shrewd and skilful one would invent such, as might further any views of his own, or of the Churches with which he was connected: but I must say I do not covet the judgment of that critic, who can ascribe such a notice as that

⁵ Huther gives a list of parallels against which this objection has been brought, and I transcribe it, that the reader may judge and refute for himself: 1 Tim. i. 12—14, as compared with 1 Cor. xv. 9, 10: 1 Tim. ii. 11, 12, with 1 Cor. xiv. 34, 35: 2 Tim. i. 3—5, with Rom. i. 8 ff.: ii. 5, with 1 Cor. ix. 24: ii. 6, with 1 Cor. ix. 7 ff.: ii. 8, with Rom. i. 3: ii. 11, with Rom. vi. 8: ii. 20, with Rom. ix. 21: iii. 2 ff., with Rom. i. 29 ff.: iv. 6, with Phil. ii. 17: Tit. i. 1—4, with Rom. i. 1 ff.

of 2 Tim. iv. 13, τὸν φερόντην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας, to either the caution or the skill of a forger. What possible motive there could be for inserting such minute particulars, unexampled in the Apostle's other letters, founded on no incident in history, tending to no result,—might well baffle the acutest observer of the phenomena of falsification to declare.

43. A concession by Baur himself should not be altogether passed over. St. Paul in his farewell discourse, Acts xx. 29, 30, speaks thus: ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφῃξίν μου λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου, καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. Baur confesses that here the defenders of the Epistles have firm ground to stand on. "Here we see," he continues, "the Apostle anticipating just what we find more in detail in the Pastoral Epistles." But then he proceeds to set aside the validity of the inference, by quietly disposing of the farewell discourse, as written "post eventum." For those who look on that discourse very differently, his concession has considerable value.

44. I would state then the general result to which I have come from all these considerations:

1. External testimony in favour of the genuineness of our Epistles is so satisfactory, as to suggest no doubt on the point of their universal reception in the earliest times.
2. The objections brought against the genuineness by its opponents, on internal grounds, are not adequate to set it aside, or even to raise a doubt on the subject in a fair judging mind.

45. I therefore rest in the profession of the Epistles themselves, and the universal belief of Christians, that they were VERITABLY WRITTEN BY ST. PAUL⁶.

SECTION II.

TIME AND PLACE OF WRITING.

1. A difficult problem yet remains: to assign, during the life of the Apostle, a time for the writing, which will suit the phenomena of these Epistles.

⁶ I have preferred in this section giving those considerations which influence most my own mind, to entering at full length on all the bearings of the subject. The reader will find a very good and terse compendium of the objections and their answers in Conybeare and Howson, vol. ii. pp. 553—557: and a full and elaborate discussion of both in Dr. Davidson's Introduction to the N. T. vol. iii. pp. 100—153. That portion of Dr. Davidson's work is very well and thoroughly done, in which he shews the insuperable difficulties which beset the hypothesis of a scholar of St. Paul having forged the Epistles

2. It will have been abundantly seen by what has preceded, that I cannot consent to place them in any portion of St. Paul's apostolic labours recorded in the Acts. All the data with which they themselves furnish us, are against such a supposition. And most of all is the state of heresy and false teaching, as indicated by their common evidence. No amount of ingenuity will suffice to persuade us, that there could have been during the long sojourn of the Apostle at Ephesus in Acts xix., such false teachers as those whose characters have been examined in the last section. No amount of ingenuity again will enable us to conceive a state of the Church like that which these Epistles disclose to us, at any time of that period, extending from the year 51 to 63, during which the other Epistles were written. Those who have attempted to place the Pastoral Epistles, or any of them, in that period, have been obliged to overlook all internal evidence, and satisfy themselves with fulfilling the requirements of external circumstances.

3. It will also be seen, that I cannot consent to separate these Epistles widely from one another, so as to set one in the earlier, and the others in the later years of the Apostle's ministry. On every account, they must stand together. Their style and diction, the motives which they furnish, the state of the Church and of heresy which they describe, are the same in all three: and to one and the same period must we assign them.

4. This being so, they necessarily belong to the latest period of the Apostle's life. The concluding notices of the Second Epistle to Timothy forbid us from giving an earlier date to that, and consequently to the rest. And no writer, as far as I know, has attempted to place that Epistle, supposing it St. Paul's, at any date except the end of his life¹.

5. The question then for us is, What was that latest period of his life? Is it to be placed at the end of the first Roman imprisonment, or are we to conceive of him as liberated from that, and resuming his apostolic labours?

6. Let us first try the former of these hypotheses. It has been adopted by chronologers of considerable note: lately, by Wieseler and Dr. Davidson. We approach it, laden as it is with the weight of (to us)

at the end of the first century, as De Wette supposes. Huther's and Wiesinger's *Einleitungen* also contain full and able discussions of the whole question: especially the latter.

⁷ De Wette has fallen into a curious blunder in carrying out his own hypothesis. He argues that 1 Tim. must have been written after 2 Tim., because we find Hymenæus, who is mentioned with reprobation, apparently for the first time, in 2 Tim. ii. 17 f.,—in a further stage of reprobation, judged and condemned, in 1 Tim. i. 20. He forgets that, the two Epistles being according to him forgeries, with no real circumstances whatever as their basis, such reasoning is good for nothing. He is in fact arguing from their genuineness to their spuriousness.

the insuperable objection on internal grounds, stated above. We feel that no amount of chronological suitableness will induce us complacently to put these Epistles in the same age of the Church with those to the Ephesians, Colossians, and Philippians. But we would judge the hypothesis here on its own merely external grounds.

7. In order for it to stand, we must find some occasion, *previous to the imprisonment*, when St. Paul may have left Timotheus at Ephesus, himself proceeding to Macedonia. And this time must of course be subsequent to St. Paul's first visit to Ephesus, Acts xviii. 20, 21, when the Church there was founded, if indeed it can be said to have been then founded. On his departure then, he did not go into Macedonia but to Jerusalem; which alone, independently of all other considerations, excludes that occasion⁸.

8. His second visit to Ephesus was that long one related in Acts xix., the *τριετία* of Acts xx. 31, the *ἔτη δύο* of xix. 10, which latter, however, need not include the whole time. When he left Ephesus at the end of this time, after the tumult, *ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν*, which seems at first sight to have a certain relation to *πορευόμενος εἰς Μακεδονίαν* of 1 Tim. i. 3. But on examination, this relation vanishes: for in Acts xix. 22, we read that, intending to go to Jerusalem by way of Macedonia and Achaia, he sent off from Ephesus, before his own departure, Timotheus and Erastus: so that he could not have left Timotheus behind in Ephesus. Again, in 1 Tim. iii. 14, he hopes to return to Ephesus shortly. But we find no trace of such an intention, and no attempt to put it in force, in the history. And besides, even if Timotheus, as has sometimes been thought from 1 Cor. xvi. 11, did return to Ephesus before the Apostle left it, and in this sense might have been left there on his departure, we must then suppose him to have almost immediately deserted the charge entrusted to him; for he is again, in the autumn of 57, with St. Paul in Macedonia in 2 Cor. i. 1, and in Corinth in the winter (Rom. xvi. 21), and returned to Asia thence with him, Acts xx. 4: and thus, as Wieseler remarks, the whole scope of our Epistle, the ruling and ordering of the Ephesian Church during the Apostle's absence, would be defeated. Grotius suggested, and Bertholdt adopted, a theory that the Epistle might have been sent on St. Paul's return from Achaia to Asia, Acts xx. 4, and that Timotheus may, instead of remaining in Troas on that occasion, as related Acts xx. 5, have gone direct to Ephesus, and there received the Epistle. But, apart from all other difficulties⁹, how exceedingly improbable, that such an Epistle

⁸ This was however supposed by Calvin to have been the time of writing 1 Tim.: on ch. iii. 14,—“*omnino enim sperabat se venturum: ut venisse probabile est, si hanc epistolam scripsit quo tempore Phrygiam peragrabat: sicuti refert Lucas Act. xviii. 23.*”

⁹ See Wieseler, *ib.* p. 291 ff.

should have preceded only by a few weeks the farewell discourse of Acts xx. 18—35, and that he should have sent for the elders to Miletus, though he himself had expressed, and continually alluded to in the Epistle, an intention of visiting Ephesus shortly!

9. These difficulties have led to a hypothesis that the journey from Ephesus is one unrecorded in the Acts, occurring during the long visit of Acts xix. That during that time a journey to Corinth did take place, we have inferred from the date furnished in the Epistles to the Corinthians: see Prolegg. to vol. ii. ch. iii. § 5. During that journey, Timothy may have been left there. This conjecture is at least worthy of full discussion: for it seems to fulfil most of the external requirements of the first Epistle.

10. Mosheim, who was its originator, held the journey to Greece to have taken place very early in the three years' visit to Ephesus, and to have lasted nine months,—thus accounting for the difference between the *two years and three months* of Acts xix. 8, 10, and the *three years* of Acts xx. 31. Wieseler¹, however, has so far regarded the phenomena of the Epistle itself, as to shew that it would be very unlikely that the false teachers had early in that visit assumed such consistency and acquired such influence: and besides, we must assume, from the intimation in 1 Tim. i. 3 ff., that the false teachers had already gained some notoriety, and were busy in mischief, *before* the Apostle's departure.

11. Schrader², the next upholder of the hypothesis, makes the Apostle remain in Ephesus up to Acts xix. 21, and then undertake the journey there hinted at, through Macedonia to Corinth, thence to Crete (where he founded the Cretan Churches and left Titus), to Nicopolis in Cilicia (see below, in the Prolegg. to Titus: sending from thence the first Epistle to Timothy and that to Titus), Antioch, and so through Galatia back to Ephesus. The great, and fatal objection to this hypothesis is, the insertion in Acts xix. 21—23 of so long a journey, lasting, according to Schrader himself³, two years (from Easter 54 to Easter 56), not only without any intimation from St. Luke, but certainly against any reasonable view of his text, in which it is implied, that the intention of ver. 21 was not then carried out, but afterwards was related in ch. xx. 1 ff.

12. Wieseler himself has adopted, and supported with considerable ingenuity, a modified form of Schrader's hypothesis. After two years' teaching at Ephesus, the Apostle, he thinks, went, leaving Timothy there, on a visitation tour to Macedonia, thence to Corinth, returning by Crete, where he left Titus, to Ephesus. During this journey, either in Macedonia or Achaia, he wrote 1 Tim.,—and after his return to

¹ Chronologie, vol. ii. p. 296 f.

² Der Apostel Paulus, vol. i. pp. 100 ff.

³ See his Chronological Table at the end of his Apostel Paulus, vol. i.

Ephesus, the Epistle to Titus: 2 Tim. falling towards the end of his Roman imprisonment, with which, according to Wieseler, his life terminated. This same hypothesis Dr. Davidson adopts, rejecting however the unrecorded visit to Corinth, which Wieseler inweaves into it: and placing the voyage to Crete during the same Ephesian visit, but separate from this to Macedonia.

13. It may perhaps be thought that some form of this hypothesis would be unobjectionable, if we had *only the first Epistle to Timotheus* to deal with. But even thus, it will not bear the test of thorough examination. In the first place, as held by Davidson, in its simplest form, it inserts into the Apostle's visit to Ephesus, a journey to Macedonia and back entirely for the sake of this Epistle⁴. Wieseler's form of the hypothesis avoids, it is true, this gratuitous supposition, by connecting the journey with the unrecorded visit to Corinth: but is itself liable to these serious objections (mentioned by Huther, p. 17) that 1) it makes St. Paul write the first Epistle to the Corinthians a very short time after the unrecorded visit to Corinth, which is on all accounts improbable. And this is necessary to his plan, in order to give time for the false teachers to have grown up at Ephesus:—2) that we find the Apostle, in his farewell discourse, prophetically anticipating the arising of evil men and seducers among the Ephesians: whereas by any placing of this Epistle during the three years' visit, such must have already arisen, and drawn away many⁵. 3) The whole character of the first Epistle shews that it belongs, not to a very brief and casual absence of this kind, but to one originally intended to last some time, and not unlikely to be prolonged beyond expectation. The hope of returning very soon (iii. 14) is faint: the provision made, is for a longer absence. Had the Apostle intended to return in a few weeks to Ephesus and resume the government of the Church there, we may safely say that the Epistle would have presented very different features. The hope expressed in iii. 14, quite parenthetically, must not be set against the whole character of the Epistle⁶, which any unbiassed reader will see provides for a lengthened superintendence on the part of Timothy as the more probable contingency.

14. Thus we see that, independently of graver objections, independently also of the connexion of the three Epistles, the hypothesis

⁴ "Why the Apostle went into Macedonia from Ephesus, cannot be discovered." Davidson, vol. iii. p. 13.

⁵ Dr. Davidson (iii. p. 14) refers for a refutation of this objection, to his subsequent remarks (pp. 32 f.) on the state of the Ephesian Church. But no sufficient refutation is there found. Granting the whole account of the Ephesian Church there given, it would be quite impossible to conceive that subsequently the Apostle should have spoken of the *λύκοι βασιῆς* as altogether future.

⁶ See Davidson, *ib.* vol. iii. p. 14.

of Wieseler and Davidson does not suit the requirements of this first Epistle to Timotheus. When those other considerations come to be brought again into view,—the necessarily later age of all three Epistles, from the heresies of which they treat, from the Church development apparent in them, from the very diction and form of thought apparent in them,—the impossibility, on any probable psychological view of St. Paul's character, of placing writings, so altogether diverse from the Epistles to the Corinthians, in the same period of his life with them,—I am persuaded that very few students of Scripture will be found, whose mature view will approve any form of the above hypothesis.

15. It will not be necessary to enter on the various other sub-hypotheses which have been made, such as that of Paulus, that the first Epistle was written from Casarea; &c. &c. They will be found dealt with in Wieseler and Davidson, and in other introductions.

16. Further details must be sought in the following prolegomena to each individual Epistle. I will mention however two decisive notices in 2 Tim., which no advocate of the above theory, or of any of its modifications, has been able to reconcile with his view. According to that view, the Epistle was written at the end of the first (and only) Roman imprisonment. In ch. iv. 13, we have directions to Timotheus to bring a cloak and books which the Apostle left at Troas. In ib. ver. 20 we read "*Erastus remained in Corinth, but Trophimus left I in Miletus sick.*" To what these notices point, I shall consider further on: I would now only call the reader's attention to the following facts. Assuming as above, and allowing only the two years for the Roman imprisonment,—the last time he was at Troas and Miletus was *six years before* (Acts xx. 6. 17); on that occasion *Timotheus was with him*: and he had repeatedly seen Timotheus since: and, what is insuperable even supposing these difficulties overcome, *Trophimus did not remain there*, for he was at Jerusalem with St. Paul at the time of his apprehension Acts xxi. 29. It will be easily seen by reference to any of the supporters of the one imprisonment, how this point presses them. Dr. Davidson tries to account for it by supposing Trophimus to have sailed with St. Paul from Cæsarea in Acts xxvii., and to have been left at Myra, with the *understanding that he should go forward to Miletus*, and that under this impression, the Apostle could say Trophimus I left at Miletus (ἀπέλιπον ἐν Μιλήτῳ) sick. Any thing lamer, or more self-refuting, can hardly be conceived: not to mention, that thus also some years had since elapsed, and that the above insuperable objection, that Timotheus had been with him since, and that Trophimus the *Ephesian* must have been talked of by them, remains in full force.

17. The whole force then of the above considerations, as well of the internal character of the Epistles, as of their external notices and requirements, compels us to look, for the time of their writing, to a period

subsequent to the conclusion of the history in the Acts, and consequently, since we find in them the Apostle at liberty, *subsequent to his liberation from the imprisonment with which that history concludes*. If there were no other reason for believing that he was thus liberated, and undertook further apostolic journeyings, the existence and phenomena of these Epistles would enforce such a conclusion upon us. I had myself, some years since, on a superficial view of the Pauline chronology, adopted and vindicated the one-imprisonment theory⁷: but the further study of these Epistles has altogether broken down my former fabric. We have in them, as I feel satisfied any student who undertakes the comparison will not fail to discover, a link uniting St. Paul's writings with the Second Epistle of Peter and with that of Jude, and the Epistles of St. John: in other words, with the later apostolic age. There are *two ways only* of solving the problem which they present: one of these is, by believing them to be spurious; the other, by ascribing them to a period of St. Paul's apostolic agency subsequent to his liberation from the Roman imprisonment of Acts xxviii. ultt.

18. The whole discussion and literature of this view, of a liberation and second imprisonment of our Apostle, would exceed both the scope and the limits of these Prolegomena. It may suffice to remind the reader, that it is supported by an ancient tradition by no means to be lightly set aside: and to put before him the principal passages of early ecclesiastical writers in which that tradition is mentioned.

19. Eusebius, H. E. ii. 22, relates thus:

καὶ Λούκας δὲ ὁ τὰς πράξεις τῶν ἀποστόλων γραφῇ παραδούς, ἐν τούτοις κατέλυσεν τὴν ἱστορίαν, διετίαν ὅλην ἐπὶ τῆς Ῥώμης τὸν Παῦλον ἀνετον διατρίψαι, καὶ τὸν τοῦ θεοῦ λόγον ἀκωλύτως κηρύττει ἐπισημνήμενος. τότε μὲν οὖν ἀπολογησάμενον, αὐθις ἐπὶ τὴν τοῦ κηρύγματος διακονίαν λόγος ἔχει στείλασθαι τὸν ἀπόστολον, δεύτερον δ' ἐπιβάντα τῇ αὐτῇ πόλει, τῷ κατ' αὐτὸν τελειωθῆναι μαρτυρίῳ. ἐν ᾧ δεσμοῖς ἐχόμενος τὴν πρὸς Τιμόθεον δευτέραν ἐπιστολὴν συντάττει κ.τ.λ.

20. Clement of Rome, Ep. i. ad Corinth. c. 5 (the lacunæ in the text are conjecturally filled in as in Hefele's edition):

διὰ ζῆλον [καὶ ὁ] Παῦλος ὑπομονῆς βραβεῖον ὑ[πέσχ]εν, ἐπτάκις δεσμὰ φορέσας, φ[υγα]λευθεῖς, λιθασθείς. κῆρυξ γ[ενό]μενος ἔν τε τῇ ἀνατολῇ καὶ ἐν [τῇ] δύσει, τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαβεν, δικαιοσύνην διδάσας ὅλῳ τῷ κόσμῳ, κα[ὶ ἐπὶ] τὸ τέρμα τῆς δύσεως ἐλθὼν, καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων. οὕτως ἀπηλλάγη τοῦ κόσμου, καὶ εἰς τὸν ἅγιον τόπον ἐπορεύθη, ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός⁸.

⁷ In pp. 5—7 of the prælectio referred to above, p. 9.

⁸ By some of those who deny a second imprisonment, τὸ τέρμα τῆς δύσεως is interpreted as if the gen. were one of apposition, 'his τέρμα, which was ἡ δύσις;' by others it is rendered the goal or centre of the West: by others, the Eastern boundary of the

21. The fragment of Muratori on the canon contains the following passage⁹:

“ Lucas obtine Theophile comprindit quia sub presentia ejus singula gerebantur, sicuti et semote passionem Petri evidenter declarat, sed profectionem Pauli ab urbe ad Spaniam proficisceatis . . . ”

This passage is enigmatical, and far from easy to interpret. But all that we need dwell on is, that *the journey of St. Paul into Spain is taken as a fact*: and in all probability, the word ‘omittit’ being supplied, the writer means to say, that St. Luke in the Acts does not relate that journey.

22. This liberation and second imprisonment being assumed, it will naturally follow that the First Epistle to Timotheus and that to Titus were written during the interval between the two imprisonments;—the second to Timotheus during the second imprisonment. We shall now proceed to enquire into the probable assignment and date of each of the three Epistles.

23. The last notice which we possess of the first Roman imprisonment, is the Epistle to the Philippians. There (i. 27) the Apostle evidently intends to come and see them, and (ii. 24) is confident that it will be before long. The same anticipation occurred before in his Epistle to Philemon (ver. 22). We may safely then ascribe to him the intention, in case he should be liberated, of visiting the Asiatic and the Macedonian Churches.

24. We suppose him then, on his hearing and liberation, which cannot have taken place before the spring of A.D. 63 (see chronological table in Prolegg. to Acts), to have journeyed Eastward: visiting perhaps Philippi, which lay on the great Egnatian road to the East, and passing into Asia. There, in accordance with his former desires and intentions, he would give Colossæ, and Laodicea, and Hierapolis, the benefit of his apostolic counsel, and confirm the brethren in the faith. And there perhaps, as before, he would fix his head quarters at Ephesus. I would not however lay much stress on this, considering that there might well have been a reason for his not spending much time there, considering the cause which had driven him thence before (Acts xix.). But that he did *visit* Ephesus, must on our present hypothesis be assumed as a certain fact, notwithstanding his confident anticipation expressed in Acts xx. 25 that he should never see it again. It was not the first time that such anticipations had been modified by the event¹.

West: and by all it is taken to mean *Rome*. By those who hold a second imprisonment, it is taken to mean *Spain*, or even *Britain*.

⁹ See Routh. Reliq. Sacr. i. p. 395.

¹ Compare 2 Cor. v. 4, 5, with Phil. i. 23. Dr. Davidson (iii. pp. 16 ff.) lays great stress on the *οἶδα* of Acts xx. 25, as implying certain apostolic foresight in the power of the Spirit, and argues thence that a subsequent visit to Ephesus cannot have taken place.

25. It would be unprofitable further to assign, except by the most distant indications, his course during this journey, or his employment between this time and that of the writing of our present Epistles. One important consideration, coming in aid of ancient testimony, may serve as our guide in the uncertainty. The contents of our Epistles absolutely require as late a date as possible to be assigned them. The same internal evidence forbids us from separating them by any considerable interval, either from one another, or from the event which furnished their occasion.

26. Now we have traditional evidence well worthy of note, that our Apostle suffered martyrdom in the last year, or the last but one, of Nero. Euseb. Chron. anno 2083 (commencing October A.D. 67), says, "Neronis 13^o. Nero ad cætera scelera persecutionem Christianorum primus adjunxit: sub quo Petrus et Paulus apostoli martyrium Romæ consummaverunt."

And Jerome, Catalog. Scriptorum Ecclesiasticorum, under Paulus, "Hic ergo, *decimo quarto* Neronis anno, eodem die quo Petrus, Romæ pro Christo capite truncatus, sepultusque est in via Ostiensi, anno post passionem Domini tricesimo septimo."

27. I should be disposed then to agree with Conybeare and Howson in postponing both the occasions and the writing of the pastoral Epistles to very near this date. The interval may possibly have been filled up, agreeably to the place of Rom. xv. 24. 28, and the tradition of Clement of Rome (quoted above, p. 92), by a journey to Spain, the *τέρμα τῆς δύσεως*: or it may have been spent in Greece and Asia and the interjacent islands.

As we approach the confines of the known ground again furnished by our Epistles², we find our Apostle again at Ephesus. However the intervening years had been spent, much had happened which had wrought changes on the Church, and on himself, since his last visit. Those heresies which were then in the bud, had borne bitter fruit. He had, in his own weak and shattered frame, borne about for four or five more years of declining age, the dying of the Lord Jesus. Alienation from himself had been spreading wider among the Churches, and was

For argument's sake, let it be so, and let us turn to Phil. i. 25, written, according to Dr. Davidson, at the close of the Roman imprisonment, from which he was not liberated but by death. There we read, *οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς*. Surely what is good on one side is good on the other: and I do not see how Dr. Davidson can escape the force of his own argument. He must take his choice, and give up one *οἶδα* or the other. He has surrendered the latter: why may not we the former?

² I assume nothing here respecting the Epistle to the Hebrews; furnishing as it does an almost independent, and very difficult field of enquiry.

embittering his life. Supposing this to have been in A.D. 66 or 67, and the 'young man Saul' to have been 34 or 35 at his conversion, he would not now be more than 64 or 65: but a premature old age would be every way consistent with what we know of his physical and mental constitution. Four years before this he had affectionately pleaded his advancing years in urging a request on his friend Philemon (Philem. 9).

28. From Ephesus, leaving Timotheus there, he went into Macedonia (1 Tim. i. 3). It has been generally assumed, that the first Epistle was written from that country. It may have been so; but the words *παρεκάλεσά σε προεμῖναι ἐν Ἐφέσῳ παρενόμενος εἰς Μακεδονίαν*, rather convey to my mind the impression that he was *not in Macedonia* as he was writing. He seems to speak of the whole occurrence as one past by, and succeeded by other circumstances. If this impression be correct, it is quite impossible to assign with any certainty the place of its being written. Wherever it was, he seems to have been in some field of labour where he was likely to be detained beyond his expectations (1 Tim. iii. 14, 15): and this circumstance united with others to induce him to write a letter full of warning and exhortation and direction to his son in the faith whom he had left to care for the Ephesian Church.

29. Agreeably with the necessity of bringing the three Epistles as near as may be together, we must here place a visit to Crete in company with Titus, whom he left there to complete the organization of the Cretan Churches. From the indications furnished by that Epistle, it is hardly probable that those Churches were now founded for the first time. We find in them the same development of heresy as at Ephesus, though not the same ecclesiastical organization (cf. Tit. i. 10, 11, 15, 16; iii. 9, 11, with i. 5). Nor is the former circumstance at all unaccountable, even as combined with the latter. The heresy, being a noxious excrescence on Judaism, was flourishing independently of Christianity,—or at least required not a Christian Church for its place of sustenance. When such Church begun, it was at once infected by the error. So that the Cretan Churches need not have been long in existence. From Tit. i. 5, they seem to have sprung up *σποράδην*, and to have been on this occasion included by the Apostle in his tour of visitation: who seeing how much needed supplying and arranging, left Titus there for that purpose (see further in Prolegg. to Titus).

30. The Epistle to Titus, evidently written very soon after St. Paul left Crete, will most naturally be dated from Asia Minor. Its own notices agree with this, for we find that he was on his way to winter at Nicopolis (ch. iii. 12), by which it is most natural to understand the well-known city of that name in Epirus³. And the notices of 2 Tim.

³ See a complete account of Nicopolis in Wordsworth's *Pictorial Greece*, pp. 310—312; Conybeare and Howson, vol. ii. p. 481; Smith's *Dict. of Geography*, sub voce.

It is very improbable that any of the comparatively insignificant places elsewhere

equally well agree with such an hypothesis: for there we find that the Apostle had, since he last communicated with Timotheus, been at Miletus and at Troas, probably also at Corinth (2 Tim. iv. 13. 20). That he again visited Ephesus, is on every account likely: indeed, the natural inference from 2 Tim. i. 18 is, that he had spent some time (possibly of weakness or sickness—from the expression *ὅσα διηκόνησεν*: but this inference is not necessary, see note there) at that city in the companionship of Timotheus, to whom he appeals to confirm what he there says of Onesiphorus.

31. We may venture then to trace out this his last journey as having been from Crete by Miletus, Ephesus, Troas, to Corinth (?): and thence (or perhaps direct by Philippi without passing up through Greece: or he may have gone to Corinth from Crete, and thence to Asia) to Nicopolis, where he had determined to winter (Tit. iii. 12). Nicopolis was a Roman colony (Plin. iv. 1 or 2: Tacit. Ann. v. 10), where he would be more sure against tumultuary violence, but at the same time more open to direct hostile action from parties plotting against him in the metropolis. The supposition of Mr. Conybeare (C. and H. ii. 482), that being known in Rome as the leader of the Christians, he would be likely, at any time after the fire in 64, to be arrested as implicated in causing it, is not at all improbable. In this case, as the crime was alleged to have been committed at Rome, he would be sent thither for trial (C. and H. ib. note) by the duumviri of Nicopolis.

32. Arrived at the metropolis, he is thrown into prison, and treated no longer as a person charged with matters of the Jewish law, but as a common criminal: *κακοπαθῶ μέχρι δεσμῶν ὡς κακούργος*, 2 Tim. ii. 9. All his Asiatic friends avoided him, except Onesiphorus, who sought him out, and was not ashamed of his chain (2 Tim. i. 16). Demas, Crescens, and Titus had, for various reasons, left him. Tychicus he had sent to Ephesus. Of his usual companions, only the faithful Luke remained with him. Under these circumstances he writes to Timotheus a second Epistle, most likely to Ephesus (ii. 17; iv. 13), and perhaps by Tychicus, earnestly begging him to come to him

called by this name is here intended. An enumeration of them will be found in Smith's Dict. of Geogr. as above. The only two which require mention, are, 1) Nicopolis in *Thrace*, on the Nessus (*Νικόπολις ἢ περὶ Νέσσον*, Ptol. iii. 11. 13), supposed by Chrysostom and Theodoret (*ἢ δὲ Ν. τῆς Θράκης ἐστὶ*, Chrys.: *τῆς Θράκης ἐστὶν ἢ Ν., τῇ δὲ Μακεδονίᾳ πελάζει*, Thdr̄t) to be here intended. This certainly *may* have been, for this Nicopolis is not, as some have objected, the one founded by Trajan, see Schrader, vol. i. p. 117: but is hardly likely to have been indicated by the word thus absolutely put: 2) Nicopolis in *Cilicia*, which Schrader holds to be the place, to suit his theory of the Apostle having been (at a totally different time, see above, p. 89) on his way to Jerusalem.

I may mention that both Winer (RWB.) and Dr. Smith (Dict. of Geogr. as above) fall into the mistake of saying that *St. Paul dates the Epistle from Nicopolis*. No such inference can fairly be drawn from ch. iii. 12.

before winter (iv. 21). If this be the winter of the same year as that current in Tit. iii. 12, he must have been arrested immediately on, or perhaps even before, his arrival at Nicopolis. And he writes from this his prison, expecting his execution (έγω γάρ ηδη σπειρόμαι, και ό κατασχευόμενος έμελε άναλυσέω έπίστανται, 2 Tim. iv. 6).

33. We hear, 2 Tim. iii. 16, 17, of his being brought up before the authorities, and making his defence. If in the last year of Nero, the Emperor was absent in Greece, and did not try him in person. To this may perhaps point the μαρτυρησας έπι τών ήγεμόνων of Clement of Rome (see above, p. 92): but it would be manifestly unwise to press an expression in so rhetorical a passage. At this his hearing, none of his friends was bold enough to appear with or for him: but his Christian boldness was sustained by Him in whom he trusted.

34. The second Epistle to Timotheus dates after this his first apology. How long after, we cannot say: probably some little time, for the expression does not seem to allude to a *very recent* occurrence.

35. After this, all is obscurity. That he underwent execution by the sword, is the constant tradition of antiquity, and would agree with the fact of his Roman citizenship, which would exempt him from death by torture. We have seen reason (above, p. 94) to place his death in the last year of Nero, i. e. late in A.D. 67, or A.D. 68. And we may well place the Second Epistle to Timotheus a few months at most before his death⁴.

CHAPTER VIII.

ON THE FIRST EPISTLE TO TIMOTHEUS.

THE AUTHORSHIP, and TIME AND PLACE OF WRITING, have been already discussed: and much has been said on the style and diction of

⁴ One objection which is brought against the view taken above of the date of the Pastoral Epistles, is drawn from 1 Tim. iv. 12, μηδέεις σου τής νεότητος καταφρονείτω. It is argued (recently by Dr. Davidson, vol. iii. p. 30 f.) that supposing Timotheus to have been twenty when the Apostle first took him for his companion,—at the date which we have assigned to the first Epistle, he would not be less than thirty-four or thirty-five when the Epistle was written; “an age,” adds Dr. Davidson, “at which it was not likely he should be despised for his youth.” But surely such an age would be a very early one at which to be set over such a Church as that of Ephesus: and at such an age, an ecclesiastical officer whose duty was to rebuke elders, unless he comported himself with irreproachable modesty and gravity, would be exceedingly liable to be slighted and set aside for his youth. The caution seems to me quite to stand in its place, and to furnish no valid objection whatever to our view.

this in common with the other Pastoral Epistles. It only remains to consider, 1. The person to whom the Epistle was written: 2. Its especial occasion and object.

SECTION I.

TO WHOM WRITTEN.

1. TIMOTHEUS is first mentioned Acts xvi. 1 ff. as dwelling either in Derbe or Lystra (ἐκεῖ, after both places have been mentioned), but probably in the latter (see on Acts xx. 4, where *Δεσβιῶς* cannot be applied to Timotheus): at St. Paul's second visit to those parts (Acts ib. cf. xiv. 6 ff.). He was of a Jewish mother (Euniqué, 2 Tim. i. 5) and a Gentile father (Acts ib.): and had probably been converted by the Apostle on his former visit, for he calls him his *γνησίον τέκνον ἐν πίστει* (1 Tim. i. 2). His mother, and his grandmother (Lois, 2 Tim. i. 5), were both Christians,—probably also converts, from having been pious Jewesses (2 Tim. iii. 14, 15), during that former visit.

2. Though as yet young, Timotheus was well reported of by the brethren in Lystra and Iconium (Acts xvi. 2), and hence, forming as he did by his birth a link between Jews and Greeks, and thus especially fitted for the exigencies of the time (Acts ib. ver. 4), St. Paul took him with him as a helper in the missionary work. He first circumcised him (ib. 3), to remove the obstacle to his access to the Jews.

3. The next time we hear of him is in Acts xvii. 14 ff., where he with Silas remained behind in Berea on occasion of the Apostle being sent away to Athens by sea. From this we infer that he had accompanied him in the progress through Macedonia. His youth would furnish quite a sufficient reason why he should not be mentioned throughout the occurrences at Philippi and Thessalonica. That he had been at this latter place, is almost certain: for he was sent back by St. Paul (from Berea, see above, p. 45) to ascertain the state of the Thessalonian Church (1 Thess. iii. 2), and we find him rejoining the Apostle, with Silas, at Corinth, having brought intelligence from Thessalonica (1 Thess. iii. 6).

4. He remained with the Apostle at Corinth, and his name, together with that of Silas (Silvanus) appears in the addresses of both the Epistles to the Thessalonians, written (see above, p. 46) at Corinth. We have no express mention of him from this time till we find him "ministering" to St. Paul during the long stay at Ephesus (Acts xix. 22): but we may fairly presume that he travelled with him from Corinth to Ephesus (Acts xviii. 18, 19), either remaining there with Priscilla and Aquila, or (which is hardly so probable) going with the Apostle to Jerusalem, and by Antioch through Galatia and Phrygia. From Ephesus (Acts xix.

22) we find him sent forward with Erastus to Macedonia and Corinth (1 Cor. iv. 17; xvi. 14; see on this whole visit, vol. ii. prolegg. p. 56). He was again with St. Paul in Macedonia when he wrote the Second Epistle to the Corinthians (2 Cor. i. 1; vol. ii. prolegg. pp. 52 ff.). Again, in the winter following we find him in his company in Corinth, where he wrote the Epistle to the Romans (Rom. xvi. 21); and among the number of those who, on his return to Asia through Macedonia (Acts xx. 3, 4), went forward and waited for the Apostle and St. Luke at Troas.

5. The next notice of him occurs in three of the Epistles of the first Roman imprisonment. He was with St. Paul when he wrote to the Colossians (Col. i. 1), to Philemon (Philem. 1), and to the Philippians (Phil. i. 1). How he came to Rome, whether with the Apostle or after him, we cannot say. If the former, we can only account for no mention of him being made in the narrative of the voyage (Acts xxvii., xxviii.) by remembering similar omissions elsewhere when we know him to have been in company, and supposing that his companionship was almost a matter of course.

6. From this time we know no more, till we come to the Pastoral Epistles¹. There we find him left by the Apostle at Ephesus to take care of the Church during his absence: and the last notice which we have in 2 Tim. makes it probable that he would set out (in the autumn of A.D. 67?), shortly after receiving the Epistle, to visit St. Paul at Rome.

7. Henceforward, we are dependent on tradition for further notices. In Eus. H. E. iii. 42, we read *Τιμόθεός γε μὴν τῆς ἐν Ἐφέσῳ παροικίας ἱστορεῖται πρῶτος τὴν ἐπισκοπὴν εἰληχέναι*: an idea which may well have originated with the Pastoral Epistles, and seems inconsistent with the very general tradition, hardly to be set aside (see prolegg. vol. i. p. 63) of the residence and death of St. John in that city. Nicephorus (H. E. iii. 11) and the ancient martyrologies make him die by martyrdom under Domitian. See Winer, sub voce: Butler's Lives of the Saints, Jan. 24.

8. We learn that he was set apart for the ministry in a solemn manner by St. Paul, with laying on of his own hands and those of the presbytery (1 Tim. iv. 14; 2 Tim. i. 6), in accordance with prophetic utterances of the Spirit (1 Tim. ib. and i. 18): but at what time this took place, we are not informed: whether early in his course, or in Ephesus itself, as a consecration for his particular office there. This latter seems to me far the more probable view.

9. The character of Timotheus appears to have been earnest and self-denying. We may infer this from his leaving his home to accompany

¹ On the notice of him in Heb. xiii. 23, see Prolegg. to vol. iv.
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the Apostle, and submitting to the rite of circumcision at his hands (Acts xvi. 1 ff.),—and from the notice in 1 Tim. v. 23, that he usually drank only water. At the same time it is impossible not to perceive in the notices of him, signs of backwardness and timidity in dealing with the difficulties of his ministerial work. In 1 Cor. xvi. 10 f., the Corinthians are charged, *ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται, ὡς καὶ γὰρ μή τις οὖν αὐτὸν ἐξουθενήσῃ, προπέψατε δὲ αὐτὸν ἐν εἰρήνῃ*. And in the notes to the two Epistles, the student will find several cases, in which the same traits seem to be referred to². They appear to have increased, in the second Epistle³, where the Apostle speaks earnestly, and even severely, on the necessity of Christian boldness in dealing with the difficulties and the errors of the day.

10. I subjoin a chronological table of the above notices in the course of Timotheus, arranging them according to that already given in the Prolegg. to Acts, and to the positions taken in the preceding chapter :

A.D. 45.	Converted by St. Paul, during the first missionary journey, at Lystra.
51. Autumn.	Taken to be St. Paul's companion and circumcised (Acts xvi. 1 ff.).
52.	Sent from Berea to Thessalonica (Acts xvii. 14 ; 1 Thess. iii. 2). With Silas, joins St. Paul at Corinth (Acts xviii. 5 ; 1 Thess. iii. 6).
Winter, see above, p. 47.	With St. Paul (1 Thess. i. 1 ; 2 Thess. i. 1).
57. Spring.	With St. Paul at Ephesus (Acts xix. 22) ; sent thence into Macedonia and to Corinth (Acts ib. ; 1 Cor. iv. 17, xvi. 10).
Winter.	With St. Paul (2 Cor. i. 1).
58, beginning.	With St. Paul (Rom. xvi. 21).
Spring.	Journeying with St. Paul from Corinth to Asia (Acts xx. 4).
62 or 63.	With St. Paul in Rome (Col. i. 1 ; Philem. 1 ; Phil. i. 1).
63—66.	Uncertain.
66 or 67.	Left by St. Paul in charge of the Church at Ephesus. (First Epistle.)
67 or 68.	(Second Epistle.) Sets out to join St. Paul at Rome.
Afterwards.	Uncertain.

² See notes on 1 Tim. v. 23 ; 2 Tim. i. 2. 5. 7 ; iii. 10 ; and cf. besides 1 Tim. iv. 12.

³ On the possibility of a connexion between these indications and the tone of the message in Rev. ii. 1—6, see note there.

SECTION II.

OCCASION AND OBJECT.

1. The Epistle declares its own occasion. The Apostle had left the Ephesian Church in charge to Timotheus: and though he hoped soon to return, was apprehensive that he might be detained longer than he expected (1 Tim. iii. 14, 15). He therefore despatched to him these written instructions.

2. The main object must be described as personal: to encourage and inform Timotheus in his superintendence at Ephesus. But this information and precept regarded two very different branches of his ecclesiastical duty.

3. The first was, the making head against and keeping down the growing heresies of the day. These are continually referred to: again and again the Apostle recurs to their mention: they evidently dwelt much on his mind, and caused him, in reference to Timotheus, the most lively anxiety. On their nature and characteristics I have treated in the preceding chapter.

4. The other object was, the giving directions respecting the government of the Church itself: as regarded the appointing to sacred offices, the selection of widows to receive the charity of the Church, and do service for it,—and the punishment of offenders.

5. For a compendium of the Epistle, and other details connected with it, see Davidson, vol. iii.⁴

⁴ I may mention, as connected with the first Epistle, that an important contribution has been lately made to the data respecting the celebrated reading in ch. iii. 16, by my friend Mr. Ellicott, who in a careful inspection of the Codex Alexandrinus at the place, has satisfied himself that the supposed stroke in the O of OC, making it into a Θ, owed its origin to a Θ occurring on the obverse of the parchment, and faintly seen through. This he has permitted me to state in anticipation of his forthcoming work on the Pastoral Epistles.

CHAPTER IX.

THE SECOND EPISTLE TO TIMOTHEUS.

SECTION I.

TO WHAT PLACE WRITTEN.

1. It has been very generally supposed, that this Epistle was written to Timotheus while the latter was still at Ephesus.

2. The notices contained in it seem partially to uphold the idea. In ch. i. 16—18, Onesiphorus is mentioned as having sought him out at Rome, and also having ministered to him at Ephesus: and in ch. iv. 19, the household of Onesiphorus is saluted. Such a notice, it is true, *decides* nothing: but comes in aid of the supposition that St. Paul was writing to Ephesus. Our impression certainly is, from ch. i. 18, that Onesiphorus resided, when living, at Ephesus.

3. Again, in ch. ii. 17, we find Hymenæus stigmatized as a teacher of error, who (see notes there) can hardly be other than the Hymenæus of 1 Tim. i. 20. Joined with this latter in 1 Tim. appears an Alexander: and we again have an Alexander *ὁ χαλκεύς* mentioned as having done the Apostle much mischief in our ch. iv. 14: and there *may be* a further coincidence in the fact that an Alexander is mentioned as being put forward by the Jews during the tumult at Ephesus, Acts xix. 33¹.

4. Besides, the whole circumstances, and especially the character of the false teachers, exactly agree. It would be very difficult to point out any features of difference, such as change of place would be almost sure to bring out, between the heretical persons spoken of here, and those in the first Epistle.

5. The *local* notices come in aid, but not with much force. Timotheus is instructed to bring with him matters which the Apostle had left at *Troas* (ch. iv. 13), which he would pass in his journey from Ephesus to Rome. Two other passages (ch. iv. 12. 20) present a difficulty: and Michaelis, who opposes this view, urges them strongly. St. Paul writes, *Τυχικὸν ἀπέστειλα εἰς Ἐφεσον*. This could hardly have been so written, as a simple announcement of a fact, if the person to whom he was writing was himself in that city. This was also felt by Theodoret,—

¹ But see note there; in which I have spoken perhaps too hastily on the non-identity of the two. The latter hypothesis there, that he was put forward to clear the Jews, is at least possible: and then he might well have been an enemy of the Apostle.

ἐῆλον ἐντεῦθεν ὡς οὐκ ἐν Ἐφέσῳ διῆγεν ἀλλ' ἐτέρωθί που κατὰ τουτοῦν τὸν καιρὸν ὁ μακάριος Τιμόθεος. The only answer that I can give, may be derived from the form and arrangement of the sentence. Several had been mentioned, who had left him of their own accord: then, with ἐέ, introducing a contrast, he states that *he had sent* Tychicus to Ephesus. If any stress is meant to be laid on this circumstance, the notice might still consist with Timotheus himself being there: "but do not wonder at Tychicus being at Ephesus, for I sent him thither." This however is not satisfactory: nor again is it, to suppose with Dr. Davidson (iii. 63) that for some reason Tychicus would not arrive in Ephesus so soon as the Epistle.—He also writes, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. This would be a strange thing to write from Rome to Timotheus in Ephesus, within a few miles of Miletus itself, and respecting Trophimus, who was an Ephesian (Acts xxi. 20). It certainly may be said that there might be reasons why the notice should be sent. It might be intended to clear Trophimus from the charge which appears to be laid against Erastus, that he had remained behind of his own accord in his native land. With the Apostle's delicate feeling for all who were connected with him, he might well state this (again with a ἐέ) respecting Trophimus, though the fact of his remaining at Miletus might be well known to Timotheus, and his own profession of sickness as the reason.

6. There is a very slight hint indeed given in ch. iv. 11, which may point the same way. Timotheus was to take up Mark and bring him to Rome. The last notice we have had of Mark, was a recommendation of him to the Colossian Church (Col. iv. 10), and that in a strain, which *may* import that he was to be a resident labourer in the Gospel among them. If Mark was at Colossæ, he might be easily sent for from Ephesus to accompany Timotheus.

SECTION II.

OCCASION AND OBJECT.

1. It only remains to enquire respecting this Epistle, what special circumstances occasioned it, and what objects are discernible in it.

2. The immediately moving occasion seems to have been one personal to the Apostle himself. He was anxious that Timotheus should come to him at Rome, bringing with him Mark, as soon as possible (ch. i. 4; iv. 9. 11. 21).

3. But he was uncertain how it might be with himself: whether he should live to see his son in the faith, or be 'offered up' before his arrival. He sends to him therefore, not merely a message to come, but a letter full of fatherly exhortations and instructions, applicable to his present circumstances. And these seem not to have been unneeded.

Many of his former friends had forsaken him (ch. i. 15 ; iv. 10), and the courage and perseverance of Timotheus himself appeared to be giving way (see above, p. 100). The letter therefore is calculated in some measure to supply what his own mouth would, if he were permitted to speak to him face to face, still more fervently urge on him. And thus we possess an Epistle calculated for all ages of the Church : in which while the maxims cited and encouragements given apply to all Christians, and especially ministers of Christ, in their duties and difficulties,—the affecting circumstances, in which the writer himself is placed, carry home to every heart his earnest and impassioned eloquence.

4. For further notices, I again refer to Dr. Davidson, vol. iii. pp. 48—75.

EXCURSUS ON PUDENS AND CLAUDIA.

1. In 2 Tim. iv. 21, we read as follows :

ἀσπάζεται σε Εὐβουλος, καὶ Ποῦδης, καὶ Λῆρος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

2. Martial. lib. iv. Epigr. 13, is inscribed ‘ad Rufum, de nuptiis Pudentis et Claudie peregrinæ ;’ and the first lines run thus :

‘Claudia, Rufe, meo nubit peregrina Pudenti :

Macte esto tædis, o Hymenæe, tuis.’

3. An inscription was found at Chichester in the early part of the last century, and is now in a summer-house in the gardens at Goodwood, running thus, the lacunæ being conjecturally filled in :

[N]eptuni et Minervæ templum

[pr]o salute d[omu]s divinæ

[ex] auctoritat[e Tib.] Claud.

[Co]gidubni r. leg. aug. in Brit.

[colle]gium fabror. et qui in eo

[a sacris] sunt d. s. d. donante aream

[Pud]ente Pudentini fil.

4. Now in Tacitus, Agricol. 14, we read, “quædam civitates (in Britain) Cogidubno regi donatæ (is ad nostram usque memoriam fiddissimus mansit) vetere ac jampridem recepta populi R. consuetudine, ut haberet instrumenta servitutis et reges.” From this inscription these ‘civitates’ appear to have constituted the kingdom of Sussex. We also gather from the inscription that Cogidubnus had taken the name of his imperial patron, [Tiberius] Claudius : and we find him in close connexion with a Pudens.

5. It was quite natural that this discovery should open afresh a point which the conjectures of British antiquarians appeared before to have provisionally closed. It had been imagined that Claudia, who was identified with the Claudia Rufina of Martial, xi. 53 (‘Claudia cæruleis quum sit Rufina Britannis Edita, quam Latix pectora plebis habet !’), was a native of *Colchester*, and a daughter of Caractacus, whom they supposed to have been admitted into the Claudian gens.

6. A new fabric of conjecture has been now raised, more ingenious and more pro-

bable². The Pudens of Martial is (i. 32) a centurion, aspiring to the "*meriti præmia pili*," i. e. to be made a *principilus*: which ambition we find accomplished in lib. v. 46: and his return to Rome from the North to receive the honour of equestrian rank is anticipated in lib. vi. 58. He may at some time have been stationed in Britain—possibly attached in capacity of adjutant to King Cogidubnus. His presentation of an area for a temple to Neptune and Minerva may have been occasioned by escape from shipwreck, the college of carpenters (shipbuilders) being commissioned to build it to their patrons, Neptune and Minerva; or, as Archdean. Williams (p. 24) seems to think, by a desire to introduce Roman arts among the subjects of the client king. If the British maiden Claudia was a daughter of King Tiberius Claudius Cogidubnus, there would be no great wonder in her thus being found mentioned with Pudens.

7. But conjecture is led on a step further by the other notices referred to above. Claudia is called *Rufina*. Now Pomponia, the wife of the late commander in Britain, Aulus Plautius, belonged to a house of which the Rufi were one of the chief branches. If she were a Rufa, and Claudia were her protégée at Rome (as would be very natural, seeing that her father was received into alliance under Aulus Plautius), the latter would naturally add to her very undistinguishing appellation of Claudia the cognomen of Rufina. Nor is the hypothesis of such a connexion purely arbitrary. A very powerful link appears to unite the two ladies—viz. that of Christianity. Pomponia, we learn from Tacitus (Ann. xiii. 32), was (in the year 57) '*superstitious externæ reæ*,' and being '*mariti iudicio permissa*,' was by him tried, '*prisco instituto, propinquis coram*,' and pronounced innocent. Tacitus adds, that after many family sorrows, '*per xi. annos non cultu nisi lugubri, non animo nisi mæsto, egit*. Idque illi imperitante Claudio, impune, innox ad gloriam vertit.' Now it is not at all an improbable explanation of this, that Pomponia may have been a Christian: and the remarkable notice with which our citation from Tacitus concludes may point to the retirement of a Christian life, for which the garb of sorrow would furnish an excuse and protection³.

8. If then such a connexion as this subsisted, it would account for the conversion of the British maiden to Christianity: and the coincidences are too striking to allow us to pass over the junction of Pudens with her in this salutation. They apparently were not married at this time, or the Apostle would hardly have inserted a third name, that of Linus, between theirs. And this is what we might expect: for the last year of Nero, which is the date we have assigned to the Epistle, is the earliest that can be assigned to any of Martial's pieces, being the year in which he came to Rome.

9. Two of the Epigrams of Martial, i. 32 and v. 48, mention facts which involve Pudens in the revolting moral license of his day. But there is no reason for supposing them to refer to dates subsequent to his conversion and marriage. Martial's Epigrams are by no means in chronological order, and we cannot gather any indications of this fact with certainty from them.

10. Again, a difficulty has been found in the heathen invocation in the marriage epigram. But, as remarked in the article referred to in the note, we have no allusion to Christian marriage rites during the first three or four centuries, and it is not at all improbable that the heathen rites of the *confarreatio* may, at this early period at least, have been sought by Christians to legalize their unions. When we do find a Christian ceremonial, it is full of the symbolism of the *confarreatio*. And it seems to be shewn that this was so in the case before us, by the epithet of *sancto*, (in the line '*Di bene, quod*

² In Archdeacon Williams's pamphlet on Pudens and Claudia. I have also consulted an article in the Quarterly Review for July, 1855, entitled "The Romans at Colchester," in which Archdeacon Williams's view is noticed.

³ Archdeacon Williams (p. 38) fancies he sees in this *cultus lugubris* and *animus mæstus* signs that she gave way in the trial, and thus saved herself, and that the same circumstance may account for so noble a lady not being mentioned by St. Paul.

sancto peperit fecunda marito,' Mart. xi. 53,) implying that all rites had been duly observed ¹.

11. If the above conjectural but not purely arbitrary fabric of hypothesis is allowed to stand, we have the satisfaction of knowing that Claudia was a woman not only of high character, but of mental acquirement ('Romanam credere matres Italides possint, Atthides esse suam,' Mart. ib.), and the mother of a family of three sons, and possibly daughters as well (Mart. ib.).

CHAPTER X.

THE EPISTLE TO TITUS.

SECTION I.

TO WHOM WRITTEN.

1. The time and place of writing this Epistle have been before discussed (see p. 95). It appears to have been sent from Ephesus, or perhaps from Macedonia, during the last year of the Apostle's life (A.D. 67), to Titus, who was left in charge with the Churches in the island of Crete. We shall now gather up the notices which remain to us respecting Titus himself.

2. It is by no means easy to construct an account of Titus. At first sight, a strange phenomenon presents itself. The narrative in the Acts never once mentions him. And this is the more remarkable, because of all the companions of St. Paul he seems to have been the most valued and trusted. No adequate reason has ever been given for this omission. There must be some, it is thought, which we cannot penetrate. Was he identical with some one or other of St. Paul's companions, known to us in the Acts under another name? None seems to satisfy the conditions. Or are we to regard the notice in 2 Tim. iv. 10 as indicative of his ultimate desertion of the Apostle, and thus to seek for a solution of the problem? But even with such a supposition, we shall not touch the narrative of the Acts, which we believe to have been published some years previous to the writing of that Epistle. So that we must be content to leave the problem unsolved, and to put together the few notices which we possess, as given of a person distinct from any mentioned in the Acts.

3. The first notice of Titus, in respect of time, occurs in Gal. ii. 1. 3. We there learn that he was of Gentile origin; and that he was taken by Paul and Barnabas to the council of the Apostles and elders which was convened at Jerusalem to consider of the question of the obligation

¹ This '*sancto*' Archbishop Williams thinks represents *ἀγιος*, and implies the Christianity of Pudens. Surely this is very improbable.

of the Mosaic law. The narrative in the Acts speaks merely of *τινὲς ἄλλοι* being sent with the two Apostles. But we see clearly the reason why Titus should be marked out in Gal. ii. for separate mention. He was an uncircumcised Gentile, and the independence of action of St. Paul is shewn by his refusing to listen for a moment to the proposal, which appears to have been urged, for his circumcision. In the Acts, no such reason for special mention of him existed. And this consideration will shew, that we are perhaps not justified in assuming from this incident that Titus held any position of high confidence or trust *at this time*. We find him in close companionship with the Apostles, but that is all we can say. He was certainly converted by means of St. Paul himself, from the *γνησίῳ τέκνῳ* of Tit. i. 4.

4. Our next notice of him is found in 2 Cor., where it appears (ch. xii. 18) that he, with two other brethren, whose names are not mentioned, was sent forward by St. Paul from Ephesus, during his long visit there, to Corinth, to set on foot a collection (ch. viii. 6) for the poor saints at Jerusalem, and also to ascertain the effect of the first Epistle on the Corinthians. St. Paul, on his departure from Ephesus, waited at Troas, where great opportunities of usefulness were opening before him (ch. ii. 12): but so anxious was he for the return of Titus (*Τίτον τὸν ἀδελφόν μου*), that he “left them and passed into Macedonia” (ib. 13). There he met with Titus, who brought him a satisfactory account of the effect of the first Epistle (ch. vii. 6—15): and from that which St. Paul there says of him, his effective zeal and earnestness in the work of the Gospel is sufficiently shewn. Further proof of these is given in his undertaking of his own accord the delicate task of completing the collection (ch. viii. 6. 16, 17 ff.): and proof also of the Apostle’s confidence in him, in the terms in which he commends him to the Corinthians. He calls him his own *κουρωρός* (ch. viii. 23): appeals to his integrity, and entire unity of action with himself (ch. xii. 18).

5. From this time (A.D. 57: see Prolegg. vol. ii. p. 56), to the notices furnished by our Epistle (A.D. 67), we know nothing of Titus. At this latter date we find him left in Crete by St. Paul, obviously for a temporary purpose: viz. to “carry forward the correction of those things which are defective” (ch. i. 5), and among these principally, to establish presbyteries for the government of the various Churches, consisting of *ἐπίσκοποι* (ib. ver. 7). His stay there was to be very short (ch. iii. 12), and he was, on the arrival of Tychicus or Artemas, to join the Apostle at Nicopolis. Not the slightest trace is found in the Epistle, of any intention on the part of St. Paul to place Titus permanently over the Cretan Churches: indeed, such a view is inconsistent with the date furnished us in it.

6. Titus appears to have accordingly rejoined the Apostle, and afterwards to have left him for Dalmatia (2 Tim. iv. 10). Whether from

this notice we are to infer that he had been with him in Rome, is quite uncertain. It would seem more probable that he had gone from Nicopolis, or at all events from some point on the journey. We can hardly, on mature consideration of the expressions in 2 Tim. iv. 10, entirely get rid of the impression, that Titus had left the Apostle of his own accord. There is, as has been above observed, an apparent contrast intended between those who are classed with Demas,—they being even included under his *ἐπορεύθη*, without another verb expressed. Still, it would be unfair to lay any stress on this, in a matter so well admitting of charitable doubt: and we may be well permitted, with Mr. Conybeare, to “hope that his journey to the neighbouring Dalmatia was undertaken by desire of St. Paul.”

7. The traditionary notices of the after life of Titus are too evidently grounded on a misunderstanding of our Epistle, to be worth much. Eus. H. E. iii. 4, says, *Τιμόθεός γε μὴν τῆς ἐν Ἐφέσῳ παροικίας ἱστορεῖται πρῶτος τὴν ἐπισκοπὴν εἰληχέναι* (see on this above, p. 99), *ὥς καὶ Τίτος τῶν ἐπὶ Κρήτης ἐκκλησιῶν*. And so Theodoret assumes, on 1 Tim. iii. 1.

8. Butler informs us (*Lives of the Saints*, Jan. 4) that Titus is honoured in Dalmatia as its principal Apostle: that he again returned from Dalmatia to Crete, and finished a laborious and holy life by a happy death in Crete, in a very advanced old age, some say in his 94th year: that he is looked on in Crete as the first archbishop of Gortyna, which metropolitanical see is now fixed at Candia, the new capital, built by the Saracens after the destruction of Gortyna. But all this fabric too manifestly bears the appearance of having been raised on the above misapprehension, to possess any traditional worth.

SECTION II.

THE CHURCHES OF CRETE.

1. When, and by whom, these Churches were founded, is quite uncertain. Crete abounded with Jews of wealth and influence. We find proof of this in Jos. Antt. xvii. 12. 1, *Κρήτη προσενεχθεῖς* (the Pseudo-Alexander) *Ἰουδαίων ὑπόσοις εἰς ὁμιλίαν ἀφίκετο, ἐπήγαγεν εἰς πίστιν, καὶ χρημάτων εὐπορηθεῖς ὁόσει τῇ ἐκείνων ἐπὶ Μήλου διῆρεν*: and again B. J. ii. 7. 1, *τοὺς ἐν Κρήτῃ Ἰουδαίους ἐξαπατήσας καὶ λαμπρῶς ἐφοδισθεῖς, διέπλευσεν εἰς Μῆλον*: Philo, leg. ad Caium, § 36,—*οὐ μόνον αἱ ἡπειροὶ μεσταὶ τῶν Ἰουδαϊκῶν ἀποικιῶν εἰσιν, ἀλλὰ καὶ νήσων αἱ δοκιμώταται Εὐβοία, Κύπρος, Κρήτη*. In Acts ii. 11 Cretans are named among those who heard the utterance of the Spirit on the day of Pentecost. It is probable therefore, that these Churches owed their origin to the return of individuals from contact with the preaching of the Gospel, and had

therefore as yet been unvisited by an Apostle, when they first come before us towards the end of St. Paul's ministry.

2. It is plain that no certain evidence can be deduced, as to the existence of these Churches, from no mention being made of them when St. Paul passed by Crete on his voyage to Malta in Acts xxvii. We have no reason to suppose that he was at liberty to go where he pleased while remaining in port, nor cannot we reason, from the analogy of Julius's permission at Sidon, that similar leave would be given him where perhaps no personal relation subsisted between him and the inhabitants. Besides which, the ship was detained by a contrary wind, and probably expecting, during a good part of the time, to sail every day.

3. The next point requiring our attention is, the state of those Churches at the date of our Epistle. If it appear, on comparison, that the false teachers in them were more exclusively Jewish than those at Ephesus, it must be remembered, that this would be a natural consequence, the origin of the Churches being that which we have supposed. And in that case the Apostle's visit, acting as a critical test, would separate out and bring into hostility this Judaistic element, and thus led to the state of things which we find in this Epistle.

4. Various objections are brought by De Wette against the Epistle, as not corresponding with the facts, in its assumptions and expressions. The first of them, that "it professes to have been written shortly after the founding of the Churches, but sets forth a ripeness and abundance of heretical teaching quite inconsistent with such recent foundation,"—falls to the ground on our hypothesis of their origin. They were old in actual date of existence, but quite in their infancy of arrangement and formal constitution.

5. With our hypothesis also falls his second objection: viz. that "the great recent success of the Apostle there makes the severity of his characterization of the inhabitants, and that upon another's testimony (ch. i. 12), quite inexplicable. We should rather have looked for thankful recognition, as in other Epistles." But, supposing Christianity to have grown up there in combination with the national vices, and a thorough work of purification to be wanted, then we need not be surprised at the Apostle reminding Titus of the character of those with whom he had to deal, appealing to the testimony of their own writers to confirm the fact.

6. His *third* objection, that "the heretical teachers must have grown up under the eyes of Titus since the Apostle's absence, and thus must have been better known to him than to St. Paul, whereas here we have St. Paul informing him about them,"—is grounded on pure assumption, arising from mistake. The false teachers had been there throughout, and, as we said, had been awaked into activity by the Apostle's presence and teaching. He knew, from long and bitter experience, far more of

them than Titus could do: and his notices and warnings are founded on this longer experience and more thorough apostolic insight.

7. His *fourth*, that “in relation to the moral and ecclesiastical state of the Cretan Christians, as disclosed in the Epistle, a duration of the Gospel among them of some length must be assumed,—from the stress laid on previous purity of character in those to be chosen to church-offices,”—also falls to the ground on our hypothesis of the origin and previous duration of the Churches.

8. The *fifth* is,—that “it is most unnatural and startling to find not one reference to what the Apostle had taught and preached in Crete, when in 1 Thess., an Epistle written under similar circumstances, we find so many.” But we entirely deny the parallelism. The Thessalonian Church had been founded by himself; he was torn away from it in the midst of his teaching: every reason existed for constantly recalling what he had said to them, either to enforce it, or to guard it from misunderstanding. Such was not the case here. He was writing of a Church which he had not himself founded: whose whole situation was different: and writing not to the Church itself, but to one whom he had commissioned to set it in order, and who knew, and needed not reminding of, what he had preached there.

9. It only remains under this head, that we should say something of the character of the Cretans which St. Paul has quoted from Epimenides, ch. i. 12,—Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.

10. Meursius, in his very complete and elaborate treatise on Crete, has accumulated nearly all the testimonies of the ancients respecting them. From his pages I take a few, that the student may be able to illustrate the character by them.

11. On their *avarice*, we have the testimony of Livy, xlv. 45, “Cretenses spem pecuniæ secuti: et quoniam in dividendo plus offensionum quam gratiæ erat, quinquaginta talenta iis posita sunt in ripa diripienda:”—of Plutarch, Paul. Æmil. c. 23, τῶν δὲ στρατιωτῶν, ἐπηκολούθησαν οἱ Κρήτες, οὐ εἰς εὐνοίαν, ἀλλὰ τοῖς χρήμασιν, ὥς περ κηρίοις μέλιτται, προσελιπαροῦντες:—of Polybius, vi. 46. 3, ὁ περὶ τὴν αἰσχροκέρδειαν καὶ πλεονεξίαν τρόπος οὕτως ἐπιχωριάζει παρ’ αὐτοῖς, ὥστε παρὰ μόνοις Κρηταιῦσι τῶν ἀπάντων ἀνθρώπων μῆδὲν αἰσχρὸν νομίζεσθαι κέρδος.

12. On their *ferocity and fraud*, Polybius vi. 46. 9, Κρηταιῖς ἐν πλείστοις ἰδίᾳ τε καὶ κατὰ κοινὸν στάσσει καὶ φόνοις καὶ πολέμοις ἐμφυλίοις ἀναστρεφόμενους: and iv. 8. 11, Κρήτες δὲ καὶ κατὰ γῆν καὶ κατὰ θάλατταν πρὸς μὲν ἐνέδρας καὶ ληστείας καὶ κλοπὰς πολεμίων, καὶ νυκτερινὰς ἐπιθέσεις καὶ πάσας τὰς μετὰ ἐόλου καὶ κατὰ μέρος χροΐας ἀνυπόστατοι, πρὸς δὲ τὴν ἐξ ὁμολόγου καὶ κατὰ πρόσωπον φαλαγγηδὸν ἔφοδον, ἀγενεῖς καὶ πλάγιοι ταῖς ψυχαῖς:—Strabo, x. c. 4, περὶ δὲ τῆς Κρήτης ὁμολογείται ὅτι . . . ὕστερον πρὸς τὸ χεῖρον μετέβαλεν ἐπὶ πλείστον. μετὰ γὰρ τοὺς Τυρρῆνοὺς, οἱ

μάλιστα ἐδῆσαν τὴν καθ' ἡμῶν θάλατταν, οὗτοι εἰσιν οἱ ἐαυτολάμοι ταλπηροί :—an Epigram of Leonides, Anthol. iii. 22,—αἶε λησται καὶ ἀλιφθόροι οὔτε ἐκαίνοι Κρητίες· τὰ Κρητῶν οἶδε δικαιοσύνην ;

13. On their *mendacity*, Polybius vi. 47. 5, καὶ μὴν οὕτε κατ' ἰδίαν ἦθη ἐολιώτερα Κρηταίων εὖροι τι ἄν, πλὴν τελείως ὀλιγων, οὕτε καθόλου ἐπιβούλας ἀδικώτερας :—again, the proverb, Κρηε πρὸς Αἰγυπτὴν, is thus explained by Diogenianus, Cent. v. prov. 92,—ἐπὶ τῶν παισιόργων χρωμένων πρὸς ἀλλήλους λέγεται :—Psellus, de operat. Dæm., πλὴν ἴσθι μὲν αὐτὸν ἐρρώσθηκέναι με ταῦτα τερατινόμενον, κατὰ τοῦ Κρηταίου καὶ Φοίνικας. And the word κρητίζειν was an expression for 'to lie.' Suidas has, κρητίζειν πρὸς Κρητας. ἐπειδὴ ψεύσται καὶ ἀπατεῶνές εἰσι : see also Polyb. viii. 21. 5. And their *general depravity* was summed up in the proverb, quoted by Constant. Porphyrogen. de them. lib. i., τρία κάππα κάκιστα· Καππαδοκία, Κρήτη, Κιλικία.

CHAPTER XI.

THE EPISTLE TO PHILEMON.

SECTION I.

ITS AUTHORSHIP.

1. The testimonies to the Pauline authorship of this Epistle are abundant.

(α) Tertullian, in enumerating the Epistles of St Paul with which Marcion had tampered, concludes his list thus (adv. Marc. v. 42) :

“Soli huic epistole brevitās sua profuit ut falsariās manus Marcionis evaderet. Miror tamen, cum ad unum hominem litteras factas receperit, quod &c.” (see the whole passage cited above, p. 71.)

(β) Origen, Hom. xix. in Jer. : Lomm. vol. xv. p. 359 :

ὅπερ καὶ ὁ Παῦλος ἐπιστάμενος ἔλεγεν ἐν τῇ πρὸς Φιλήμονα ἐπιστολῇ τῷ Φιλήμονι περὶ Ὀνησίμου· ἵνα μὴ κατ' ἀνάγκην τὸ ἀγαθὸν ᾗ, ἀλλὰ καθ' ἐκούσιον (Philem. ver. 14).

And again in Matth. Comm. series, Tract 34, vol. iv. p. 382 :

“Sicut Paulus ad Philemonem dicit : Gaudium enim magnum habuimus et consolationem in caritate tua, quia viscera sanctorum requieverunt per te, frater.” (Philem. ver. 7.)

And again in id. Tract 33, vol. iv. p. 367 :

"A. Paulo autem dictum est ad Philemonem: hunc autem ut Paulus senex, &c." (ver. 9.)

(γ) Eusebius, H. E. iii. 25, reckons this Epistle among the *ὁμολογούμενα*.

(δ) Jerome, proœm. in Philem., argues at some length against those who refused to acknowledge this Epistle for St. Paul's because it was simply on personal matters and contained nothing for edification.

2. That neither Irenæus nor Clement of Alexandria cite our Epistle, is easily accounted for, both by its shortness, and by the fact of its containing nothing which could illustrate or affirm doctrinal positions. Ignatius seems several times to allude to it :

Eph. c. 2 ; *ὀναίμην ὑμῶν διὰ παντός, ἐάνπερ ἄξιός ᾧ* (Philem. ver. 20).

Magnes. c. 12 ; the same expression : which also occurs in the Ep. to Polycarp, c. 1 and c. 6.

3. The internal evidence of the Epistle itself is so decisive for its Pauline origin,—the occasion and object of it (see below, § 2) so simple, and unassignable to any fraudulent intent, that one would imagine the impugner of so many of the Epistles would at least have spared this one, and that in modern times, as in ancient, according to Tertullian and Jerome, "*sua illam brevitās defendisset.*" But Baur has rejected it, or, which with him is the same thing practically, has placed it in his second class, of *antilegomena*, in common with the other Epistles of the imprisonment.

4. In so doing, he confesses ("Paulus, u.s.w." pp. 475 ff.) to a feeling of subjecting himself to the imputation of hypercritical scepticism as to authenticity : but maintains that the Ep. must stand or fall with those others : and that its very insignificance, which is pleaded in its defence, all the more involves it in their fate. Still, he professes to argue the question on the ground of the Epistle itself.

5. He finds in its diction several things which strike him as un-pauline³ : several which establish a link between it and those other Epistles. The latter position we should willingly grant him, and use against him. But the former is here, as so often, taken up by him in the merest disregard to common sense and probability. Such expressions, occurring in a familiar letter, such as we do not elsewhere possess, are no more than are perfectly natural, and only serve to enlarge for us the Apostle's vocabulary, instead of inducing doubt, where all else is so thoroughly characteristic of him.

³ I subjoin Baur's list : *συνστρατιώτης*, ver. 2 : *ἀνῆκον*, *ἐπιτάσσειν*, ver. 8 : *πρεσβύτης*, ver. 9 : *ἄχρηστος* and *εὐχρηστος*, ver. 11 : *ἀπέχω* in the sense of 'receive back' (but see note there), ver. 15 : *ἀποτίω*, *προσοφείλω*, ver. 19 : *ὀνίνασθαι*, ver. 20 : *ξενία*, ver. 22 : the frequent recurrence (vv. 7. 12. 20) of the expression *σπλάγχνα*, not otherwise un-pauline.

6. The contents also of the Epistle seem to him objectionable. The incident on which it is founded, he says, of itself raises suspicion. He then takes to pieces the whole history of Onesimus's flight and conversion, and the feeling shewn to him by the Apostle, in a way which, as I observed before (p. 27) respecting his argument against the Epistle to the Philippians, only finds a parallel in the pages of burlesque: so that, I am persuaded, if the section on the Epistle to Philemon had been first published separately and without the author's name, the world might well have supposed it written by some defender of the authenticity of the Epistle, as a caricature on Baur's general line of argument.

7. On both his grounds of objection—the close connexion of this with the other Epistles of the imprisonment, and its own internal evidence,—fortified as these are by the consensus of the ancient Church, we may venture to assume it as certain that this Epistle was written by St. Paul.

SECTION II.

THE PLACE, TIME, OCCASION, AND OBJECT OF WRITING.

1. The Epistle is connected by the closest links with that to the Colossians. It is borne by Onesimus, one of the persons mentioned as sent with that Epistle (Col. iv. 9). The persons sending salutation are the same, with the one exception of Jesus Justus. In Col. iv. 17, a message is sent to Archippus, who is one of those addressed in this Epistle. Both Epistles are sent from Paul and Timotheus; and in both the Apostle is a prisoner (Col. iv. 18; Philem. vv. 1. 9).

2. This being so, we are justified in assuming that it was written at the same place and time as the Epistles to the Colossians and Ephesians, viz. at Rome, and in the year 61 or 62.

3. Its occasion and object are plainly indicated in the Epistle itself. Onesimus, a native of Colossæ⁴, the slave of Philemon, had absconded, after having, as it appears, defrauded his master (ver. 18). He fled to Rome, and there was converted to Christianity by St. Paul. Being persuaded by him to return to his master, he was furnished with this letter to recommend him, now no longer merely a servant, but a brother also, to favourable reception by Philemon. This alone, and no didactic or general object, is discernible in the Epistle.

⁴ ἐξ ἐμῶν can hardly in Col. iv. 9 bear any other meaning: he could surely not be described, under the circumstances, as "belonging to the Colossian Church," as supposed by Dr. Davidson, *Introd.* ii. p. 138. The case of Epaphras in Col. i. 7 is not strictly parallel; but even there, there is no reason why the words should not bear their proper sense.

SECTION III.

TO WHAT PLACE ADDRESSED, &c.

1. From comparing Col. iv. 8, with ib. 17 and Philem. 2, we infer that Philemon was a resident at Colossæ. The impression on the reader from Philem. 1, 2, is that Apphia was his wife, and Archippus (a minister of the church there, Col. iv. 17), their son, or some near relative dwelling with them under the same roof. A letter on a matter so strictly domestic would hardly include strangers to the family in its address.

2. An hypothesis has been advanced, recently by Wieseler, that our present Epistle is alluded to in Col. iv. 16, as *ἡ ἐκ Λαοδικείας*, and that the message to Archippus in the next verse favours the view that he, and consequently Philemon, dwelt at Laodicæa. And this is corroborated, by Philemon being called bishop of Laodicæa in the Apostolic Constitutions (vii. 46).

3. The objection to this hypothesis is not so much from any evidently false assumption or inference in the chain of facts, all of which may have been as represented, but from the improbability, to my view, that by the latter limb of the parallelism—"this Epistle," "that from Laodicæa,"—can be meant a private letter, even though it may have regarded a member of the Colossian church. We seem to want some Epistle corresponding in weight with that to the Colossians, for such an order, in such a form, to receive its natural interpretation⁵.

4. Of Onesimus we know nothing for certain, except from the notices here and in Col. iv. 9. Tradition reports variously respecting him. In the Apostolical Canons (73) he is said to have been emancipated by his master, and in the Apostolical Constitutions (vii. 46) to have been ordained by St. Paul himself bishop of Berœa in Macedonia, and to have suffered martyrdom in Rome, Niceph. H. E. iii. 11. In the Epistle of Ignatius to the Ephesians, we read, cap. 1, *ἐπεὶ οὖν τὴν πολυπληθίαν ὑμῶν ἐν ὀνόματι θεοῦ ἀπέλιψα ἐν Ὀνησίμῳ, τῷ ἐν ἀγάπῃ ἀειηγῇτῳ, ὑμῶν ἐὲν ἐν σαρκὶ ἐπίσκοπῳ ὃν εὐχομαι κατὰ Ἰησοῦν χριστὸν ὑμᾶς ἀγαπᾶν, καὶ πάντας ὑμᾶς ἐν ὁμοιότητι εἶναι. εὐλογητὸς γὰρ ὁ χαρισάμενος ὑμῶν ἀξίοις οὖσι τοιοῦτον ἐπίσκοπον κεκτηῖσθαι*⁶. It is just possible that this may be our Onesimus. The earliest date which can be assigned to the martyrdom of Ignatius is A.D. 107, i. e. thirty-five years after the

⁵ In the Prælectio above referred to, p. 9, note, I had adopted Wieseler's hypothesis. Maturer consideration has led me to abandon it, solely on the ground of the improbability stated in the text. We must regard the Epistle to the Laodicæans as one now lost to us (see Prolegg. to vol. ii. pp. 47, 48).

⁶ See also id. chapters 2, 6.

date of this Epistle. Supposing Onesimus to have been thirty at this time, he would then have been only sixty-five. And even setting Ignatius's death at the latest date, A.D. 116, we should still be far within the limits of possibility. It is at least singular that in ch. 2, immediately after naming Onesimus, Ignatius proceeds *ἀγαπῶν ὑμῶν ὡς πατέρα* (cf. Philem. ver. 20; and above, p. 112).

SECTION IV.

CHARACTER AND STYLE.

1. This Epistle is a remarkable illustration of St. Paul's tenderness and delicacy of character. Dr. Davidson well remarks, "Dignity, generosity, prudence, friendship, affection, politeness, skilful address, purity, are apparent. Hence it has been termed with great propriety, *the polite Epistle*. The delicacy, fine address, consummate courtesy, nice strokes of rhetoric, render the letter an unique specimen of the epistolary style." *Intro.* vol. iii. p. 160.

2. Doddridge (*Expositor*, introd. to Philem.) compares it to an Epistle of Pliny to Sabinianus, ix. 21, written as an acknowledgment on a similar occasion of the reception of a *libertus* by his master⁷; and justly gives the preference in delicacy and power to our Epistle. The comparison is an interesting one, for Pliny's letter is eminently beautiful, and in terseness, and completeness, not easy to surpass.

3. Luther's description of the Epistle is striking, and may well serve to close our notice of it, and this portion of our prolegomena to the Epistles.

"This Epistle sheweth a right noble lovely example of Christian love. Here we see how St. Paul layeth himself out for the poor Onesimus, and with all his means pleadeth his cause with his master; and so setteth himself, as if he were Onesimus, and had himself done wrong to Philemon. Yet all this doeth he not with power or force, as if he had right thereto; but he strippeth himself of his right, and thus enforceth Philemon to forego his right also. Even as Christ did for us with God the Father, thus also doth St. Paul for Onesimus with Philemon: for Christ also stripped Himself of His right, and by love and humility

⁷ The Epistle runs thus:

"C. Plinius Sabiniano suo S.

"Bene fecisti quod libertum aliquando tibi charum, reducentibus epistolis meis, in domum, in animum recepisti. Juvabit hoc te: me certe juvat: primum quod te talem video, ut in ira regi possis: deinde, quod tantum mihi tribuis, ut vel auctoritati mee pareas, vel precibus indulgeas. Igitur et laudo et gratias ago: simul in posterum moneo, ut te erroribus tuorum, etsi non fuerit qui deprecetur, placabilem præstes. Vale."

enforced the Father to lay aside His wrath and power, and to take us to His grace for the sake of Christ, who lovingly pleadeth our cause, and with all His heart layeth Himself out for us. For we are all His Onesimi, to my thinking.”

CHAPTER XII.

APPARATUS CRITICUS.

N.B. The Manuscripts of the Epistles of St. Paul, Versions, and Fathers referred to, are identical with those of which catalogues are given in the Prolegg. to vol. ii. chap. vi. §§ 2, 3, 4.

LIST, AND SPECIFICATION OF EDITIONS, OF BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS VOLUME.

(Works mentioned in the lists given in the Prolegg. to vols. i. and ii. are not here again noticed.)

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Ditto, on the Epistle to the Ephesians, London 1855¹.

¹ I cannot forbear recording my very deep sense of the service rendered by Mr. Ellicott to students of the Greek Testament by these two laborious, conscientious, and scholarlike volumes. They have set the first example in this country of a thorough and fearless examination of the grammatical and philological requirements of every word in

- FRITZSCHE, *Pauli ad Romanos Epistola*, 3 voll., Hal. Sax. 1836.
- FRITZSCHIORUM *Opuscula Academica*, Lipsiæ 1838.
- HARLESS, *Commentar über den Brief Pauli an die Ephesier*, Erlangen 1834.
- HEFELE, *Patrum Apostolicorum Opera*, ed. 3, Tübingen 1847.
- HOFMANN, *Der Schriftbeweis*, 2 voll., Nördlingen 1855.
- JOWETT, PROF., *the Epistles of St. Paul to the Thessalonians, Galatians, Romans: with critical Notes and Illustrations*, Lond. 1856.
- KRÜGER, *Griechische Sprachlehre für Schulen*, Berlin 1852.
- MACK, *Commentar über die Pastoralbriefe des Apostels Paulus*, Tübingen 1836. (Rom. Catholic.)
- MEYER, H. A. W., *Kritisch-exegetischer Commentar über das neue Testament:—Gal., 2nd ed., Göttingen 1851: Eph., Göttingen 1853: Col., and Philem., Göttingen 1848: Thess., continuation by Lünemann, Göttingen 1850: 1 Tim., 2 Tim., and Titus, continuation by Huther, Göttingen 1850.*
- PASSOW, *Handwörterbuch der Griechischen Sprache: neu bearbeitet und zeitgemäss umgestaltet von Dr. Rost u. Dr. Palm*, Leipzig 1841—1856 (not yet completed)².
- PELT, *Epist. Pauli Ap. ad Thessalonenses &c.*, Griefswald 1830.
- STIER, DR. RUDOLPH, *Die Gemeinde in Christo Jesu: Auslegung des Briefes an die Epheser*, 2 voll., Berlin 1848.
- USTERI, *der Paulinische Lehrbegriff*, Zurich 1851.
- WINDISCHMANN, *Erklärung des Briefes an die Galater*, Mainz 1843. (Rom. Catholic.)
- WINER, *Pauli ad Galatas Epistolam latine vertit et perpetua annotatione illustravit Dr. G. B. Winer*, ed. tertia, Lips. 1829.

the sacred text. I do not know any thing superior to them, in their own particular line, in Germany: and they add what, alas, is so seldom found in that country, profound reverence for the matter and subjects on which the author is labouring. Nor is their value lessened, by Mr. Ellicott having confined himself for the most part to one department of a commentator's work—the grammatical and philological. No student ought to be without these books, nor ought he to spare himself in making them his own by continual study. We may well believe that Mr. Ellicott's forthcoming work on the Pastoral Epistles will not fall short of these in laborious scholarship, and in real use to the public. In these latter, the toil is quite as heavy, and the value of conscientious and fearless accuracy will be quite as great.

² This Lexicon (which has now appeared all but the last two or three sheets) is as superior to all other editions of Passow, German and English, as Passow was to all that went before. A comparison of any important words will shew the difference at once. The immense labour requisite will, it is to be feared, deter our lexicographers from giving the English public a translation: but it would be a great boon to the scholarship of our country.

EPISTLES

TO

THE GALATIANS, EPHESIANS, PHILIPPIANS,
COLOSSIANS, THESSALONIANS, TIMOTHEUS, TITUS,
AND PHILEMON.

ΠΡΟΣ ΓΑΛΑΤΑΣ.

ABDEF I. ¹ Παῦλος ἀπόστολος οὐκ ἂν ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ χριστοῦ καὶ θεοῦ πατρὸς

Title: πρὸς Γαλατας ABDGK: rec Παυλου τον αποστ. η πρ. Γαλ. επιστ.:—του αγιου κ. πανευφημου αποστ. Π. επιστ. πρ. Γαλ. J &c &c.

CHAP. I. 1. απ om 73. 118.—δια om 23¹: δια θεληματος 17.—δια Ιησ. χρο. του

CHAP. I. 1—5.] ADDRESS AND GREETING. πολλοὺ το προσημιον γρει θεοῦ κ. μεγάλου φρονήματος οὐ τὸ προσημιον ἐξ ἑαυτοῦ, ἀλλὰ καὶ πᾶσα, ὡς εἰπεῖν, ἡ ἐπιστολὴ. Chrys. In the very opening sentence of the Epistle, we see the fervour of the Ap.'s mind and the weightiness of his subject betraying themselves. The vindication of his own apostolic calling,—and the description of the work and purpose of Christ towards us, shew him to be writing to those who had disparaged that apostleship, and were falling from their Saviour.

1.] It is better not to join ἀπόστολος (here of course used in its strict and highest sense: see an interesting note in Jowett), with ἀπ', but to let it stand by itself, and take the two prepp. as indicating, ἀπό the remote originating cause, διὰ the nearer instrumental one. In St. Paul's case, neither of these was merely human: the Lord Jesus was both the original Sender, and Himself the Announcer of the mission. Perhaps however the prepp. must not be so strictly pressed,—see ref. 1 Cor.,—and observe that the follg διὰ belongs to θεοῦ πατρός as well as to Ἰησοῦ χριστοῦ.—ἀνθρώπων is perhaps (as Mey., De W. al.) singular, for the sake of contrast to Ἰησ. χρο. follg; but more probably for solemnity's sake, the sing. making even a more marked

exclusion of human agency than the plur. —Luther's view of the sentence is: "The Judaizing teachers could shew their credentials as disciples of Apostles or messengers of churches, and despised Paul as having none such. To this he answers that he had not indeed any commission from men, but derived his authority from a higher source." But (1) this was not the fact, for he had a regular mission from the church at Antioch: (2) the words do not express it.

κ. θεοῦ πατρός] If by Jesus Christ, then also by God the Father, in and by whose appointment all the mediatorial acts of Christ in the Headship of His Church are done. The inferences of Chrys. al. as to the equality of the Father and the Son from this juxtaposition, appear far-fetched, and according to "the mind, not of the apostolic, but of the Nicene age," as Jowett: but we may say at least this, that the strongest possible contrast is here drawn between "man," in the ordinary sense, on the one side, and "Jesus Christ, and God the Father," on the other. Had not the Ap. regarded Jesus Christ as one with the Father in the Godhead, he never could have written thus. On the use of διὰ here where ἀπό might be expected, see Ellicott's note. He refers it to the brevity with which St. Paul expresses himself: I should rather say that

d 1 Cor. xv. 4 τοῦ ἑγείραντος αὐτὸν ἐκ νεκρῶν, ² καὶ οἱ σὺν ἐμοὶ ἈΒΔΕΓ
 rell. ἐκ ν., GJK
 R m. iv. 24 πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας. ³ χάρις
 al. fr.
 c = 1 Tim. ii. 6. Tit. ii. 14. ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου ἡμῶν
 1 Macc vi 44. (εἰσω.) Ἰησοῦ χριστοῦ, ⁴ τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν
 πτασθῆναι.
 see ch. ii. 20 rell.) f = Rom. viii. 3. Heb. x. 6.

ἐγείραντος ἑαυτὸν ἐκ νεκ. Marc in Jer.—0. καὶ πατρός 43 Synops.—3. ἡμιν om 4. 29. 67² al₁₂ Chr-comm Dam Aug₁: ins aft πατρός A 17. 37-9 all demid al Chr-text lat-ff: ins in both places copt aeth.—4. rec for περι, with B (e sil) &c Chr Thdrt Dam Occ-comm: txt ADEFGJK 23². 31-7 al₃₇ Orig Thl Occ-text.—αμαρτ. ὑμῶν F.—for ἐκ,

he states our Lord Jesus and God the Father to have been the *causa medians*, in bringing down divine agency even to the actual *fact* of his mission—and leaving it therefore to be inferred à fortiori that the *causa principalis* was the will of God.—It is important to remember that the mission of Paul to the actual work of the ministry was by the command of the *Holy Spirit*. Acts xiii. 2,—proceeding from, and expressing the will of, the Father and the Son.—πατρός is better taken generally, as in ref. (see also 1 Thess. i. 1 al.), ‘the Father,’ than supplied with ἡμῶν (as De W. al.) or αὐτοῦ (as Meyer al.).

τοῦ ἐγ. αὐτ.] Why specified here? Not, I think, because (Meyer) Paul was called to be an Ap. *by the risen Saviour*,—nor merely (De W.) to identify the Father as the Originator of the Son’s work of Redemption (which is so in Rom. iv. 24.—but here would not immediately concern P.’s calling to be an Apostle),—nor (Calvin al.) to meet the objection that he had never seen Christ, and turn it into an advantage, in that (Aug., Erasm., Beza, al.) he alone had been the *risen Jesus*,—for in this case we should not find τοῦ ἐγείραντος κ.τ.λ. stated as a predicate of the Father, but τοῦ ἐγέρθεντος κ.τ.λ. as one of the Son,—nor as asserting the Resurrection against the Jews and Judaizing Gall. (Chrys., Luther), which is far-fetched,—nor again (Jowett) as expressing an attribute of the Father, without which He can hardly be thought of by the believer,—for this is too loose a relevancy for a sentence so pointed as the present: but because the Resurrection, including and implying the Ascension, was the Father’s bestowal on Christ of gifts for men, by virtue of which (ἔδοκεν, τοὺς μὲν, ἀποστόλους κ.τ.λ., Eph. iv. 11) Paul’s *Apostleship had been received*. Cf. a similar sentiment in Rom. i. 4, 5. ἐκ νεκρῶν = ἐκ τῶν ν.,—see note on Rom. iv. 24. In Matt. xiv. 2; xxviii. 7. Eph. v. 14. Col. i. 18 (ii. 12. 1 Thess. i. 10?), the art. is expressed: otherwise it is always omitted.

ἀδελφοί.] Who these were, may best be inferred by the Ap.’s usage in the addresses of other Epp., where we have Σωσθένης ὁ ἀδελφός (1 Cor. i. 1), Τιμόθεος ὁ ἀδ. (2 Cor. i. 1. Col. i. 1. Philem. i. 1). They were his colleagues in the work of the Gospel, his companions in travel, and the like (not all the members of the church where he was, as Erasm., Grot., Jowett, al., who would hardly be specified as being σὺν αὐτῷ,—besides that such an address would be unprecedented): and their unanimity (πάντες) is here stated, as Chrys., Luther, al., to shew that he was not alone in his doctrine, but joined by all the brethren who were present. At the same time πάντες would seem to imply that just now he had many of these ἀδελφοί with him. But we cannot draw any inference from this as to the date of our Ep.: for we do not know who were his companions on many occasions. At Ephesus, where probably it was written, we hear only of Gaius and Aristarchus (Acts xix. 29), but we cannot say that there were not others: in all likelihood, several more of those mentioned Acts xx. 4, were with him.

ταῖς ἐκκλ.] πανταχοῦ γὰρ εἰσέβην ἡ νόσος, Thdrt. The principal cities of Galatia were Pessinus and Ancyra: but this plur. seems to imply more than two such churches. See 1 Cor. xvi. 1, and Acts xvi. 6; xviii. 23. That we have here barely ταῖς ἐκκλ., without any honourable adjunct (as in 1 Cor., 2 Cor., 1 Thess., 2 Thess., &c.) must be explained as Chrys. al.: θεῖα εἶ μοι καὶ ἐνταῦθα τ. πολλὴν ἀναγκάστην. οὐ γὰρ εἶπε τοῖς ἀγαπητοῖς, οὐδὲ τοῖς ἡγιασμένοις, ἀλλὰ τ. ἐκκλ. τ. Γαλ. Meyer denies this, alleging (carelessly, which is not usual with him) 1 Thess. and 2 Thess. as addressed barely τῇ ἐκκλησίᾳ, whereas in both we have added ἐν θεῷ πατρὶ κ. κυρίῳ ἱησ. χυ.

3.] See on Rom. i. 7. 4.] He thus *obiter* reminds the Gal., who wished to return to the bondage of the law, of the great object of the Atonement, which they had forgotten. Ch. iii. 13 is but a re-

Π ημων ἡμῶν, ὅπως ἔξέλγεται ἡμῶς ἐκ τοῦ ἐνεστώτος αἰῶνος
 ΑΒΔΕΕΓΓ πανηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
 5 6 Θανατῶ ὅτι οὕτως ταχέως μετατίθηται ἀπὸ τοῦ
J Rom. xv. 8. 1 Cor. x. 31. Eph. i. 21. Phil. i. 25. 1 Tim. i. 17. 2 Tim. i. 18. Did. Dam. (appy). 1st DEF GHIK miss nrlly appy it v goth al Orig. Chr Thdr al. — ὁληται II.—5. om 4.—ῶ ἐστιν II v al.—των αἰ. om 76. 108-9 Chrys.—6. θ νεμ. ἐι FG g.—

statement, in more precise terms, of this.

δόντος ἐαυ.] viz. as an offering, unto death: an expr. only found (in N. T.) here and in the Pastoral Epp. Several such will occur: see the inference, in prolegg. to Past. Epp.

περί, in this connexion, has much the same sense as **ὑπέρ**: see reff., and note on Eph. vi. 19.

ὅπ. ἐξέλγεται] **ἐξαρείσθαι** is the very word used by the Lord of St. Paul's own great deliverance, see reff.

ἐνεστ. αἰῶνος πανηροῦ] 'the present (not, as Mey., 'coming.' The word will not bear this meaning in 1 Cor. vii. 26, nor apparently [see note] in 2 Thess. ii. 2, much less in Rom. viii. 38) evil age' (state of things; i. e. the course of this present evil world;—and, as understood, make us citizens and inheritors of a better αἰῶν, τοῦ μέλλοντος. So Luther: "vocat hunc totum mundum, qui fuit, est et erit, praesens seculum, ad differentiam futuri et aeterni saeculi." The allusion (Jowett) to the Jewish exprns, "the present age," "the age to come," as applying to the periods before and after the Messiah's coming, is very faint,—indeed hardly traceable, in the change which the terms had undergone as used in a spiritual sense by Christians. See however the rest of his note, which is full of interest.

κατ. τὸ θέλημα . . .] And this, (1) not according to our own plan, in proportion to our legal obedience or any quality in us, but according to the Father's sovereign will, the prime standard of all the process of redemption: and (2) not so that we may trifle with such rescuing purpose of Christ by mixing it with other schemes and fancies, seeing that it is according to a procedure prescribed by Him, who doeth all things after the counsel of His own will. And this, not as the lord merely of His works, but as πατὸς ἡμῶν, bound to us in the ties of closest love—for our good, as well as to fulfil His own eternal purpose. On the question, whether the gen. ἡμῶν depends on both, or only on the latter of the two nouns θεοῦ κ. πατὸς,

I agree in Ellicott's conclusion, that as πατὸς is regularly anarthrous, and thus purely grammatical considerations are confounded,—as θεός conveys one absolute idea, while πατήρ might convey many relative ones, it is natural to believe that the Ap. may have added a defining gen. to πατήρ, which he did not intend to be referred to θεός. Render therefore, 'God and our Father,' not 'our God and Father.'

ὃ ἡ δόξα.] So (reff.) on other occasions, when speaking of the wonderful things of God, St. Paul adds a doxology. "In politeia, quando regum aut principum nomina appellamus, est honesto quodam gestu, reverentia, et genuflexione facere solemus. Multo magis cum de Deo loquimur, genu cordis flectere debemus." Luther. In ἡ δόξα,—'the glory' κατ' ἐξοχὴν, or 'the glory which is His,'—the article is probably inserted for solemnity. "In this and similar forms of doxology,—excepting the angelic doxol., Luke ii. 14, and that of the multitude, Luke xix. 38,—δόξα regularly takes the art. when used alone: see Rom. xi. 36; xvi. 27. Eph. iii. 21. Phil. iv. 20. 2 Tim. iv. 18. Heb. xiii. 21. 2 Pet. iii. 18. When joined with one or more subst., it appears sometimes with the art. (1 Pet. iv. 11. Rev. i. 6; vii. 12): sometimes without it (Rom. ii. 10. 1 Tim. i. 17. Jude 25)." Ellicott.

τοὺς αἰῶν. τ. αἰών.] See note on Eph. iii. 21.

6—10.] ANNOUNCEMENT OF THE OCCASION OF THE EPISTLE, IN HIS AMAZEMENT AT THEIR SPEEDY FALLING AWAY FROM THE GOSPEL. ASSERTION OF THAT GOSPEL'S EXCLUSIVE CLAIM TO THEIR ADHESION, AS PREACHED BY HIM, WHO SERVED GOD IN CHRIST, AND NOT POPULARITY AMONG MEN. We have none of the usual expressions of thankfulness for their faith, &c; but he hurries vehemently into his subject, and, as Chrys. says, σφοδρότερον τὴν μετὰ ταῦτα κίχρηται λόγῳ, καθὼς περ πυρωθείς σφοδρῶς ὑπὸ τῆς ἐννοίας τῶν ἐνεργειῶν τοῦ θεοῦ.

6.] θανατῶ in this sense (see reff.) is a

ο = ver. 15. ^ο καλέσαντος ὑμᾶς ¹ ἐν ⁹ χάριτι ⁹ χοριστοῦ εἰς ¹ ἕτερον εὐαγ- ABDEF
 Rom. viii. 30. ix. 24 al. fr. γέλιον. ⁷ ὁ οὐκ ἔστιν ἄλλο, ⁸ εἰ μὴ τινές εἰσιν οἱ ¹ τα- GHJK
 1 Cor. vii. 15. Eph. iv. 4. ¹ Θεσσα. iv. 7. ⁹ μεταστρέψαι τὸ εὐαγγέλιον
 Rom. v. 15. Acts xv. 11. ¹ τοῦ χριστοῦ. ⁸ ἀλλὰ καὶ ἐὰν ἡμεῖς ⁹ ἡ ἄγγελος ἐξ
 1 Cor. xi. 4. al.
 s. see note. t = Acts xv. 21. constr. Luke xviii. 9. Col. ii. 8. w. art., Xen. Anab. vi. 5. 9.
 u Acts ii. 20. James iv. 9 only. Deut. xxiii. 5. 1 Kings x. 9. Sir. xi. 31.

οὕτως om FG 115. 219¹ Thl-ms.—ταχ. om 109-78.—ημας 3. 39 al₂ syr-marg: χαριτι
 76. 115: in gratiam v Tert₂ Cyr-al.—for χοριστον, 1ησ. χρ. DE 39 vss: χρ. 1ησ. Jer: θεου
 7. 43. 52 Thdrt: om FG g Tert₂ Cyr₂ Lucif.—εὐαγγ. om 606.—7. μεταστρεψαι K 117:
 ανατρεψαι Chr.—8. καν B Chr Thl.—εὐαγγελιζεται K 48. 73 all Thdrt-ms Oec: -λιηται

word of mildness, inasmuch as it imports that better things were expected of them,—and of condescension, as letting down the writer to the level of his readers and even challenging explanation from them. Still, like many other such mild words, it carries to the guilty conscience even sharper rebuke than a harsher one would.

οὕτως ταχέως] either (1) ‘so soon after your conversion’ (Calv., Olsh., Meyer, &c.), or (2) ‘so quickly,’—‘after so little persuasion,’ when the false teachers once came among you (Chr., De W., &c) or (3) ‘so soon after my recent visit among you’ (Bengel, &c.). Of these I prefer (1), as more suiting the dignity of the passage, and as the more general and comprehensive reason. But it does not exclude (2) and (3): ‘so soon,’ might be, and might be intended to be, variously supplied. See prolegg., on the time and place of writing this Ep.

μετατίθ.] ‘are passing over,’ pres.: not as E. V. ‘are removed,’ which is doubly wrong, for μετ. is not passive but middle, in the common usage of the word, according to which the Gall. would understand it. So Plat. Theog. 122 c, σμικρὸν γάρ τι μετατίθεμαι, ‘I am beginning somewhat to change my opinion:’ see also Gorg. 493 c: Demosth. 379. 10: μετετίθετο πρ. τοῦς Καρχηδονίους, Polyb. iii. 111, 8; &c. See also exx. in Wetst. Chrys. says well, οὐκ εἶπε Μετέθεσθε, ἀλλὰ Μετατίθεσθαι τουτέστιν, οὐδέπω πιστεύω, οὐδέ ἡγοῦμαι ἀπρησιμαμένην εἶναι τὴν ἀπάτην· ὁ καὶ αὐτὸ πάλιν ἐστὶν ἀνακτωμένον.—It is interesting to notice in connexion with οὕτως ταχέως μετατίθεσθε, the character given by Cæsar of the Gauls: “ut ad bella suscipienda Gallorum alacer ac promptus est animus; sic mollis ac minime resistens ad calamitates mens ipsorum est.” B. G. iii. 19:—“Cæsar . . . infirmitatem Gallorum veritus, quod sint in consiliis capiendis mobiles, et novis plurumque rebus student:” ib. iv. 5: see also ib. ii. 8; iii. 10. τοῦ καλῆς. ὑμ.]

not to be taken with χριστοῖ, as Syr. Jer.

Luth. (gives both constr., but prefers this), Calv., Grot., Bengel, &c., nor understood of Paul,—but, as almost always with the Ap. (see note on Rom. i. 6), of God the Father (see ver. 15; and cf. Rom. viii. 30; ix. 24, 25: 1 Cor. i. 9; vii. 15, 17: 1 Thess. ii. 12: 2 Thess. ii. 14: 2 Tim. i. 9. Also 1 Pet. v. 10). ἐν χάρι. χρ.] ‘in (as the element, and hence the medium; not ‘into,’ as E. V.; see for constr. 1 Cor. vii. 15. In the secondary transferred sense of local prepositions, so often found in later Greek, it is extremely difficult to assign the precise shade of meaning: see Jowett’s note here. But we may safely lay down two strongly marked regions of prepositional force, which must never be confounded, that of motion, and that of rest. ἐν, for example, can never be rendered ‘into,’ nor εἰς, ‘in.’ Where such appears to be the case, some logical consideration has been overlooked, which if introduced would right the meaning) the grace of Christ.’ Christ’s grace is the elementary medium of our ‘calling of God,’ as is set forth in full, Rom. v. 15, ἡ δωρεὰ (τοῦ θεοῦ) ἐν χαριτι τοῦ ἐνθὸς ἀνθρ. 1ησ. χρ.:—see also Acts xv. 11. And ‘Christ’s grace’ is the sum of all that He has suffered and done for us to bring us to God;—whereby we come to the Father,—in which, as its element, the Father’s calling of us has place. εἰς ἕτερον. εὐαγγ.]

‘to a different (not ἄλλο, which title he denies it, see below) gospel’ (so called by its preachers; or said by way of at once instituting a comparison unfavourable to the new teachers, by the very etymology of εὐαγγέλιον).

7.] Meyer’s note appears to me well to express the sense: “the preceding εἰς ἕτερον εὐαγγέλιον was a paradoxical expression, there being in reality but one Gospel. Paul appeared by it to admit the existence of many Gospels, and he therefore now explains himself more accurately, how he wishes to be understood,—ὁ οὐκ ἔστω ἄλλο, εἰ μὴ &c.,” i. e. ‘which’ “different Gospel,” whereto

[illegible]

A: $\alpha\theta\alpha\theta$ Eus. $\alpha\theta$ Cyr. Thdr₁ Proclad.: $-\alpha\pi\tau\alpha\alpha\lambda$. $\epsilon\mu\mu\mu$ 1st om FG 2 Dial Dam Tert. (clsw. om 2nd $\mu\mu$.) Cyr. Lucif. al. Gergestin om both): ins bet $\alpha\pi\tau$ & $\alpha\lambda$. B Chr. Archel. Avg. al. (Thdr₁ h. l. om 2nd $\mu\mu$.): 1st A(D) Chron $\mu\mu\alpha\gamma$ D'EHJK miss. $\alpha\pi\pi\gamma$ vss. $\alpha\pi\gamma$ Thl. Oec. Jer. all. $-\sigma\alpha\gamma\gamma\epsilon\lambda\sigma\tau\mu\theta\alpha$ G. al. 9. $\pi\alpha\sigma\iota\omega\eta\kappa\alpha$ 67. 103¹ Syr. arr. $\alpha\theta$ vms. Chr. Bed:

you are falling away, 'is not another,' not a second, besides the one Gospel $\alpha\lambda\lambda\omicron\upsilon$, not $\epsilon\tau\epsilon\rho\omicron\nu$ again), 'except that there are some who trouble you &c.' That is: 'This $\epsilon\tau\epsilon\rho\omicron\nu$ $\epsilon\upsilon\alpha\gamma\gamma.$ is *only insofar another*, that there are certain, who &c.' Notice, that the stress is on $\omicron\nu\kappa$; so that Paul, though he had before said $\mu\epsilon\gamma\epsilon\lambda\lambda\omicron\nu$ $\epsilon\upsilon\alpha\gamma\gamma.$, yet *guards the unity of the Gospel* and explains what he meant by $\epsilon\tau\epsilon\rho\omicron\nu$ $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\lambda\omicron\nu$ to be *nothing but a corruption and perversion of the one Gospel of Christ.*" Others, as Chrys., Oec., Thdrt., Luther, De Wette, &c., take $\delta\ \omicron\nu\kappa\ \epsilon\sigma\tau\iota\nu\ \alpha\lambda\lambda\omicron\varsigma$ as all referring to $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\lambda\omicron\nu$, "which is (admits of being) *no other*" (= $\mu\grave{\eta}\ \delta\upsilon\nu\omicron\tau\omicron\varsigma\ \alpha\lambda\lambda\omicron\nu\varsigma$: and then $\epsilon\grave{\iota}\ \mu\grave{\eta}$ is merely adversative, 'but,' or 'only,' a meaning which it will hardly bear, but which, as De W. remarks, is not necessarily involved in his interpretation: 'except that' answering for it quite as well. The objection to his view is (1) that the meaning assigned to $\delta\ \omicron\nu\kappa\ \epsilon\sigma\tau\iota\nu\ \alpha\lambda\lambda\omicron\upsilon$ is very harsh, taking the relative from its application to the concrete ($\epsilon\tau\epsilon\rho\omicron\nu$ $\epsilon\upsilon\alpha\gamma\gamma.$) and enlarging it to the abstract ($\tau\acute{o}$ $\epsilon\upsilon\alpha\gamma\gamma.$ in general), (2) that the juxtaposition of $\epsilon\tau\epsilon\rho\omicron\nu$ and $\alpha\lambda\lambda\omicron$ in one sentence seems to require, as in 1 Cor. xv. 45, 46, that the strict meaning of each should be observed. Others again (Winer, Olsh., &c.) refer the δ to the whole sentence from $\omicron\upsilon\tau\iota$ &c. to $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\lambda\omicron\nu$ — "*which* (viz. your falling away) *is nothing else but* (has no other cause, but that) &c.'" To this the objection (2) above applies, and it is besides very unlikely that St. Paul would thus have shifted all blame from the Gall. to their false teachers ('hanc culpam non tam vobis imputo quam perturbatoribus illis,' &c. Luther), and, as it were, wiped out the effect of his rebuke just after uttering it. Lastly, Schott, and Cornel. a Lapide, take $\delta\ \omicron\nu\kappa\ \epsilon\sigma\tau\iota\ \alpha\lambda\lambda\omicron$ as a parenthesis, and refer $\epsilon\grave{\iota}\ \mu\grave{\eta}$ to $\theta\alpha\nu\alpha\mu\acute{\alpha}\zeta\omega$, which should thus have been $\epsilon\theta\alpha\nu\alpha\mu\acute{\alpha}\zeta\omicron\nu$ ($\acute{\alpha}\nu$). This would besides make the sentence a very harsh and unnatural one. The nature of this 'different Gospel,' as gathered from the data in our Ep., was (1), though recognizing Jesus as the Christ, it insisted on circumcision and

the observance of the Mosaic ordinances as to times, &c.; (2) it professed to rest on the authority of some of the other Apostles: see Chrys. quoted below. οἱ τὰρ.] The Art. points out in a more marked manner the (notorious) occupation of these men, q. d. 'certain your disturbers, &c.' Add to ref., Herodot ix. 70, τὴν σκηρὴν τ. Μουσίου κατασκήνους ἔσται ἡ πόλις. Xen. An. ii. 4, 5, ὁ ἡγήσάμενος οὐδέ τις ἔσται: and compare the common exprn, ἴσται οἱ ὀργιστές. τὸ εὐαγγ. τ. χρ.] perhaps here not 'Christ's Gospel,' but the Gospel of (i. e. relating to, preaching) Christ. The context only can determine in such exprns whether the gen. is subjective or objective. 8.] 'But (no matter who they are οἱ τὰρ. &c.) even though (in καὶ εἰ, καὶ ἐάν, &c., the force of the καὶ is distributed over the whole supposition following, see Hartung, Partikell. i. 139; and ἐάν is distinguished from εἰ, in supposing a case which has never occurred, see 1 Cor. xiii. 1, and a full explan. in Herm. on Viger, p. 832) we (i. e. usually, 'I, Paul: but perhaps used here on act of οἱ σὺν ἡμοι πάντες ἀδελφοί, ver. 2) or an angel from heaven (ἀγγ. εἰς οὐρ. to be taken together, not ἐξ οὐρ. εὐαγγ. See 1 Cor. xiii. 1. Introduced here as the highest possible authority, next to a divine Person: even were this possible, were the highest rank of created beings to furnish the preacher, &c. Perhaps also, as Chrys., there is a reference to the new teachers having sheltered themselves under the names of the great Apostles: μὴ γάρ μοι Ἰακώβον εἶπες, φησί, καὶ Ἰωάννην; κἀν γάρ τῶν πρώτων ἀγγέλων ἦ τις τῶν ἐξ οὐρανοῦ ἐλαθεῖρων τὸ κηρύσσειν, κ.τ.λ. Then he adds: ταῦτα δὲ οὐχ ὥς καταγινώσκων τ. ἀποστόλων φησί, οὐδὲ ὥς παραβαίνοντων τὸ κηρύσσειν, ἀπαγε! εἴτε γάρ ἡμεῖς, εἴτε ἐκεῖνοι, φησί, οὕτω κηρύσσομεν! ἀλλὰ εἰῆσαι βυολόμενος ὅτι ἐξώμα προερώπων οὐ προετίθει, ὅταν περὶ ἀληθείας ὁ λόγος ἦ), preach (evangelize) it is impossible to preserve in English the εὐαγγέλιον, and in it the ref. back to vv. 6, 7, to you other than what (παρά [ref.] as in παρὰ ἰδέσθαι, παρὰ

z w. acc., Acts
xiv. 15.
xv. 10.
1 Pet. i. 12.
Paul, here
only
a = 1 Cor. xi.
23. xv. 1, 3
al.
b = Acts xii.
20. Ma t.
xxviii. 11.
2 Cor. v. 11.
2 Mac. iv.
45.
c = Rom. xv.
1.

d = Rom. i. 1. Phil. i. 1. Tit. i. 1. James i. 1. 2 Pet. i. 1. Jude 1.
Paul, 1 Cor. xiii. 11 ver 22 only. f = Luke ii. 15. Acts i. 28. 1 Cor. xv. 1 al. Ezek. xlv. 23. constr.
(τὸ εὐ., ὅτι). 1 Cor. xvi. 15 al. see Winer, § 63. 2. g 1 Cor. iii. 3 reff.
h John v. 22. vii. 5. viii. 42. Rom. viii. 7.

παλιν λέγω, εἴ τις ὑμᾶς ^z εὐαγγελίζεται ^w παρ' ὃ ^a παρ-
ελάβετε, ^a ἀνάθεμα ἔστω. ¹⁰ ἄρτι γὰρ ἀνθρώπους ^b πείθω
ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ^c ἀρέσκειν; εἰ ἔτι ἀνθρώ-
ποις ^c ἡρεσκον, ^d χριστοῦ ^d δοῦλος οὐκ ἂν ^e ἦμην.

...πειθω
H.
ABDEF
GJK

11 Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐ-
αγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν ^a κατὰ ἄνθρωπον.
12 οὐδὲ ^b γὰρ ἐγὼ παρὰ ἀνθρώπου ⁱ παρέλαβον αὐτὸ,

add *υμιν* 109-78.—10. γὰρ om 67². 80.—τω θεω 109.—rec ei γαρ, with D³EJK &c vss
Chr Thdrt al : txt ABD FG (αιτω) 17. 39. 67². 71. 80 it v copt arm (et si igitur æth)
Cyr₃ Dam lat-ff : si (only) Cyp₃.—11. rec for γαο, δε, with AD³EJK &c vss (om æth
al) Chr Thdrt al Ambrst : txt BD FG 17. 213 it v Dam Jer Aug al.—αδελφ. om
67² al.—for οτι, οπερ 238.—12. εγω om 108¹.—for ουτε, ουδε AD¹FG 80 al_g

τοὺς ὄρκους, παραβαίνειν, &c. not merely
'against,' nor merely 'besides,' but in-
dicating 'beyond,' in the sense of over-
stepping the limit into a new region, i. e. it
points out *specific difference*. The prepn is
important here, as it has been pressed by
Protestants in the sense of 'besides,' against
R. Cath. tradition, and in conseq. maintained
by the latter in the sense of 'against.' It
in fact includes both) **we preached** (evan-
gelized) **to you**, let him be accursed (*of*
God: no reference to ecclesiastical excom-
munication; for an *angel* is here included.
See note, Rom. ix. 3, and compare ch. v.
10).

9.] As we said before (re-
ferring, not to ver. 8, as most comm.; for
the word more naturally, as in 2 Cor. xiii.
2. 1 Thess. iv. 6, relates to something said
on a former occasion,—and the plur. seems
here to bind it to εὐηγγελισάμεθα,—but to
what he had said during his presence with
them: see a simr reference, ch. v. 3, 21).
I also now say again,—If any one is (no
longer now a supposition, but an assump-
tion of the fact: see Hermann, ut supra)
evangelizing you (reff.) **other** (with an-
other gospel) **than that which ye received**
(from us), let him be accursed (see
above).

10.] For (accounting for,
and by so doing, softening, the seeming
harshness of the last saying, by the fact
which follows) **am I now** (ἄρτι takes up
the ἄρτι of the last ver., having here the
principal emphasis on it,—q. d. 'in saying
this,'—'in what I have just said; 'is
this like an example of men pleasing?')
persuading (seeking to win over to me,
ζητῶν ἀρέσκειν nearly; see reff.) **MEN** (see
1 Cor. iv. 3. 2 Cor. v. 12: not, as Erasm.
al. [not Luther], 'num res humanas sua-
deo, an divinas?'—nor as Calvin, 'sua-deone

secundum homines an secundum Deum?')
or (am I conciliating) (πειθω losing its
more proper meaning, as of course, when
thus applied) **God? or am I seeking to**
please MEN (a somewhat wider exprn than
the other, embracing his whole course of
procedure)? (**Nay**) if I any longer (im-
plying that such is the course of the world
before conversion to Christ; not neces-
sarily referring back to the time before his
own conversion, any more than that is con-
tained by implication in the words, but
rather perhaps to the accumulated enormity
of his being, after all he had gone through,
a man-pleaser) **were pleasing men** (either
(1) imperf., = 'seeking to please:' so that
the fact, of being well-pleasing to men, does
not come into question; or (2) as Mey.,
'the fact of pleasing, result of seeking to
please:' 'if I were popular with men:'
the constr. will bear both), **I were not the**
(or 'a,' but better 'the') **servant of Christ.**
Some interpret χρ. δοῦ. οὐκ ἂν ἦμην as
Chr., ἐτι μετὰ Ἰουδαίων ἦμην, ἐτι τὴν
ἐκκλησίαν ἐδίωκον. But this would more
naturally be expressed by οὐκ ἂν ἔγεν-
μην, and, as Mey. remarks, would give a very
flat and poor sense: it is better therefore
to take δοῦλος in its ethical, not its his-
torical meaning.

11—CHAP. II. 21.] FIRST, or APOLO-
GETIC PART OF THE EPISTLE; consisting
in an historical defence of his own teach-
ing, as not being from men, but revealed
to him by the Lord,—nor influenced even
by the chief Apostles, but of independent
authority.

11, 12.] Enunciation of
this subject.

γν. γάρ] The γάρ seems
to have been corrected to δέ, as not apply-
ing immediately to the foregoing,—or per-
haps in reminiscence of 1 Cor. xv. 1. 2 Cor.

οὔτε ἰδιεῖχθην, ἀλλὰ δι' ἁποκαλύψεως Ἰησοῦ Χριστοῦ. 13 ἡκούσατε γὰρ τῶν ἐμῶν ἀναστροφῶν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑποβολὴν ἑώρων τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν. 14 καὶ προσέειπεν

Gus (Ath² Chr al: *ov. εἶδ.* om Tbl: int Bce sil) D² L² K must miss *ov. εἶδ.* *αὐτῶν*.—*ἐστὶν ἀποκ. Α.*—*ἡσ.* om 44.—13. *ἐν ἐπὶ φθούρ. ἐπὶ φθούρ. EG (εἰρημ. ἀποκ. II x. vii. 1.*

viii. 1. It refers back to vv. 8, 9. On γνῶν, see note, 1 Cor. xv. 1. **κατὰ ἄνθρωπον**] ‘according to man,’ as E. V. (—see refl.): i. e. measured by merely human rules and considerations, as it would be were it of human origin: so βλῆται ἡ κατ’ ἄνθρωπον νομοθέτου, Xen. Mem. iv. 4. 24, κατὰ cannot itself express the *origina* (as Aug., a Lapide, Est., al.), though it is included by implication: see note ver. 4, *on κατὰ τὸ βλῆται*. 12.] *προσέειπεν* *this*. ‘For neither (οὐδέ γάρ in neg. neut., answers to καὶ γάρ in pos.; e. g. in Herod. i. 3, ἐπιστάμενον παντὶ ὅτι εὐλόγῃ ἐκαστὸν οὐδέ γάρ ἐκείνους εἶδοναι;—omit the *οὐ*, and substitute *καὶ* for *οὐδέ*, and the sentence becomes affirmative. So that οὐδέ has nothing to do, except in ruling the negative form of the clause, with οὔτε follg, but belongs to this clause only: and to change the follg οὔτε into οὐδέ stultifies the sentence: see below) did I (ἐγὼ strongly emphatic,—see ex. from Herodot. above: ‘neither did I, any more than the other App.’ Thus this clause stands alone; the ‘neither’ is exhausted and does not extend to the next clause) receive it (historically) from man (i. e. ‘any man;’ not ‘a man,’ but generic. the art. being omd after the prepn. as in ver. 1), nor was taught it (dogmatically); but through revelation of (i. e. from, gen. subjective: see ref., Thdr̄t [but not altogether: for he subjoins, αὐτὸς αὐτὸν ἐσχε διδάσκαλον] al. take the gen. as objective, ‘revelation of,’ i. e. *revealing*) Jesus Christ.’—WHEN did this revelation take place?—clearly, soon after his conversion, imparting to him as it did the knowledge of the Gospel which he afterwards preached; and therefore in all probability it is to be placed during that sojourn in Arabia referred to in ver. 17. It cannot be identical with the visions spoken of, 2 Cor. xii. 1 ff.,—for 2 Cor. was written in A.D. 57, and fourteen years before that would bring us to A.D. 43, whereas his conversion was in 37 (see Chron. Table in Prolegg., Vol. II.), and his subsequent silence, during which we may conceive him

to have been under preparation by this apocalyptic imparting of the Gospel, lasted but three years, ver. 18.—Nor can it be the same as that appearance of the Lord to him related Acts xvii. 18, —for that was not the occasion of any revelation, but simply of warning and command.—He appears to refer to this special revelation in 1 Cor. xi. 23 (where see on the supposed distinction between *ἐπε* and *ἐν*); *vs. 3.* 1 Thess. iv. 15; see notes in those places.

13—11. 21.] *historical working out of this proof:* and first (vv. 13, 14) by reminding them of his former life in Judaism, during which he certainly received no instruction in the Gospel from men.

ἤκουσ] ‘ye heard,’ viz. when I was among you: from myself: not as E. V., ‘ye have heard.’ γάρ binds the narrative to the former vv., as in the opening of a mathematical proof.

ἀναστρ.] Wetst. cites Polyb. ix. 32. 1. κατὰ τὴν ἀναστρ. ἀναστροφῆν καὶ τῶν πρῶτων πεντητητησίων ὑπὲρ τὴν ἡλικίαν. This meaning of the word seems (Mey.) to belong to post-classical Greek. There is no art. bef. nor aft. ποτε, perhaps because the whole, ἀναστρ. ποτε ἐν-τῷ-Ἰουδ. is taken as one, q. d. τὸν ἐμὸν ποτε Ἰουδαϊσμόν: or better, as Ellicott, “the position of ποτε is due to the verb included in ἀναστροφῆν. As St. Paul would have said ἀνεστρεφόμεν ποτε, he allows himself to write τὴν ἐμ. ἀναστροφῆν ποτε.” Mey. cites as a parallel constr., ἡ τῆς Γουσίας ἀλώσεως τὸ εἶτερον. Plat. Legg. iii. 685 D. τ. ἐκκλ. τ. θεοῦ for solemnity, to set himself in contrast to the Gospel, and shew how alien he then was from it (ref. 2).

ἐπόρθ.] *τουτέστι, σβέσαι ἐπεχειρεῖ τ. ἐκκλησίαν, κατασκέψαι κ. κατελεῖν, ἀφῆμισαι τούτο γὰρ πορθοῦντος ἔργον* Chrys. But more than the mere attempt is to be understood: he was verily destroying the Ch. of God, as far as in him lay. Nor must we think of merely *laying waste*; the verb applies to *men*, not only to cities and lands, cf. Acts ix. 21,—*κείνος γὰρ ἐπέσεν ἀνθρώπους*, Soph. Aj. 1177, and *σὲ παρακαλῶ, μὴ ἡμῖν ὁ*

u here only †. Dion. Hal.
 Antt. x. 49.
 v = Acts xviii.
 2 al. 2 Cor.
 xi. 26. Esth.
 ii. 10.
 w 2 Cor. i. 12
 reff.
 x = Acts xxi.
 20. xxii. 3
 al. (Exod.
 xx. 5 al.).
 y = Acts viii.
 16 reff.
 z here only.
 Gen. i. 8.
 Levit. xxii.
 13 al.
 a = Matt. xv.
 2 al.
 b constr., Rom.
 26 reff.
 c ver. 6.
 h ch. ii. 9 only †. Diod. Sic. xvii. 116, τοῖς μάλιστα προσανατιθέμενος περὶ τοῦ σημείου. Lucian. Jup. Trag. § 1,
 ἐλπίς προσαναίθου, λάβε με σύμβουλον πόνων.
 Heb. ii. 14 only.
 k Acts viii. 25 reff.
 15 ὅτε δὲ ἐνδόκησεν ὁ
 16 ἄποκαλύψαι τὸν υἱὸν αὐτοῦ
 17 οὐδὲ ἀπῆλθον
 18 εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ
 19 ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δα-

ABDEF
GJK

vastabam Aug).—14. *συνηλ. μου* Syr arr arm aeth Aug al-latt.—15. *ἠνδοκ.* A Chr Thdrt₃ Ps-Ath Procop.—rec aft *ἠνδοκ.* ins ο θεος, with ADEJK &c vss (Syr*) Orig, Chr, Thdrt₃ al Iren, Aug al: om BFG al g v Syr (Orig₂ cites ὁ ἄφορ. &c without ὁ θ.) Dial Chr₁ Thdrt₂ Iren, Orig-int Faust (in Aug) Ambrst Jer al.—*αφωμισας* BD².—*μου* om 89¹.—*καλ. με* 109-78. 219².—16. *εὐαγγελισωμαι* D'E¹ al: -ζομαι J al: *ἵνα* to *εθν.* om 44 Gaud: *προανειθ.* 26 al: *adquievi* it v lat-ff.—17. rec *σνηλθον* (correction), with AJK &c Copt syr Chr Thdrt al: txt BDEFG 46. 74 al. 2 Syr syr-marg Bas Thl-marg (and Mtt's ms₁).—*εις ιεροσ.* om 177.—*προ* om G.—rec *αλλ*, with B (e sil) &c: txt ADEFGJ

Προταγόρας τὸν Σιμωνίδην ἐκπέρσῃ, Plat. Protag., p. 340.

14. *συνηλικιώτας*. "The compound form (compare *συμμέτοχος*, Eph. iv. 6; v. 7: *συγκοινωνός*, 1 Cor. ix. 23 al.) is condemned by the Atticists: Attic writers using only the simple form." Ellicott.

ἐν τ. γένει μ., 'in my nation,' see reff. περισσ.] viz. than they.

ζήλ. τ. π. μ. παρ.] 'a zealous assertor (or defender) of my ancestral traditions' (i. e. those handed down in the sect of the Pharr., Paul being *Φαρισαῖος*, υἱὸς *Φαρισαίων*, Acts xxiii. 6,—not, the law of Moses. This meaning is given by the *μου*: without it the *παράδοσεις* of the whole Jewish nation handed down from οἱ πατέρες, might be meant: cf. Acts xxvi. 5).

15—17.] After his conversion also, he did not take counsel with MEN.

15.] It was God's act, determined at his very birth (cf. esp. Acts xiii. 2), and effected by a special calling: viz., that on the road to Damascus, carried out by the instrumentality of Ananias. To understand *καλέσας* of an act in the divine Mind, as Rückert, is contrary to our Ap.'s usage of the word, cf. ver. 6. Rom. viii. 30 al. This calling first took place, then the revelation, as here.

ἀποκαλ. belongs to ἐνδόκησεν, not to καλ. (Erasm.) nor to ἄφορ. and καλ. (Est., al.),—'to reveal his Son' (viz. by that subsequent revelation, of which before, ver. 12: not by his conversion, which, as above, answers to καλέσας) in me' (strictly: 'within me,' τῇς ἀποκαλύψεως καταλαμπύσεως αὐτοῦ

τὴν ψυχὴν, Chrys.: not 'through me' (Jer. Erasm. Grot. &c.), which follows in ἵνα εὐαγγ. κ.τ.λ., nor in my case (Rückert, al.), as manifested by me as an example to myself or to others, as in 1 John iv. 9: the context here requires that his own personal illumination should be the point brought out;—nor 'to me' (Calv. al.), which though nearly equivalent to 'in me,' weakens the sense), &c.—Notice the present *εὐαγγελίζωμαι*, the ministry being not a single act, but a lasting occupation.

ἐν τ. ἔθν.] the main object of his Apostleship: see ch. ii. 7. 9. 'ἐνθώς is really connected with ἀπῆλθον: but the Ap., whose thoughts outrun his words, has interposed the negative clause, to anticipate his purpose in going away.' Jowett.

προσανειθ.] See reff. The classical sense is, 'to lay on an additional burden: and in mid. voice, 'on oneself: cf. Xen. Mem. ii. 1. 8. The later sense, 'to impart to,' τινὶ τι, either, as here, with the view of getting, or as in ch. ii. 6, with that of conferring. The πρὸς in composition does not signify addition, but direction: see Acts xxvii. 7, note.

σαρκὶ κ. αἵμ.] i. e. with mankind: reff.

ἀπῆλθον both times refers to his departure from Damascus: q. d. 'when I left D., I did not go . . . but when I left D., I went.' The repetition of ἀπῆλθον is quite in the Ap.'s manner; Meyer adduces as exx. Rom. viii. 15. Heb. xii. 18. 22. εἰς Ἀραβ.]

μασκόν. ¹⁸ ἔπειτα μετὰ ἔτη τρία ¹ ἀνῆλθον εἰς Ἱεροσό-
λυμα ¹⁰ ἵστορήσαι Κηφᾶν, καὶ ⁶ ἐπέμεινα ⁹ πρὸς αὐτόν
ἡμέρας δεκαπέντε. ¹⁹ ἔτιρον δὲ τῶν ἀποστόλων οὐκ
εἶδον, ¹ ἢ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. ²⁰ ἢ

18. τρία ἔτη A al₁ Syr copt al Dam.—ἀνῆλθον 17.—see πρὸς, with DEFGJK
α = Matt. xiii. 36. John. i. 1. Cor. xvi. 7, 7 al.
q const., Luke xxi. 6.

19. Acts ix. 48. 101 ff. α. πρὸς 1. 6. 7. xxi. 7.
p 1. 101. Aug. 1. 101. 102. 7.

See. 18. τρία ἔτη A al₁ Syr copt al Dam.—ἀνῆλθον 17.—see πρὸς, with DEFGJK
& v it al ff: txt AB (see C, ch. ii. 11. 14) 7. 67. 71 Syr copt sah syr-marg a th al.—
εἶμα 109. 219².—19. εἶδον αὐτὸν D¹E¹FG it v lat-ff (see Aug Sedul).—20. πρὸς τ.

On the place which this journey holds in the narrative of Acts ix., see notes there on vv. 19. 22. Its object does not seem to have been (as Chrys. al., Meyer, al.) the preaching of the gospel,—nor are the words *ἵνα εὐαγγλ.* κ.τ.λ. necessarily to be connected with it,—but preparation for the apostolic work; though of course we cannot say, that he did not preach during the time, as before and after it (Acts ix. 20. 22) in the synagogues at Damascus. Into *what part* of Arabia he went, we have no means of determining. The name was a very vague one, sometimes including Damascus ('Damascus Arabiae retro deputabatur, antequam transcripta erat in Syrophœnicem ex distinctione Syriarum.' Tert. adv. Marcion., iii. 13: so also (verbatim) adv. Judæos 9. ὅτι δὲ Συρίας τῆς Ἀραβικῆς γῆς ἦν κ. ἴστωρ, εἰ καὶ νῦν παροικουμένηται τῇ Συροφœνικῇ λεγομένη. αὐτὸν ἰδὼν τινες ἀνῆλθασθαι δύνανται, Justin Mart. c. Trypho, p. 239, ed. Jebb, 1719),—sometimes extending even to Lebanon and the borders of Cilicia (Plin. Hist. Nat. vi. 32). It was however more usually restricted to that peninsula now thus called, between the Red Sea and the Persian Gulf. Here we must apparently take it in the wider sense, and understand that part of the Arabian desert which nearly bordered on Damascus. (From C. and H. i. p. 105.) *How long* he remained there we are equally at a loss to say. Hardly for any considerable portion of the three years: Acts ix. 23 will scarcely admit of this: for those *ἡμέραι* *ἱκαναί* were manifestly passed at Damascus.—The journey is mentioned here, to account for the time, and to shew that he did not spend it in conferring with *men*, or with the other App. καὶ πάλ. ἀνεστρ.] cf. Acts ix. 22. 25. 18—24.] But after a very short visit to Peter at Jerusalem, he retired to Syria and Cilicia.

18.] At first sight, it would appear as if the three years were to be reckoned from his *return to Damascus*: but on closer examination we see that μετὰ ἔτη τρ. stands in oppn to εὐθέως above, and the ἀνῆλθον κ.τ.λ. here

answers to ἀνῆλθον κ.τ.λ. there. So that we must reckon them from his *conversion*: ὅτε δὲ εὐδόκησεν κ.τ.λ. ruling the whole narrative. See also on ch. ii. 1—This is the journey of Acts ix. 26,—where see note. There is no real discrepancy between that account and this. The incident which led to his leaving Damascus (Acts ix. 25. 2 Cor. xi. ult.) has not necessarily any connexion with his purpose in *going to Jerusalem*: a purpose which may have been entertained before, or determined on after, that incident. To this visit must be referred the vision of Acts xxii. 17, 18.

ἵστορ. Κηφ.] 'to make the acquaintance of Cephas'—not to get information or instruction from him: see reff. Peter was at this early period the prominent person among the App.: see note on Matt. xvi. 18.

ἐπέμ. πρὸς] originally a pregnant constr., but from usage become idiomatic.—See reff. ἡμέρ. δεκαπ.] mentioned to shew how little of his institution as an Apostle he could have owed to Peter. *Why no longer*, see in Acts ix. 29; xxii. 17—21.

19.] This ver. admits of two interpretations, between which other considerations must decide. (1) that James, the Lord's brother, was one of the Twelve, and the only one besides Peter whom Paul saw at this visit: (2) that he was one τῶν ἀποστόλων, but not necessarily of the Twelve. Of these, (1) apparently cannot be: for after the choosing of the Twelve (John vi. 70), the ἀδελφοί of our Lord did not believe on Him (John vii. 5): an exprn (see note there) which will not admit of *any* of His brethren having then been His disciples. We must then adopt (2): which is besides in consonance with other notices respecting the term ἀπόστολος, and the person here mentioned. I reserve the subject for full discussion in the note on James i. 1. See also notes, Matt. x. 3; xiii. 55. John vii. 5.

20.] This asseveration (cf. 2 Cor. xi. 21) applies most naturally to the important fact just asserted—his short visit to Jerus., and his having seen only

^r = 1 Tim. v. 21. ^{xi}. 13. ² Tim. ii. 14. ^{iv}. 1. ^s Rom. ix. 1. ² Cor. xi. 31. ^t Rom. xv. 23. ² Cor. xi. 10. ^{ouk} +. (Judg. xx. 1. ^{arec}. but ?) ^u ver. 10. ^v Acts xiii. 27. ^{refl}. constr. Luke i. 10. ²⁰ al fr. ^w dat., see 1 Thess. ii. 17. ^z ver. 13. Rom. vii. 9 refl. ^b ver. 13. Acts ix. 21 only †. ^{cc} = 1 Cor. iv. 6 refl. ^x see Rom. xvi. 7. ^a here only. ^y = ver. 13 refl. partic. Eph. iv. 28 al. fr. ^c = Matt. v. 16. ^w. ^{en} . . . , John xiii. 31, 32. ^{xiv}. 13. ^{xvii}. 10. ^d = Matt. xxvi. 61. Acts xxi. 17 al. Deut. ix. 11. ^{xv}. 1.

θε. 17.—οτι om 48¹. 72.—21. for εις, επι 109.—κληματα A.—22. τω om FG 108¹: εν τω 178.—for ταις (2nd), της D'E 108¹. 9. 219.—23. for επορθει, επολεμει FG it v lat-ff (exc Aug) as ver 13: ην π. επ. om æth.

CHAP. II. 1. επ. δε arm Chr.—αειβ. (αηλθον C) παλιν FG it goth al: παλιν om

Peter and James, rather than to the whole subject of the chapter. If a report had been spread in Galatia that after his conversion he spent years at Jerusalem and received regular institution in Christianity at the hands of the Apostles, this last fact would naturally cause amazement, and need a strong confirmatory asseveration.—As regards the constr., *α* . . . *ὁμῖν* stands alone, '(with regard to) the things which I am writing to you,'—and the word necessary to be supplied to carry on the sense from *ἰδοὺ ἐνώπ.* τ. θεοῦ to *ὅτι*, lies under the *ἰδοὺ*, which here answers to such words as *διαμαρτύρομαι*, 1 Tim. v. 21. 2 Tim. ii. 14; iii. 1.—*παραγγέλλω*, 1 Tim. vi. 13. Meyer would supply *γράφω*, which seems harsh: others take *ὅτι* as 'for,' which is worse still (cf. 2 Cor. xi. 21, *ὁ θεὸς οἶδεν . . . ὅτι οὐ ψεύδομαι*),—and this too, understanding *ἔστιν* after *θεοῦ* (Bengel).

21.] The beginning only of this journey is related in Acts ix. 30, where see note. Mr. Howson suggests (i. 115) that he may have gone at once from Cæsarea to Tarsus by sea, and Syria and Cilicia may afterwards have been the field of his activity,—these provinces being very generally mentioned together, from their geographical affinity, Cilicia being separated from Asia Minor by Mt. Taurus. (See also supplementary note to Vol. I. edn 3, "On Quirinus governor of Syria.") Winer, al. have understood by Syria here, Phœnicia: but as Meyer has shewn, inconsistently with usage. In Acts xv. 23. 41, we find churches in Syria and Cilicia, which may have been founded by Paul on this journey. The supposition is confirmed by our ver. 23: see below.

22, 23.] 'So far was I from being a disciple of the Apostles, or tarrying in their company, that the churches of Judæa, where they principally laboured, did not even know me

by sight.'

τῆς Ἰουδαίας excludes Jerusalem, where he *was known*. Jowett doubts this: but it seems to be required by Acts ix. 26—29. Chrys. seems to mistake the Ap.'s purpose, when he says, *ἵνα μάθῃς, ὅτι τοσούτον ἀπέιχε τοῦ κηρύξαι αὐτοῖς περιτομὴν, ὅτι οὐδὲ ἀπὸ ὅλης γνώριμος ἦν αὐτοῖς*: and Olshausen, in supposing him to be refuting the idea that he had learned the Gospel from other Christians in Palestine.

ἀκ. ἦσαν [*They* (the members of the churches: cf. Eurip. Hec. 39. *πᾶν στράτευμ' Ἑλληνικόν, πρὸς οἶκον ἐθθόνοντας ἐναλίαν πλάτην*)] heard reports (not '*had heard*,' as Luth.: the resolved imperf. gives the sense of *duration*: see refl. and passim) that (not the recitative *ὅτι*, but the explicative, following *ἀκ. ἦσαν*. Mey. remarks that no example is found of the former use of *ὅτι* by St. Paul, exc. in O. T. citations, as ch. iii. 8) *our* (better taken as a change of person into the *oratio directa*, than with Mey. to understand *ἡμᾶς* as '*us Christians*,' the Ap. including himself as he writes) former persecutor (not, as Grot., for *ὄντας*, but as *ὁ πειράζων*, taken as a subst.: see refl.) is preaching the faith (objective, as in refl. and 1 Tim. i. 19; iii. 9; iv. 1, &c.: but not = the doctrine of the Gospel) which he once was destroying (see on ver. 13). And they glorified God in me' ('in my case: i. e., my example was the cause of their glorifying God:—not, '*on account of me*,' see refl., and cf. *ἐν ἀρεταῖς γίγαθε*, Pind. Nem. iii. 56,—*ἐν σοὶ πᾶς ἔγωγε σώζομαι*, Soph. Aj. 519. Bernhardy, Syntax. p. 210). By thus shewing the spirit with which the churches of Judæa were actuated towards him, he marks more strongly the contrast between them and the Galatian Judaizers. Thdrt. says strikingly: *μανθάνοντες γὰρ τὴν ἀθρόαν μεταβολὴν, κ. ὅτι ὁ λύκος τὰ*

πάλιν * ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, ^f συμπα-
 λαβὼν καὶ Τίτον· ² ἀνέβην δὲ * κατὰ ἀποκάλυσιν, καὶ

estoy. J. b. 1. 1.

g. Rom. 8 v. 25. Ep. ad Rom. 8 v. 26 et 27 = Ps. 136. 11.

copt Chr Iren. 2. for $\alpha\pi\theta$, $\alpha\pi\beta\alpha\lambda\alpha\mu\eta$ FG. — $\pi\tau$ om 46. 72. — $\tau\alpha\alpha$ om 238. — $\kappa\alpha\tau$. to

ποιμένων ἐργάζεται, τῆς ἕως τὸν θρόνον
ἐμπνέουσα τὰ κατ' ἐπὶ τοῦ οὐρανοῦ λαμβάνουσα.

II. 1.—10.] *On his subsequent visit to Jerusalem, he maintained equal independence, was received by the Apostles as of co-ordinate authority with themselves, and was recognized as the Ap. of the uncircumcision.* διὰ δεκατ. ἐτῶν] First

circumcision. διὰ δεκατ. ἐτῶν] First, what does this διὰ imply? According to well known usage, διὰ with a gen. of time or space signifies 'through and beyond': thus, ὁ μὲν χρόνος διὰ διὰ χρόνον πρὸς ταῦτά μοι, Soph. Philoct. 285.— διὰ δεκατ. ἐταῶν πύργοι ἦσαν μεγάλοι, Thuc. iii. 21, and then τῶν πύργων δι' ὧν δι' ὧν δι' ὧν; see reff., and Bernhardt, Syntax, p. 235.

Winer, Gramm. § 51. (The *instrumental* usage, ἡ δὲ ὥρα, ἡ δὲ ἡμέρα, &c. is derived from this, the instrument being regarded as the means, passed through before the end is attained : but obviously has no place here, where a *definite* time is mentioned.) διὰ δεκ. ἐτ. then is 'after fourteen years,' δεκατεσσαρον παρελθόντων ἐτών, Chrys. Next, *from what time* are we to reckon? Certainly at first sight it would appear,—*from the journey last mentioned*. And Meyer maintains that we are bound to accept this first impression without enquiring any further. But why? Is the *prima facie* view of a constr. always right? Did we, or did he, judge thus in ch. i. 18? Are we not bound, in all such cases, should any reason *ab extra* exist for doing so, to re-examine the passage, and ascertain whether our *prima facie* impression may not have arisen from neglecting some indication furnished by the context? That this is the case here, I am persuaded. The ways of speaking, in ch. i. 18, and here, are very similar. The ἐπειτα in both cases may be well taken as referring back to the same *terminus a quo*, διὰ being used in this ver. as applying to the *larger* interval, or even perhaps to prevent the fourteen years being counted from the event last mentioned, as they would more naturally be, had a second *μετά* been used. What would there be forced or unnatural in a statement of the follg kind? "After my conversion (ὅτε δὲ, &c., i. 15) my occasions of communicating with the other App. were these: (1) after three years I went up, &c. (2) after fourteen years had elapsed, I again went up, &c.?" This

view is much favoured, if not rendered decisive, by the change in position of *ἐτῶν* and the numeral, in this second instance. In ch. i. 13, it is *πάλιν ἐτῶν πενήτη*, in the first mention of the interval, having the emphatic place. But now, it is not *ἐτῶν πενήτη*, but *ἐκ πενήτη*—*from the shade*, and the numeral having the emphasis—a clear indication to me that the *ἐτῶν* have the same reference as before, viz. to the *time of his conversion*. A list, and ample discussion, of the opinions on both sides, will be found in Anger, *de ratione temporum*, ch. iv.—This (cf. Chronol. Table in Prolegg. vol. ii.) would bring the visit here related to the year 50 : see below.

below. πάλιν ἀνέβην. 'I again went up:' but nothing is said, and there was no need to say any thing, of another visit during the interval. It was the object of the Ap. to specify, *not all his visits to Jerusalem*, but *all his occasions of intercourse with the other App.*: and it is meretricious, when Meyer, in his love of making discrepancies, maintains that in such a narration as this, St. Paul would be putting a weapon into the hands of his opponents by omitting his second journey. That journey was undertaken (Acts xi. 30) in pursuance of a mission from the church at Antioch, to convey alms to the elders of the suffering church at Jerusalem. It was at a period of persecution, when James the son of Zebedee and Peter were under the power of Herod;—and in all probability the other App. were scattered. Probably Barnabas and Saul did not see any of them. They merely (Acts xii. 25) fulfilled their errand, and brought back John Mark. If in that visit he had no intercourse with the App., as his business was not with them, the mention of it here would be irrelevant: and to attempt, as Mey., to prove the Acts inaccurate, because that journey is not mentioned here, is simply absurd.—That the visit here described is in all probability the **THIRD** related in the Acts (A.D. 50) on occasion of the council of App. and elders (Acts xv.), I have shewn in a note to the chronological table, prolegg. to Acts, vol. ii. The various separate circumstances of the visit will be noticed as we proceed.

συμπ. καὶ Τίτον] In Acts xv. 2, ἔταξαν ἀναβαίνειν Π. κ. Βαρν. καὶ τινὰς ἄλλους

h Acts xxv. 14 ^h ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ ⁱ κηρύσσω ἐν τοῖς ἔθνεσιν, ABCDE
 only. 2 Macc. iii 9. j ^j κατ' ἰδίαν δὲ τοῖς ^k δοκοῦσιν, μήπως ^l εἰς κενὸν ^m τρέχω FGJK
 i = Matt. iv. 23 ix. 35 al. j Matt. xiv. 13, 23. xvii. 1 al.
 Acts viii. 5. xx. 2. k = ver. 6 only. Eur. Hec. 292.
 12 Cor vi. 1. Phil. ii. 16 bis. 1 Thess. iii. 5. κ, 1 Cor. xv. 10 reff. m = ch. v. 7. Phil. ii. 16.
 see 1 Cor. ix. 24 = 26. Isa. lxxv. 23.

ἐξ αὐτῶν. Titus is here particularized by name, on account of the notice which follows, ver. 3. On Titus, see prolegg. to the Epistle to Titus.

3.] **Δέ** not only carries on the narrative, emphatically repeating the verb (Mey.), but carries on the refutation also—**but I went up** (not for any purpose of learning from or consulting others but) **&c.**—So Il. ω. 484, ὡς Ἀχιλλεύς θάρβησεν ἰδὼν Πρίαμον θεοειδέα θάμβησαν δὲ καὶ ἄλλοι,—and other exx. in Hartung, i. p. 163. Of his undertaking the journey κατ' ἀποκάλυψιν, nothing is said in the Acts, all that is related there being, the appointment by the church of Paul and Barn. and others to go. What divine intimation Paul may have received, inducing him to offer himself for the deputation, we cannot say: that some such occurred, he here assures us: and it was important for him to assert it, as shewing his dependence only on divine leading, and independence of any behests from the Jerusalem church. Meyer well remarks that the history itself of the Acts furnishes an instance of such a double prompting: Peter was induced by a vision, and at the same time by the messengers of Cornelius, to go to Cæsarea.—Schrader would give a singular meaning to κατ' ἀποκάλυψιν: that his visit was for the purpose of making known the Gospel which he preached, &c. Hermann (de ep. ad Gal. trib. prim. capp., cited by Meyer) agrees; “*explicationis causa, i. e. ut patefieret inter ipsos quæ vera esset Jesu doctrina.*” But it is against this sense, that (1) the N. T. usage of ἀποκάλυψις always has respect to *revelation from above*, and (2) this very phrase, κατ' ἀποκάλυψιν, is found in Eph. iii. 3 used absolutely as here, undoubtedly there signifying ‘*by revelation.*’ Hermann’s objection that for this meaning, κατὰ τινα ἀποκ. would be required, is nugatory: not the particular revelation (concrete) which occasioned the journey, but merely the fact that it was by (abstract) revelation, is specified.

ἀνεθέμην] (ref.): so Aristoph. Nub. 1436, ὑμῖν ἀναθεῖς ἅπαντα τὰ μὲν πράγματα. See more exx. in Wetst. αὐτοῖς] to the Christians at Jerusalem, implied on Ἱεροσόλ. above: see reff. This wide assertion is limited by the next clause, κατ' ἰδ. &c. Oec., Calv., Olsh., al. take αὐτοῖς to mean the *Apostles*: in which case, the stress by and by must be on κατ'

ἰδίαν,—*I communicated it (indeed,—μέν would more naturally stand here on this interpretation) to them, but privately (i. e. more confidentially,—but how improbable, that St. Paul should have thus given an exoteric and esoteric exposition of his teaching) τοῖς δοκοῦσιν.* Chrys. is quoted for this view by Mey., but not quite correctly: ἐπεὶ γὰρ ἐν τοῖς Ἱεροσολύμοις πάντες ἔσαν ἀδελίζοντο, εἰ τις παραβῆναι τὸν νόμον, εἴ τις κωλύσει χρῆσθαι τῇ περιτομῇ . . . παρρησίᾳ μὲν παρελθεῖν κ. τὸ κήρυγμα ἀποκαλύψαι τὸ ἐκ τούτου οὐκ ἤνειχετο, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν ἀνέθετο ἐπὶ Βαρνάβᾳ κ. Τίτῳ, ἵνα οὗτοι μάρτυρες ἀξιόπιστοι γίνωνται πρὸς τοὺς ἐγκαλοῦντας, ὅτι οὐδὲ τοῖς ἀποστόλοις ἔδοξεν ἐναντίον εἶναι, ἀλλὰ βεβαιούσιν τὸ κήρυγμα τὸ τοιοῦτον. Estius, characteristically enough, as a Romanist: ‘*publice ita contulit, ut ostenderet gentes non debere circumcidi et servare legem Mosis,—privato autem et secreto colloquio cum apostolis habito placuit ipsos quoque Judæos ab observantia Mosaicæ legis . . . esse liberandos.*’ κατ' ἰδ. δέ] ‘*but*

(limits the foregoing αὐτοῖς: q. d., “when I say ‘to them,’ I mean”) **in private** (in a private conference: not to be conceived as separate from, but as specifying, the former ἀνεθέμην) **to those that were eminent** (more at length ver. 6, οἱ δοκοῦντες εἶναι τι. These were James, Cephas, and John, ver. 9,—who appear to have been the only App. then present at Jerusalem. Olsh. supposes the words to imply *blame*, not in the mind of the Ap. himself, but as reflecting on the unworthy exaltation of these App. by the Judaizing teachers. He illustrates this by οἱ ὑπερβάντες ἀπόστολοι, 2 Cor. xi. 5; but so strong an exprn of such feeling here seems to me out of place, and it is better to understand οἱ δοκοῦντες as describing mere matter of fact, hardly however without a slight tint of Pauline irony, lest by any means I should (seem to) be running, or (to) have run, in vain.’ οὐ περὶ ἐαυτοῦ τέθεικεν, ἀλλὰ περὶ τῶν ἄλλων τουτέστιν, ἵνα μάθωσιν ἅπαντες τὴν τοῦ κηρύγματος συμφωνίαν, κ. ὅτι κ. τοῖς ἄλλοις ἀρέσκει τὰ ὑπ' ἐμοῦ κηρυγόμενα. Thdrt: so also Chrys., Thl., Calv. all. The constr. of two moods after the same conj. is found elsewhere with Paul: cf. 1 Thess. iii. 5. The pres. subj. τρέχω implies continuance in the course;

w 2 Cor. xi. 20 only. ABCDE
Gen. xlvii. 21. FGJK
x = 1 Cor. v. 1. xiv. 21 al.
y John v. 35.
2 Cor. vii. 8. c
Philom. 15.
g Acts xxvi. 29. 1 Cor. iii. 13. 1 Thess. i. 9. James i. 24 only †.
i Luke xx. 21. Ps. lxxii. 2 (see Acts x. 34).
1 Thess. ii. 17.) z here only. Wisd. xviii. 25.
c Luke i. 22. xxii. 28. Heb. i. 11. 2 Pet. iii. 4 only. Jer. xxxix. (xxxii.) 14.
e see ver. 2. f = Acts v. 36. 1 Cor. iiii. 7. viii. 2. x. 19. ch. vi. 3, 15. Demosth. 582, 27.
1 Thess. ii. 17.) z here only. 2 Cor. ix. 13 reff. b ver. 14. Col. i. 5.
d = ch. i. 18 reff.

Thdrt al: -ονται J al: txt ABCDE 26. 39 al: -σωσιν B²FG 17 Dam.—5. οἱς οὐδὲ om D¹ d e Iren-int (as edited) Tert^o who attr οἱς οὐδὲ to Marcion) Ambrst (*Græci contra: nec &c*) Pel-com (appy) al^o: οὐδὲ om latt-mss (not *all*, as in Scholz) mentd by Jer and Sedul, v-mss.—*διαμνην* A(C?)FG 47. 55 al.—6. ἐε om 17.—θε. ανθρ. προσωπ. DEFG:

but this is manifestly against the context; Hermann, and simly Bretschneider, '*quibus ne horæ quidem spatium Jesu obsequio senior fui*,'—absurdly enough, against the whole drift of the passage, and the Ap.'s usage of *ὑποταγή* abstr.) that the truth of the Gospel (as contrasted with the perverted view which they would have introduced: but not to be confounded with τὸ ἀληθὲς εὐαγγέλιον. Had they been overborne in this point, the verity of the Gospel would have been endangered among them,—i. e. that doctrine of justification, on which the Gospel turns as the truth of God) might abide (reff.: and note on ch. i. 18) with you' ('you Galatians;' not, 'you Gentiles in general;'; the fact was so,—the Galatians, specially, not being in his mind at the time: it is only one of those cases where, especially if a rhetorical purpose is to be served, we apply home to the particular what, as matter of fact, it only shares as included in the general).—The omission of οἱς οὐδὲ in this sentence (see var. readd.) has been an attempt to simplify the constr., and at the same time to reconcile Paul's conduct with that in Acts xvi. 3, where he circumcised Timothy on account of the Jews. But the circumstances were then widely different: and the whole narrative in Acts xv. makes it extremely improbable that the Ap. should have pursued such a course on this occasion.

6.] He returns to his sojourn in Jerusalem, and his intercourse with the δοκοῦντες. The constr. is difficult, and has been very variously given. It seems best (and so most Comm.) to regard it as an anacoluthon. The Ap. begins with ἀπὸ δὲ τῶν δοκούντων εἶναι τι, having it in his mind to add οὐδὲν προκαζόμεν or the like: but then, going off into the parenthesis ὅποιοι ποτε ἦσαν &c., he entirely loses sight of the original constr., and proceeds with ἐμοὶ γάρ &c., which follows on the parenthesis, the γάρ rendering a reason for the οὐδὲν μοι δ. ἀφέρει &c. De Wette and

others think that the parenthesis ends at λαμβάνει, and the constr. is resumed from ἀπὸ δὲ &c. in an active instead of in a passive form: but it seems better, with Meyer, to regard the parenth. as never formally closed, and the original constr. not resumed. Other ways are; (1) most of the Greek Fathers (e. g. Olsh. Rückert), and others (Chryst. hardly says enough for this to be inferred as his opinion), take ἀπὸ as belonging to διαφέρει, as if it were περί. so Thil., οὐδέμια μοι φροντίς περί τῶν δοκούντων, &c. The preposition seems capable, if not exactly of this interpretation, of one very nearly akin to it, as in βλέπειτε ἀπὸ and the like expressions: but the objection is, that it is unnatural to join διαφέρει with ἀπὸ which lies so far from it, when ὅποιοι ποτε ἦσαν. so completely fills up the constr. (2) Homberg (Parerg. p. 275: Meyer) renders,—*ab illis vero, qui videntur esse aliquid, non differo.* But as Meyer remarks, though διαφέρω ἀπὸ τινος may bear this meaning, certainly διαφέρει μοι ἀπὸ τινος cannot. (3) Hermann assumes an aposiopesis, and understands '*what should I fear?*' but an aposiopesis seems out of place in a passage which does not rise above the fervour of narrative. See other interpp. in Meyer and De Wette. οἱ δοκοῦντ. εἶναι τι may be either subjective ('those who believe themselves to be something'), or objective ('those who have the estimation of being something'). The latter is obviously the meaning here. — ποτε is understood by some to mean 'once,' 'olim': 'whatever they once were, when Christ was on earth:;' so vulg. ('*quales aliquando fuerint*'), Pelag., Luth., Beza, al. But this is going out of the context, and unnecessary.—The emphasis is on μοι, and is again taken up by the ἐμοὶ γάρ below. Phrynichus (p. 384) condemns τινι διαφέρει as not used by the best writers, but Lobeck (note, *ibid.*) has produced examples of it, as well as of the more approved constr. τί διαφέ-

θεὸς ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκοῦντες
οὐδὲν προσεσθίεντο, ἅλλὰ τούτωντιον ἰδόντες ὅτι
πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροθυστίας καθὼς
Πέτρος τῆς περιτομῆς ὁ γὰρ ἐπιρρήσας Πέτρω
εἰς ἀποστολὴν τῆς περιτομῆς, ἐνῆργησεν καὶ
εἰς τὰ ἔθνη καὶ γινόντες τὴν χάριν τὴν δοθεῖσάν μοι
Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στέλτοι

p. = Roman III 50.

Phenol 15 g. (1.0 mole), CaH_2 1.0 g., water, 100 ml., 100°C., 1 hr., 6

7 A 354.20 Rom 10:1 Cor 15:20-21 Deut 33:1

1 → here only. 1 1/2 in. m. 10. Rev. m. 12. x. 1 only. a km. 80 11

d. θ. A. 17. 71-83 al.; al vary.—*α* Ck. em Syr ar-ar-p; add *παραπομπή* FG v Ambros Pol.—7. *ἐκτός* C 17. 30-7. 73 al; Oec text.—*περιπατεῖν* D na (naon) FG 19^a d.—8. *παραπομπή* J.—*ἐκτός* qm D¹.—rec *καὶ ἐκεῖ*, with Bie sld D Edk &. Chr Tm Oec text ACD FG 48. 93 all Chr, Dam.—9. aft *τ.* *χάρις*, ms *τοῦ ἁγίου πνεύματος* Thart; *τοῦ καὶ* e Chr,

πεῖ, from Xenophon, Plato, and Aristotle.

πρόσωπ. . . λαμβ. q. d. 'I wish
to form all my judgments according to
God's rule—which is that of strict un-
biassed justice.' See Eph. vi. 19, note.

προσάνεθεντο] as in ch. i. 16.—
'imparted.' As I, at my first conversion,
did not impart it to flesh and blood, so
they now imparted nothing to me: we
were independent the one of the other.
The meaning 'added' (ἐκτεθειμένον, ἐκ
ἐπιπλέοντος, ἢ ἐκ προσέτις, or ἐκ
Chrys.; so Thdrt. and most comm. and
E. V. 'in conference added'), is not justified
by the usage of the word: see note, as
above. Rückert, Bretschneider, Olsh. al.
explain it: 'and on no additional burden.'
But this is the active, not the middle,
signification of the verb: see Xen. Mem.
ii. 1, 8, where προσάναθεσθαι is not 'to
impose on another additional duties,' but
'to take them on a man's self.'

7.] Not only did they impart nothing to *me*, but, on the contrary, they gave in their adhesion to the course which I and Barnabas had been (independently) pursuing. 'In what does this opposition (*ἀλλὰ τοῦναντιον*) consist? Apparently in this, that instead of strengthening the hands of Paul, they left him to fight his own battle. They said 'Take your own course: preach the Gospel of the uncircumcision to Gentiles, and we will preach the G. of the circ. to Jews.' Jowett.

ιδόντες, viz. by the communication mentioned ver. 2, coupled with the now manifest results of his preaching among the Gentiles. Compare Acts xv. 12.

περίστ. (reff., and for constr., 1 Cor. ix. 17) has the emphasis: 'they saw that I was ENTRUSTED with the Gosp. of the uncir., as P. with that of the cir.'

therefore they had only to accede to the appointment of God. τῆς ἀκροβ.]

i. e. belonging to, addressed to, the uncircumcised (ὁ τὰ περιτομὰ Νεκρὸν ἄνθρωπον, *ὁ ἀπὸ τὰ ἀπὸ τὸν περιτομὸν ζῶντα ἄνθρωπον*, Chrys.). Peter was not the Apostle of the circumcision *only*, for he had opened the door to the Gentiles (Acts x., to which he refers, *ib.* xv. 7), but in the ultimate assignment of the apostolic work, he wrought less among the Gentiles and more among the Jews than Paul: see 1 Pet. i. 1, and note. But his own Epistles are sufficient testimonies that, in his hands at least, the Gosp. of the circumcision did not differ in any essential point from that of the uncircumcision. Cf., as an interesting tract on the other side, Col. iv. 11. 8] Paren-

other side, Col. 1: 11. *ἐν ἔργῳ* the other explain. of *περίστανται κ.τ.λ.* — Πέτρω and ἐμοί and datives commodi, not governed by the *ἐν* in *ἐν ἔργῳ*, the meaning of this prepn being already expressed in the word *ἐνεργεῖν*, and having therefore no force to pass on : cf. ref. Prov.

ἐνέργη applies to the *παροῦσιν ἡμῶν* *συν-
μήτις* with which the Lord accompanied His
word spoken by them, and to the power
with which they spoke that word. The
agent in *ἐνέργη* is God,—the Father: see 1
Cor. xii. 6. Phil. ii. 13. Rom. xv. 15,
16.
εἰς ἀποστόλην 'towards', 'with

a view to,' 'the Apostleship,'—reft.

εἰς τὰ ἔθνη] The fuller constrn would be, εἰς ἀποστολὴν τ. ἑθνῶν: so τὰ αὐτὰ εἰς ὅσα νοήματα Περιλοπεῖται ὅλη, Od. 3. 120; and frequently. 9.] resumes

the narrative after the parenthesis.

'**ἰάκωβος**] placed first, as being at the head of the church at Jerusalem, and presiding (apparently) at the conference in Acts xv. **δοκούντες** alludes to vv. 2

and 6. στύλοι] pillars, i. e. principal

u here only.
 1 Maccc. xi.
 62. xiii. 45,
 50. Jos.
 Antt. xviii.
 9. 3.
 v = Acts ii. 42.
 Levit. vi. 2.
 arrange the
 words.
 1 Thess. ii. 13.
 y inversion of words, 1 Cor. ix. 15. 2 Cor. ii. 4.
 b Acts xxiv. 15, 20. 2 Cor. ii. 3. vii. 11 al.
 εἶναι, ^u δεξιὰς ^u ἔδωκαν ἐμοὶ καὶ Βαρνάβα ^v κοινωνίας, ἵνα ^{H και}
 ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν ^w περιτομήν, ^{10 x} μόνον ^{βαρναβα}
 τῶν πτωχῶν ^y ἵνα ^z μνημονεύωμεν, ὁ καὶ ^a ἐσπούδασα ^b αὐτὸ
 τοῦτο ποιῆσαι. ¹¹ ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, ^{ABCDE}
^{FGHIJK}
 w = ver. 7. ellipsis. ch. v. 13. Rom. iv. 16. x 1 Cor. vii. 39. ch. i. 23. v. 13 al.
 y inversion of words, 1 Cor. ix. 15. 2 Cor. ii. 4. z = Col. iv. 18. a Eph. iv. 3 reff.

πετρος κ. ιακωβ. DEFG it goth Thdrt₄ Nyss Iren Tert all: txt (besides MSS) Ath Chr Thdrt₂ Dam al Aug Pel Bed: κ. κηφ. om A Epiph₁ (elsw₁ om κ. ιωαν.) al.—aft ημεῖς ins μιν (to correspond to δε fully) ACDE 5. 23. 31 al₇ copt syr Naz Bas Chr₂ Thdrt₂ Dam: txt B(e sil)FGHIJK all it v goth al Orig Chr Thl Oec lat-fl.—10. μον. δε 238 arm.—ινα των πτ. DEFG vss lat-fl.—μνημονευομεν D(E²).—11. rec πετρος, with

supporters of the church, men of distinction and weight: see reff., and exx. in Wetst. Clem. Rom. i. 5, uses the word directly, without metaphor: οἱ δικαιοῦτατοι σῦλοι ἐδιώχθησαν. On δοκοῦντες, see above, v. 2. 6. δεξ. ἔδωκ. κοιν.]

On the separation of the genitive from its governing noun, see Winer, § 30. 3, anm. 2. It is made here, because what follows respects rather κοινωνίας than ἔδωκαν.

ἵνα κ.τ.λ.] There is an ellipsis of some verb; πορευθῶμεν and θώσιν, or perhaps ἐξαγγελιζόμεθα, -ζωνται, which might connect with εἰς (see 1 Thess. ii. 9. 1 Pet. i. 25. But Meyer objects that it is not found with εἰς in St. Paul): or as Beza, ἀπόστολοι γενόμεθα. Similar ellipses occur Rom. iv. 16; ch. v. 13. This division of labour was not, and could not be, strictly observed. Every where in the Acts we find St. Paul preaching 'to the Jews first,' and every where the Judaizers followed on his track: see Jowett's note.

10. μόν. τ. πτ. ἵνα μν.] The gen. is put before the conjunction for emphasis: see reff., and 2 Thess. ii. 7, and John xiii. 29, where remarkably enough it is the same word which precedes ἵνα, . . . τοῖς πτωχοῖς ἵνα τι ἐφ. The constr. is complete without supplying any participle (αἰτοῦντες or παρακαλοῦντες), depending upon ἔδωκαν. δ καὶ

ἐσπ. αὐτὸ τ. ποι.] 'which was the very thing that I also was anxious to do,'—viz., then and always: it was my habit. So that ἐσπούδασα has not a pluperfect sense. He uses the singular, because the plural could not correctly be predicated of the whole time to which the verb refers: for he parted from Barnabas shortly after the council in Acts xv. Meyer understands ἐσπούδ. of the time subsequent to the council only: but this does not seem necessary. The proofs of this σπουδῇ on his part may be found, Rom. xv. 25—27. 1 Cor. xvi. 1—3. 2 Cor. viii. ix. Acts xxiv. 17: which, though they probably happened after the date of our Ep., yet shewed the bent of his habitual wishes on

this point. αὐτὸ τοῦτο is not merely

redundant, as in ἤς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, Mark vii. 25,—but is an emphatic repetition of that to which ὅ refers, as in the version above. So that ὁ ἐσπ. αὐτὸ τοῦτο ποι. = καὶ ἐσπ. τὸ αὐτὸ τοῦτο ποι. Cf. Thuc. i. 10,—'Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων. Cf. Ellicott's note. 11—17.] He further

proves his independence, by relating how he rebuked Peter for temporizing at Antioch. This proof goes further than any before: not only was he not taught originally by the App.,—not only did they impart nothing to him, rather tolerating his view and recognizing his mission,—but he on one occasion stood aloof from and reprimanded the chief of them for conduct unworthy the Gospel: thus setting his own Apostleship in opposition to Peter, for the time. ὅτε δὲ ἦλθ. This visit of Peter to Antioch, not related in the Acts, will fall most naturally (for our narrative follows the order of time) in the period described, Acts xv. 35, seeing that (ver. 13) Barnabas also was there. See below. Κηφᾶς]

ἡ ἱστορία παρὰ Κλήμεντι κατὰ τὴν πέμπτην τῶν ὑποτυπώσεων, ἐν ᾗ καὶ Κηφᾶν, περὶ οὗ φησὶν ὁ Παῦλος "Ὅτε δὲ ἦλθ. κ. εἰς Ἀντ. κατ. πρ. αὐτ. ἀνέστην," ἵνα φησὶ γεγονῆναι τῶν ἐβδωμήκοντα μαθητῶν, ὁμώνυμον Πέτρῳ τυγχάνοντα τῷ ἀποστόλῳ. Eus. H. E. i. 12. This story was manifestly invented to save the credit of St. Peter. See below. κατὰ πρόσωπον] 'to the face,'—see reff.: not 'before all,' which is asserted by and by, ver. 14. One of the most curious instances of ecclesiastical ingenuity on record has been afforded in the interpretation of this passage by the fathers. They try to make it appear that the reproof was only an apparent one—that ὁ θεῖος Πέτρος was entirely in the right, and Paul withstood him, κατὰ πρόσωπον, 'in appearance merely,' because he had been blamed by others. So Chrys.: so Thdrt. also: and Jerome,—

'Paulus . . . nova usus est arte pugnandi,

¹ κατὰ πρόσωπον αὐτῷ ^d ἀντίστην, ὅτι ^e κατεγνωσμένος ἦν. 1. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
¹² πρὸ τοῦ γὰρ ἰλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν 1. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
ἰθὺν ^f συνήθην· ὅτε ^g ἐξ ἦλθον, ^h ὑπέσπελλεν καὶ ⁱ ἀφ- 1. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
d Acts vi. 10. xiii. 8. Job xli. 2 & 3. e 1 John i. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
f Luke x. 2. Acts x. 41. xli. 3. 1 Cor. v. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
g Acts xx. 24. 27. Deut. i. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
h 1 John i. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
i 1 John i. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

DEFGJK &c demid goth al Chr Thl Oec Tert al: txt ABCD H 10. 17. 31. 46. 67². 80 al Syr ar erp copt sah all Clem (in Eus) Chron-alex Daen Pel Ambros.—*αὐτῷ* lect 14. *αὐτοῦ* Chr-comm. *συνήθην* FG. — *ὡς κατέγ.* arm. — 12. *ἦλθον* BD¹ FG 45. 73 it & e g² have *τινα* before) Orig (ἐλθοῦτος ἰακώβου): txt ACD EHK miss. nrly (app) vs nrly

ut dispensationem Petri, qua Judæos salvari cupiebat, nova ipse contradictionis dispensatione corrigeret, et resisteret ei in facie, non arguens propositum, sed quasi in publico contradicens, ut ex eo quod Paulus cum arguens resistebat, hi qui crediderant e gentibus servarentur.' In Ep. ad Gal. ad loc. This view of his met with strong opposition from Augustine, who writes to him, nobly and worthily, Ep. 40: "In expositione quoque Ep. Pauli ad Gal., invenimus aliquid, quod nos multum moveat. Si enim ad Scripturas sanctas admissa fuerint velut officiosa mendacia, quid in eis remanebit auctoritatis? Quæ tandem de Scripturis illis sententia proferetur, cujus pondere contentiosæ falsitatis obtentur improbitas? Statim enim ut protuleris: si aliter sapit qui contra nititur, dicet illud quod prolatus erit honesto aliquo officio scriptorum fuisse mentitum. Ubi enim hoc non poterit, si potuit in ea narratione, quam exorsus Apostolus ait, *Quæ autem scribo vobis, ecce coram Deo quia non mentior*, credi affirmarique mentitus, eo loco ubi dixit de Petro et Barnaba, *cum viderem, quia non recte ingrediuntur ad veritatem Evangelii*? Si enim recte illi ingrediebantur, iste mentitus est: si autem ibi mentitus est, ubi verum dixit? Cur ibi verum dixisse videbitur, ubi hoc dixerit quod lector sapit; cum vero contra sensum lectoris aliquid occurrerit, officioso mendacio deputabitur? Quare arripe, obsecro te, ingenuam et vere Christianam cum caritate severitatem, ad illud opus corrigendum et emendandum, et *παλινοῦδιαν* ut dicitur, cane. Incomparabiliter enim pulchrior est veritas Christianorum, quam Helena Græcorum . . ." (Simly in several other Epp. in vol. II. Ed. Bened., where also Jerome's replies may be seen.) Afterwards, Jerome abandoned his view for the right one: 'Nonne idem Paulus in faciem Cephæ restitit, quod non recto pede incederet in Evangelio?' Apol. adv. Ruf. iii. 1: see also cont. Pelag. i. 8. Aug. Ep. 180. 5. *ὅτι κατεγνωσμένος ἦν*] (not, as vulg. *quia reprehensibilis erat* ['because he was to be blamed,' E. V.: simly Calv.,

Bez., al.]: no such meaning can be extracted from the perfect part. pass.; nor can Hebrew usage be alleged for such a meaning in Greek. The instance commonly cited from Lucian de saltat., p. 952, ἀληθὺς ἐπὶ ματαίᾳ καταγνωστικός, is none whatever: nor is Iliad, α. 388, ὁ δὲ τετελεισμένος ἐστὶ: the perf. part. having in both its proper sense. Nor again is ψηλαφωμὴν ὄρει, Heb. xii. 18, at all to the purpose: see note there) '**because he was condemned**' ('a condemned man,' as we say: by whom, does not appear: possibly, *by his own act*; or, *by the Christians in Antioch*: but St. Paul would hardly have waited for the prompting of others to pronounce his condemnation of him. I therefore prefer the former: '**he was [self] convicted**': convicted of inconsistency by his conduct).

12.] These *τινες ἀπὸ Ἰακώβου* have been softened by some comm. into persons who merely *gave themselves out* as from James (Winer, &c.), or who merely came from Jerusalem where James presided (Beza, Grot., Olsh., &c.). But the candid reader will I think at once recognize in the words *a mission* from James (so Thl., Oec., Estius [doubtfully], Rückert, Meyer, De W.): and will find no difficulty in believing that that Apostle, even after the decision of the council regarding the Gentile converts, may have retained (characteristically, see note on Acts, l. c., and his recommendation to St. Paul, in Acts xxi. 18 ff.) his strict view of the duties of Jewish converts,—for that is perhaps all that the present passage requires. And this mission may have been for the very purpose of admonishing the Jewish converts of *their* obligations, from which the Gentiles were free. Thus we have no occasion to assume (with De W.) that James had in the council been over-persuaded by the earnestness and eloquence of Paul, and had afterwards undergone a reaction: for his course will be consistent throughout. And my view seems to me to be confirmed by his own words, Acts xv. 19, where the emphatic τοῖς ἀπὸ τῶν ἰθὺν ἐπιστρέφουσιν tacitly implies, that the Jews would be

i Acts x. 45. ^{xi. 2. Col. iv. 11. Tit. i. 10.} ὠρίζεν ἑαυτὸν, φοβούμενος τοὺς ⁱ ἐκ περιτομῆς, ¹³ καὶ ^k συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ ^l Βαρνάβας ¹ συναπήχθη αὐτῶν τῇ ^m ὑποκρίσει. ¹⁴ ἀλλ' ^{5. Φοβίον...} οὔτε εἶδον ὅτι οὐκ ⁿ ὀρθοποδοῦσιν ^o πρὸς τὴν ^p ἀλήθειαν ^{...αλη-θείαν H. ABCDE FGJK}

^{φίλοκαλόνος διακειμένους & al.} ^{1 Rom. xii. 16. 2 Pet. iii. 17 only. Exod. xiv. 6. constr.,}
^{John iii. 16 only. see Winer, § 42. 5. Anm. 1.} ^{m Matt. xxiii. 28. Mark xii. 15. Luke xii. 1. 1 Tim. iv. 2.} ^{o = Luke xii. 47. 2 Cor. v. 10.}
^{1 Pet. ii. 1 only.} ^{n here only †. pres., John i. 40 refl.}
p ver. 5.

gr-lat.-ff.—απεστelle 67².—13. και bef oi om B (al?) v copt goth.—βαρναβαν συναπαχθηται 67².—τη υπ. αυτων 93.—14. ιδον AFGJ.—οτι ουχ D'.—rec πετω, with DEFJGK &c lat.-ff nearly: txt ABC 10. 17. 67² v Syr ar-erp copt sah æth arm Eus Ps-

bound as before. **συνήσθien**] As he had done, Acts x., on the prompting of a heavenly vision; and himself defended it, Acts xi. See below. **ὑπέστειλλεν**]

as well as ἀφώριζεν, governs ἑαυτὸν: 'withdrew himself.' So Polyb. i. 16. 10, ὁ δὲ βασιλεὺς ἱέρων, ὑποστειλάς ἑαυτὸν ὑπὸ τὴν Ῥωμαίων σκέπη, and al. freq. The imperfects express that there were more cases than one where he did this—it was the course he took. **φοβούμενος**]

'being afraid of.' Chrys., to bear out his interp. of the whole incident, says, οὐ τοῦτο φοβούμενος, μὴ κινδυνεύσῃ· ὁ γὰρ ἐν ἀρχῇ μὴ φοβηθεὶς (witness his denial of his Lord), πολλῶ μᾶλλον τότε· ἀλλ' ἵνα μὴ ἀποστῶσιν. ἐπεὶ καὶ αὐτὸς λέγει Γαλάταις, φοβοῦμαι ὑμᾶς μή πως εἰκὴ κεκοπίακα κ.τ.λ. And so Piscator, Grot., Estius, al. The whole incident is remarkably characteristic of Peter—ever the first to recognize, and the first to draw back from, great principles and truths: see this very ably enlarged on in Jowett's note on ver. 11.

13. **συνυπεκρ.**] 'were guilty of like hypocrisy.' The word is not (as De W.) too strong a one to describe their conduct. They were aware of the liberty in Christ which allowed them to eat with Gentiles, and had practised it: and now, being still aware of it, and not convinced to the contrary, from mere fear of man they adopted a contrary course. The case bore but very little likeness to that discussed in 1 Cor. viii.—x. Rom. xiv. There, it was a mere matter of licence which was in question: here, the very foundation itself. It was not now a question of using a liberty, but of asserting a truth, that of justification by the faith of Christ, and not by the works of the law.

ὥστε . . . **συναπήχθη**] The indic. usually follows ὥστε, when the result is matter of fact: the infinitive usually, when it is matter of course as well. So Herod. vi. 83,—Ἀργος δὲ ἀνδρῶν ἐχηρώθη οὕτω, ὥστε οἱ δοῦλοι αὐτῶν ἔσχον πάντα τὰ πρήγματα, where it was not a necessary consequence of the depopu-

lation, but a result which followed as matter of fact (so also John iii. 16, where the sending the Son to be the Saviour of the world was not a necessary consequence of the Father's love, but followed it as its result in fact: so that it is [agst Ellicott] an instance in point): Plat. Apol. 37 c,—οὕτως ἀλόγιστός τιμι, ὥστε μὴ δύνασθαι λογίζεσθαι, where the degree of ἀλογία supposed involves the result of not being able to reason at all. See Krüger, Gram. § 65, 3. 1. Kühner, ii. p. 563. But the distinction does not seem always to be accurately observed.—On **συναπ.**, see ref. Rom., and note. Understand αὐτοῖς after συναπ., and take τῇ ὑπ. as the instrumental dative: 'was carried away (with them) by their hyp.': or the dative of the state into which &c.: see 2 Pet. iii. 17. Fritz. cites Zosimus, Hist. v. 6, καὶ αὐτὴ δὲ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει: add Clem. Alex. Strom. i. p. 311, τῇ ἡδονῇ συναπαγόμενος (Ellicott). 'Besides the antagonism in which this passage represents the two great App., it throws an important light on the history of the apostolic church in the following respects:—1] As exhibiting Peter's relation to James, and his fear of those who were of the circumcision, whose leader we should have naturally supposed him to have been. 2] Also, as portraying the state of indecision in which all, except St. Paul, even including Barnabas, were in reference to the observance of the Jewish law.' Jowett.

14.] **ὀρθοποδεῖν** not occurring elsw., its meaning must be got from cognate words. We have ἀτραπὸν ὀρθοβατεῖν, Anthol. ix. 11, ὀρθοπραγεῖν, Arist. Eth. Eud. iii. 2, and ὀρθοτομέω, ὀρθοδρομέω, &c: 'to walk straight' is therefore undoubtedly its import, and met. (cf. περιπατεῖν, στοιχεῖν freq. in Paul), 'to behave uprightly.' πρὸς] It is best, with Meyer, to take ἀλήθεια as in ver. 5, and render, connecting πρὸς with ὀρθοποδοῦσιν, 'towards (with a view to) maintaining and propagating the truth

τοῦ¹ εὐαγγελίου, εἶπον τῷ Κηφᾷ² ἔμπροσθεν πάντων Εἰ³
 σὺ⁴ Ἰουδαῖος ὑπάρχων ἔθνικώς ζῆς καὶ οὐκ⁵ Ἰουδαϊκώς,
 ὥς τὰ ἔθνη⁶ ἀναγκάζεις⁷ Ἰουδαίειν⁸· 15 ἡμεῖς⁹ φύσει¹⁰

¹ s here only t.

² v here only. Esth. viii. 17 (ix. 4).

³ t = Rom. vi. 2 i Cor. xv. 12. ch. vi. 9.

⁴ w Rom. ii. 14.

⁵ u 18. 8. Eph. i. 3 only.

⁶ u = act. 3 rd.

Ath Did Thdr̄t Pel al.—for ὑπαρχ., ὡν D.—ἐθν. κ. οὐκ Ἰωδ. ζῆς (transp for eleg., ABCFG 37. 73. 80. 116 g am demid (al.) arm Orig lat-fl (but d e Ambrst Sedul Agap om καὶ οὐκ Ἰωδ.): txt DEJK mss (urly, appy) vss Chr Thdr̄t Dam Thl Occ.—bef Ἰωδ., συχ ABC Chr.; συχ D¹ al Dam.—ree for πω, τὴν ἐναντ., πω, not befgr understd: see reff.), with JK most mss syr al Chr Thdr̄t Thl Occ: txt ABCDEFG 31-7-9. 57. 71 3. 80. 116-79 it v Syr ar erp copt aeth al Orig Dam lat-fl.—τα om 71.—15. ημ. ἔ 73 al:

(obj., the unadulterated character) of the Gospel.' Others (De W., al.) render *πρός* 'with reference to,' ('according to,' E. V.,) and take τ. ἀλήθ. τ. ἐθ. to mean 'the truth (-fulness of character) required by the Gospel.' Mey. remarks, that St. Paul does not express nouns after verbs of motion by *πρός* but by *κατά*, cf. Rom. viii. 4; xiv. 15. 1 Cor. iii. 3. Ellic. however answers, that in all these instances, *περιπατέω*, St. Paul's favourite verb of moral motion, is used, and that *ἀποδοτέω* does not so plainly express motion as *περιπατέω*. Still, I prefer the former meaning, as better suiting the exprn ἡ ἀλήθεια τ. εὐαγγ.: cf. ver. 5.

ἔμπρ. πάντ.] 'before the church assembled.' The words require this, and the reproof would otherwise have fallen short of its desired effect on the Jewish converts.—The speech which follows, and which I believe to extend to the end of the chapter, must be regarded as a compendium of what was said, and a free report of it, as we find in the narratives by St. Paul himself of his conversion. See below.—'If thou, being (by birth, originally, cf. Acts xvi. 20 and note) a Jew, livest (as thy usual habit. As Neander [Pf. u. Leit., p. 114] remarks, these words shew that Peter had long been himself convinced of the truth on this matter, and lived according to it: see further on ver. 18) as a Gentile (how, is shewn by μετὰ τῶν ἐθνῶν συν-ἡσθιεν above) and not as a Jew, how (is it that [reff.]) thou art compelling the Gentiles (i. e. virtually and ultimately: for the high authority of Peter and Barnabas would make the Gentile converts view their course as necessary to all Christians. There is no need, with De W. and Wieseler, to suppose that the πυνε ἀπ. Ἰακ. actually compelled the Gentile converts to judaize, as necessary to salvation, and Peter upheld them: nor is there any difficulty in the expression: the pres. may mean, as it often does, 'art compelling to the best of thy power,' 'doing

thy part to compel,'—for such certainly would be the ultimate result, if Jews and Gentiles might not company together in social life—"his principle logically involved this, or his influence and example would be likely to effect it." Jowett) to judaize (observe the ceremonial law)?'

15.] Some (Calv., Beza, Grot., Hermann, al.) think that the speech ends with ver. 14: Calov., al., with ver. 15: Luther, al., with ver. 16: Flatt., Neander, al., with ver. 18: Jowett, that the conversation gradually passes off into the general subject of the Epistle. "Ver. 14," he says, "is the answer of St. Paul to St. Peter: what follows, is more like the Ap. musing or arguing with himself, with an indirect reference to the Gal." But it seems very unnatural to place any break before the end of the chapter. The Ap. recurs to the Gal. again with ὡ ἀνόητοι Γαλάται, ch. iii. 1.: and it is harsh in the extreme to suppose him to pass from his speech to Peter into an address to them with so little indication of the transition. I therefore regard the speech (which doubtless is freely reported, and gives rather the bearing of what was said, than the words themselves, as in Acts xxii. and xxvi.) as continuing to the end of the chapter, as do Chr., Thdr̄t., Jer., Estius, Bengel, Rosenm., Winer, Rückert, Usteri, Olsh., B.-Crus., Meyer, De W.—'We (thou and I) by nature (birth) Jews, and not sinners from among the Gentiles (he is speaking to Peter from the common ground of their Judaism, and using (ironically?) Judaistic language, in which the Gentiles were ἄθεοι, ἄνομοι, ἄδικοι, ἀμαρτωλοὶ [reff.]. The putting a comma after ἐθνῶν, and taking ἀμαρτωλοὶ with ἡμ. οὕς. Ἰωδ. [Primasius in Est., Elsner, Erasmi, Schmid., al.],—'We, by birth Jews, and, though not from the Gentiles, yet sinners,' is absurd), knowing nevertheless that a man is not justified by (as the ground of justification: see Ellicott's note on the sense of ἐκ) the works of the law (not, 'by works of law,'

wv = Tobit xiii. 6. see Rom. ii. 12. 1 Cor. vi. 1. ix. 21. Eph. 1 Kings xv. 18.
 x Rom. iii. 20. 28 al. fr.
 y = Matt. xii. 4. Rev. ix. 4. yy obj. gen., Rom. iii. 26 al.
 z aor. = Acts xix. 2. Rom. xiii. 11. 1 Cor. iii. 5. aa = Col. i. 16 rell.
 'Ιουδαῖοι καὶ οὐκ ἐξ ἔθνων ^{wv} ἁμαρτωλοὶ, ¹⁶ εἰδότες δὲ ^{ABCDE FGJK} ὅτι οὐ ^x δικαιοῦνται ἄνθρωπος ^x ἐξ ἔργων νόμου, ^y ἐὰν μὴ διὰ ^{yy} πίστεως ^{yy} Ἰησοῦ χριστοῦ, καὶ ἡμεῖς εἰς χριστὸν Ἰησοῦν ^z ἐπιστεῦσαμεν, ἵνα ^x δικαιοθῶμεν ἐκ πίστεως ^{yy} χριστοῦ καὶ οὐκ ^x ἐξ ἔργων νόμου, διότι ^x ἐξ ἔργων νόμου οὐ ^x δικαιοθήσεται ^a πᾶσα σὰρξ. ¹⁷ εἰ δὲ ζητοῦντες δικαιοθῆναι ^{aa} ἐν χριστῷ ^b εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ,

a constr., Rom. iii. 20. Matt. xxiv. 22. John xvii. 2 al. Isa. xl. 5.
 b = Matt. i. 18. Rom. vii. 10.

ημ. γαρ arm.—16. rec om δε, with AD³K &c vss gr-ff: ins BCD¹(E?)FGJ 10. 23. 31 all it v goth al Cyr Thdrt, lat-ff.—χριστου ησ. AB Aug: txt CDEFGJK ^{miss} (appy) vss gr-lat-ff.—εἰς om 108.—εἰ μὴ 45. 73-6 lect 18 Cyr Chr.—ιησουν χριστον B copt syral Thdrt₁ Aug.—χριστου om FG g Thdrt, Tert Tich (and Tisch ed 2: *corrū to more usual exprn*, see Rom iii. 23 al): ησ. χ. 117 lect 8 syr*—for *ἔωτι, οτι* (*corrū to simpler*) ABD¹FG 17. 67². 177-8-9: *ἔωτι to σαρξ* om 219¹: txt CD³EJK most miss-vss-ff.—rec ου δ. ἐξ εργ. ν. πασ. σαρξ, with JK &c goth al Thdrt₁ Thl Oec: txt ABCDEFG 37. 73. 116-18 it v Syr copt arm Thdrt₁ Dam lat-ff: *οκ ε. ερ. ν. δ.* 74.—at end add *ενωπιον αυτου* 73. 118.—17. δε om v slav Ambrst Did Pel.—εν om 219¹.—aft *διακ.*, add *εγενετο* arm, *est* latt:

or 'on the score of duty done' [Peile]: this, though following as an inference, and a generalization of the axiom, was not in question here. 'The works of the law,' just as 'the faith of Jesus Christ;' the genitives in both cases being objective—the works which have the law [ceremonial and moral] for their object,—which are wrought to fulfil the law; Meyer compares *ἀμαρτήματα νόμου*, Wisd. ii. 12,—faith which has Jesus Christ for its object,—which is reposed in or on Him. On *δικαίωσ*, see note, Rom. i. 17),—(supply, nor is any man justified, and see reff.) **except by** (as the medium of justification. Ellicott observes that two constr. seem to be mixed—*οὐ δικ. ἀνθ. ἐξ ἐργ. ν.*, and *οὐ δικ. ἀνθ. ἐὰν μὴ διὰ π. Ἰ. χ.*) **the faith of** (see above) **Jesus Christ,—we also** (as well as the Gentile sinners, q. d., casting aside our legal trust) **believed** (reff.) **on Christ Jesus** (notice Ἰησ. χρ. above, χρ. Ἰησ. here. This is not arbitrary. In the general proposition above, Ἰησ. χρ., as the name of Him on whom faith is to be exercised: here, when Jews receive Him as their Messiah, χρ. Ἰησ., as bringing that Messiahship into prominence) **that we might be justified by** (this time, faith is the *ground*) **the faith of Christ, and not by the works of the law:** for (it is an axiom in our theology that) **by the works of the law shall all flesh find no justification'** (Angl.: 'shall no flesh be justified:': our language not admitting of the logical form of the Greek: but by this transposn of the negative, the sense is not accurately rendered).—There is a difference between comm. in the arrangement of the foregoing

sentence. Meyer follows Lachmann in placing a period after *χριστοῦ*, and understanding *ἰσμέν* at Ἰουδ. or *ἁμαρτωλοὶ*. Beza, Hermann, Rückert, Usteri, Ellicott, al., begin a new sentence at *εἰδότες δε*, also understanding *ἰσμέν*. But it seems much better, as above (with De W. al.), to carry on the sentence throughout. Meyer's objection, that thus it would not represent the matter of fact, for Peter and Paul were not converted as *εἰδότες κ.τ.λ.*, would apply equally to his own arrangement, for they were not converted *ἵνα δικαιοθῶσιν κ.τ.λ.* 17.] Continues the argument. 'But if, seeking (put first for emphasis—in the course of our earnest endeavour) to be justified in Christ (as the element—the Body, comprehending us the members. This is lost sight of by rendering 'through Christ'), we ourselves also (you and I, addressed to Peter) were found to be sinners (as we should be, if we regarded the keeping of the law as necessary; for we should be just in the situation of those Gentiles who in the Judaistic view are *ἁμαρτωλοὶ*, faith having failed in obtaining righteousness for us, and we having cast aside the law which we were bound to keep), is therefore Christ the minister of sin (i. e. are we to admit the consequence which would in that case be inevitable, that Christ, having failed to obtain for his own the righteousness which is by faith, has left them sinners, and so has done all His work only to minister to a state of sin)?'—Whether we read *ἀρα* or *ἀρα* matters little; either will express the meaning, but the latter more pungently than the former. The clause

ἄρα χριστὸς ἁμαρτίας ἑ δαίκονος; ἢ μὴ γένοιτο. ¹⁸ αἱ γὰρ ^{ε. 10. 2 Cor. 11. 13}
 ἃ κατέλυσα, ταῦτα πάλιν ¹ οἰκοδομῶ. ¹ παραβάτην ἡμῶν
 τὸν ² συνιστάνω. ¹⁹ ἐγὼ γὰρ διὰ νόμον ¹ νόμῳ ¹ ἀπ-
^{1. Eze. v. 12.} ^{1. Rom. xv. 20.} ^{1. Rom. vi. 25. James 1. 1.}
^{h. Rom. iii. 9 foll.} ^{1. Gal. i. 20.}

εὐρεθ Chr.-ms.—18. rec συνιστήμι, with D^s E^s JK &c ff: 1st ABCD FG 17. 31. 67^a al,

must be interrogative, as *μὴ γένοιτο* always follows a question in St. Paul; see reff. — Those who would take *ἄρα* for *ἄρ' οὐ* qu. can it ever be so taken, in spite of Matthew (Gr. Gr. § 641), Winer (§ 61. 2, and comm. h. l.), Monk (on Eur. Alcest. 353), and Porson (pref. to Hec. p. x.). seem to me to miss altogether the true irony of the question, which, as it stands, presupposes the *ἄρ' οὐ* question already asked, the inevitable answer given, and now puts the result, 'Can we believe, are we to hold henceforth, such a consequence?' The same might be said of all the passages alleged by the above scholars in support of their view. Theodoret expresses well the argument: εἰ δὲ ὅτι τὸν νόμον καταλείποντες τῷ χριστῷ προσελυθέντες, διὰ τῆς ἐπ' αὐτοὺς πίστεως τῆς δικαιοσύνης ἀπολαύσασθαι προσδοκῶμεν, παράβασις τοῦτο νομίσταται, εἰς αὐτὸν ἡ αἰτία χωρήσει τὸν ἐσπότην χριστόν· αὐτὸς γὰρ ἡμῖν τὴν καινὴν ἐπίστασις διαθήκην. ἀλλὰ μὴ γένοιτο ταύτην ἡμῶς πολυῆσαι τὴν θλάσσημιαν.

18.] 'For (substantiates the *μὴ γένοιτο*, and otherwise deduces the *ἐνέσθημεν ἁμαρτωλοί*) if the things which I pulled down, those very things (and no others) I again build up (which thou art doing, who in Cæsarea didst so plainly announce freedom from the law, and again here in Antioch didst practise it thyself. The first person is chosen *clementiæ causa*; the second would have placed Peter, where the first means that he should place himself), I am proving (reff.) myself a transgressor (*παραβάτης* is the species, bringing me under the genus *ἁμαρτωλός*. So that *παραβ. ἐμ. συνιστ.* is the explanation of *ἁμαρτωλοὶ ἐνέσθημεν*.) The force of the ver. is,—You, by now reasserting the obligation of the law, are proving (*quoad te*) that your former step of setting aside the law was in fact a transgression of it? viz. in that you neglected and set it aside;—not, as Chrys., Thl., and Meyer (from ver. 19), because the law itself was leading you on to faith in Christ: for (1) that point is not yet raised, not belonging to this portion of the argument, and (2) by the hyp. of this ver. the *ἐγὼ* has given up the faith in Christ, and so cannot be regarded as acknowledging

it as the end of the law.

19.] 'For I (*ἐγὼ* for the first time expressed,—is marked and emphatic. The first person of the last ver., serves as the transition point to treating, as he now does, of HIS OWN state and course. And this *ἐγὼ*, as that in Rom. vii., is purely and bona fide 'I Paul;' not 'I and all believers') by means of the law died to the law (Christ was the end of the law for righteousness: the law itself, properly apprehended by me, was my *παιδαγωγός* to Christ: and in Christ, who fulfilled the law, I died to the law: i. e. satisfied the law's requirements, and passed out of its pale: the dat., as Ellic. remarks, is a sort of dativus commodi, as also in *ζῆν θεῷ*), that I should live to God' (the end of Christ's work, LIFE unto God. On the fut. with *ἵνα*, see ver. 4).—Many of the Fathers (some as an *alternative*), Luther, Bengel, al., take the first νόμος here to mean the Gospel (the νόμος τοῦ πνεύματος τῆς ζωῆς of Rom. viii. 2): but it will be manifest to any who follow the argument, that this cannot be so. This *διὰ νόμον νόμῳ ἀπέθανον* is in fact a compendium of his expanded experience in Rom. vii.: and also of his argument in ch. iii. iv. below.—'I have been crucified with Christ (specification of the foregoing *ἀπέθανον*: the way in which I died to the law was, by being united to, and involved in the death of, that Body of Christ which was crucified): but it is no longer I that live, but (it is) Christ that liveth in me (the punctuation—*χο. συνεσταίρωμαι, ζω. ἐ. οὐκέτι ἐγὼ, ζῶ δὲ ἐ. ἐμ. χρ.*,—as in E. V., &c.,—is altogether wrong, and would require *ἀλλὰ* before *οὐκέτι*. The constr. is one not without example, where the emphatic word is repeated in two parallel clauses, each time with *δέ*. Thus Eur. Iph. Taur. 1367, *φιλεῖς δὲ καὶ σὺ τὸν κασίγνητον, θεὰ φιλεῖν δὲ καὶ τοὺς ὁμαίμονας δόκει*: Xen. Cyr. vi. 2. 22, *ἐνθα πολλὰς μὲν οἶνος, πολλὰ δὲ σῶκα, πολὺ δὲ ἔλαιον, θάλαττα δὲ προσκλέζει*. So that our second *δέ* is not *sobern*,—'not I, but,'—but *abv*, as the first—q. d. 'but the life is not mine,—but the life is Christ's within me.'—Notice, not *ὁ ἐν ἐμοὶ χρ.*: Christ is the vine, we the branches: He lives, He, the same Christ,

1 Matt. xxvii. 44 ||
 Rom. vi. 6
 only †
 maccus, of
 object, Rom.
 vi. 10
 n = 2 Cor. x.
 3 reff.
 o gen., ver. 16.
 p Rom. iv. 25.
 q 1 Cor. i. 19.
 ch. iii. 15.
 1 Thess. iv. 8.
 r ellips., ch. iii.
 21.
 s = John xv.
 25, from Ps.
 xxxiv. 19.
 (see Matt. x. 8 reff.)
 u here only. Deut. xxviii. 54, 56. Sir. xiv. 6, 8. v = ch. ii. 11. vv Rom. xv. 4. Eph. iii. 3.
 Jude 4 only †. 1 Macc. x. 36. w = 2 Cor. iii. 2.

έθανον, ἵνα¹ θεῶ² ζήσω. ²⁰ χριστῶ¹ συνεσταύρωμαι³ ζῶ⁴ ABCDE
 δὲ οὐκ ἔτι ἐγὼ, ζῆ⁵ δὲ ἐν ἐμοὶ⁶ χριστός⁷. ^m ὁ δὲ νῦν ζῶ⁸ ^{FGJK} ἐν
 σαρκί, ἐν πίστει ζῶ⁹ τῇ τοῦ¹⁰ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπή-
 σαντός με καὶ¹¹ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. οὐκ¹² ἀθετῶ
 τὴν χάριν τοῦ θεοῦ¹³. ²¹ εἰ γὰρ διὰ νόμου¹⁴ δικαιοσύνη,
 ἄρα χριστὸς¹⁵ δωρεάν ἀπέθανεν.

III. ¹ Ω¹ ἀνόητοι Γαλάται, τίς ὑμᾶς² ἐβάσκανεν,
 οἷς³ κατ' ὀφθαλμοὺς Ἰησοῦς χριστὸς⁴ προεγράφη⁵ ἐν

Cyr: συνισταμένη 93.—20. ο εν εμοι 109 Ambrst.—ο χριστ. FG al.—ζω (3rd) om A.—
 for του νι. τ. θ., του θεου κ. χριστου BD²FG it: txt (besides MSS) Clem Chr Thdrt
 Dam al Ambrst al.—παραδιδόντος 219.

CHAP. III. 1. εβασκηνην 44. 74-6 al₂₇ Cyr Chr₁ Thdrt₁.—rec aft εβ. add τη αλη-
 θεια μη πειθεσθαι (from ch v. 7), with CD³E²JK &c v (not mss) æth al Ath Thdrt-
 text al Pel-text al (but many of these μη π. τ. αλ.); om ABD¹E¹FG 17. 67² al it v-mss

through and in every one of His believing people)—but (taken up again, parallel with ζῶ δὲ . . . ζῆ δὲ) that which (i. e. 'the life which,' as E. V.) I now (since my conversion, as contrasted with the time before: not, as Rück., al., the *present* life contrasted with the *future*) live in the flesh (in the fleshly body;—which, though it appear to be a mere animal life, is not. So Luth.: "in carne quidem vivo, sed ego hanc vitam quantalacunque est, quæ in me agitur, non habeo pro vita. Non enim est vere vita, sed tantum larva vitæ, sub qua vivit alius, nempe Christus, qui est vere vita mea") I live in (not 'by,' as E. V., Chr. [διὰ τὴν πίστιν], Oec., Thl., Thdrt. [διὰ τῆς πίστεως]: ἐν π. corresponds to ἐν σαρκί: faith, and not the flesh, is the real element in which I live) faith viz. that (the art. particularizes, what sort of faith) of (having) for its object, see on ver. 16) the Son of God (so named for solemnity, and because His eternal Sonship is the source of His life-giving power, cf John v. 25, 26) who loved me (the link, which binds the eternal Son of God to me) and (proved that love, in that He) gave Himself up (to death) for me (on my behalf). ^{21.} I do not (as thou [Peter] art doing, and the Judaizers) frustrate (reff.: not merely 'despise,' as Erasm., al.) the grace of God: for (justification of the strong exprn ἀθετῶ) if by the law (comes) righteousness (not justification—but the result of justification), then Christ died without cause' (not 'in vain,' with reference to the result of His death [for which meaning Lidd. and Scott's Lex. refers to LXX: but it does not appear to occur in that sense], but gratuitously, causelessly (reff.);—'Christ

need not have died.' εἰ γὰρ ἀπέθανεν ὁ χριστὸς, εὐδελον ὅτι διὰ τὸ μὴ ἰσχύειν τὸν νόμον ἡμᾶς δικαιοῦν' εἰ δὲ ὁ νόμος δικαιοῖ, περιττὸς ὁ τοῦ χριστοῦ θάνατος. Chr.).—οὕτω ταῦτα διετέλεθον ἐκ τῆς πρὸς τὸν τρισμακάριον (truly so in this case, in having found such a faithful reprob) Πέτρον διαλέξεως, πρὸς αὐτοὺς λοιπὸν ἀποτείνεται, κ. βαρυνμῶν ἀποφθέγγεται. Thdrt.

CH. III. 1—V. 12.] SECOND, or POLEMICAL PART OF THE EPISTLE. 1]

The Ap. exclaims indignantly, moved by the fervour and truth of his rebuke of Peter, against the folly of the Gal., for suffering themselves to be bewitched out of their former vivid apprehension of Christ's work and Person.

ἀνόητοι must not, with Jer., be taken as an allusion to any supposed national stupidity of the Gal. (Ellic. cites from Themistius a very different description: οἱ ἄνδρες . . . ὁξεῖς κ. ἀγχνίνοι κ. εὐμαθέστεροι τῶν ἄγαν Ἑλληνων): it merely springs out of the occasion: see ref. Luke.

ὑμᾶς has the emphasis—'you, to whom,' &c.

ἐβάσκανεν] Not with Chr. al., 'envied,' in which sense the verb usually takes a dative: so Thom. Mag., βασκαίνω, οὐ μόνον ἀντὶ τοῦ φθονῶ, ὅπιν πρὸς δοτικὴν συντάσσεται, ἀλλὰ καὶ ἀντὶ τοῦ μέφομαι κ. διαβίλλω παρὰ τοῖς παλαιοῖς εὔρηται, κ. συντάσσεται πρὸς αἰτιατικὴν (not always, cf. Sir. xiv. 6); but, as E. V., 'bewitched,' 'fascinated:' so Aristot. Probl. xx. 34, διὰ τί τὸ πῆγανον βασκανίας φασὶ φάρμακον εἶναι; ἢ διότι βασκαίνεται δοκοῦσι λάβρως ἐσθιοντες; . . . ἐπιλέγονται γοῖν, ὅταν τῆς αὐτῆς τροφῆς ἰδίᾳ τι προσφέρωνται, μεταυδόντες,

ὑμῖν ἑσταυρωμένος; ² τοῦτο μόνον θέλω ^x μαθεῖν ἀφ' ^x ὑμῶν, ^y ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ^z ἀκοῆς ^z πίστεως; ³ οὕτως ἀνόητοί ἐστε; ^a ἐναρξάμενοι ^b πνεύ-

xx = Heb. xii. 21.

b dat. of manner, 1 Cor. ix. 7, xi. 5 al. Winer, § 31.4.

a Phil. i. 6 only. Deut. ii. 24, 25, 31.

Syr ar-erp-venet all Orig (in Jer) Cyr Chr₂ Thdr₁ lat.-ff. —εν ἡμιν οἱ (as superfl. or not understd) ABC 17. 23 al₃ am tol Syr all (Cyr₂ Thdr₁ Eus lat Archel Aug: ins DEFGJK most mss v (hard demid al, but demid al lat.-ff pref *et*, it syr goth al Ath (προεγρ. εν υμ. και τουτο εσταυρ.) Chr Thdr₂ Dam al lat.-ff.—2. μαθ. θελω D'EFG

“ἵνα μὴ βασκάνῃς με.” κατ’ ὄφθ.]

‘openly,’ ‘before your eyes:’ so ἵνα σοι κατ’ ὀφθαλμοὺς λέγῃ, Aristoph. Ran. 625; cf. κατ’ ὄμμα, Eur. Androm. 1040, κρηπτός καταστάς, ἢ κατ’ ὄμμ’ ἐλλὼν μάχη;

προεγράφη] ‘was described before,’ as in ref. It has been variously explained. (1) ‘depicted before you.’ So Oec., Thl. (Chrys.?), Erasm., Luth., Calv., Winer, Rückert, Jowett, &c. But προγράφειν cannot be shown to have any such meaning; nor [see below] is it required [as Jow.] by the context. (2) ‘*palam scriptus est*:’ so Estius, Elsner, Bengel, al. But this, although an allowable meaning (τῆς δίκης προγεγραμμένης αὐτῷ, δαπνέουτος οἰκοῦρει, Plut. Camill. 11), would not suit ἐν ὑμῖν (see below). (3) ‘*proscriptus est*.’ So Vulg., Ambr., Aug., Lyra. (προῦγραφεν αὐτοὺς φυγάδας, Polyb. xxxii. 21. 12; οἱ προγεγραμμένοι, ib. 22. 1.) But this is quite irrelevant to the context. It is best therefore to keep to St. Paul’s own meaning of προγράφειν, and understand it to refer to the time when he preached Christ among them, which he represents as a previous description in writing of Christ, in their hearts and before their eyes. Jerome, Hermann, al., understand it as above, ‘*olim scriptus est*,’ interpreting it, however, of the prophecies of the O. T. But not to mention that no prophecy sets Him forth as ἑσταυρωμένος, the whole passage (cf. vv. 2—5) evidently refers to the time when the Ap. preached among them. (See more in De W. and Meyer, from whom the above is mainly taken.)

ἐν ὑμῖν can hardly belong to ἑσταυρωμένος: for if so, it would more naturally be ἑσταυρ. ἐν ὑμῖν, the emphasis, as it now stands, being on ἐν ὑμῖν: but it belongs to προεγράφη, as above, and as in ref.,—‘in animis vestris.’ So Mey. Among the various meanings proposed,—‘among you’ (E. V., &c., De W., Rück.), ‘on account of you’ (Koppe, but wrongly, see ch. i. 24, note),—Luther’s is the most remarkable: ‘jam non solum abjecistis gratiam Dei, non solum Christus frustra vobis mortuus est, sed turpissime in vobis crucifixus est.

Ad eum modum loquitur et Epistola ad Ebr. vi. 6: denuo crucifigentes sibi metipsis filium Dei, &c.” This again is condemned by the context, and indeed by the aor. προεγράφη.

ἑσταυρωμένος, as expressing the whole mystery of redemption by grace, and of freedom from legal obligation. ‘It has an echo of συνεσταύρωμαι in ii. 20.’ Jowett.

2.] τ. μόνον, —not to mention all the other grounds on which I might rest my argument, ‘this only,’ &c. ἵνα συντάμῳ λόγον κ. ταχ. στης ἀποδείξω εἰς ὑμᾶς πίστιν βούλομαι. Chr.

μαθεῖν, ‘be informed:’ not to be pressed, as Luther, al. (‘Agite nunc, respondete mihi discipulo vestro, tam subito enim facti estis docti, ut mei jam sitis præceptores et doctores’), but taken in its ordinary sense, see ref. ‘Did ye from (as its ground, see ch. ii. 16) the works of the Law (not a Law) receive the Spirit (evidently here to be taken as including all His gifts, spiritual and external: not as Chr., Thl., Jer., χαρίσματα only: for the two are distinguished in ver. 5), or from the hearing of faith (meaning either, ‘that preaching, which proclaimed faith,’ or ‘that hearing, which received (the) faith.’ The first is preferable, because (1) where their first receiving the Gospel is in question, the preaching of it would probably be hinted at, as it is indeed taken up by the οὖν below, ver. 5: (2) where the question is concerning the power of faith as contrasted with the works of the law, faith would most likely be subjective. But certainly we must not understand it ‘obedience [ὕπακ. Rom. i. 5, xvi. 26. See 1 Kings xv. 22] to the faith,’ as Wahl, al., which would spoil the contrast here).

3.] Are ye so foolish (as viz. the following fact would prove)? Having begun (see Phil. i. 6, where the same two verbs occur together. Understand, ‘the Christian life’) in the Spirit (dative of the manner in which, ref. The Spirit, i. e. the Holy Spirit, guiding and ruling the spiritual life, as the ‘essence and active principle’ [Ellic.] of Christianity,—contrasted with the flesh,—the element in which the law worked),

c Rom. xv. 28. **ματι νῦν** ^b **σarkì** ^c **ἐπιτελείσθε**; ⁴ **τοσαῦτα** ^d **ἐπάθετε** ^e **εἰκῇ**; ABCDE
 2 Cor. vii. 1. ^{ee} **εἴ γε καὶ εἰκῇ.** ⁵ **ὁ οὖν** ^f **ἐπιχορηγῶν** **ὑμῖν τὸ πνεῦμα**
 Phil. i. 6 al. middle. Polyb. ii. 58. ^g **καὶ** ^h **ἐνεργῶν** **δυνάμεις ἐν ὑμῖν** ^y **ἐξ ἔργων νόμου** ^η **ἐξ**
 10. *μαθεν* *αισθεν* *ἐπιτελεσμένοις.* Diod. Sic. xii. 54. *μεγάλας πράξεις ἐπιτελεσμένοις.* d (Paul) 1 Cor. xii. 26. 2 Cor. i. 6.
 ee 1 Thess. ii. 14. 2 Thess. i. 5. 2 Tim. i. 12 (Hb. only; see note. e Rom. xiii. 4 refl. ch. iv. 11.
 f 2 Cor. ix. 10. Col. ii. 19. 2 Pet. i. 5, 11 only f. (see Eph. iv. 16. Phil. i. 19.)
 g ch. ii. 8 refl. h (= 1 Cor. xii. 28?) Matt. vii. 22. Acts ii. 22. xix. 11 f.

it (Aug?).—4. *εικη* to *εικη* om 4¹ al¹ æth.—5. *ημιν* (2ce) 17 Thdr¹.—*συνεργων* 109-78.

are ye now being completed (passive here, not mid., cf. Phil. i. 6, where the active is used: and for the passive, Luke xiii. 32. The middle does not appear to occur in the N. T.) in (dat., as above) **the flesh?**

4.] Did ye suffer (not, 'have ye suffered,' as almost all comm., E. V., &c.,—i. e. *πειπόνθατε*, Heb. ii. 18, Luke xiii. 2) **so many things in vain?** There is much controversy about the meaning. (1) Chrys., Aug., and the ancients, Grot., Wolf, Rück., Olsh., &c., understand it of the sufferings which the Gall. underwent at the time of their reception of the Gospel. And, I believe, rightly. For (a) *πάσχω* occurs (see refl.) seven times in St. Paul (excl. of the Heb.), and always in the strict sense of 'suffering,' by persecution, or hardship: (b) the historic aorist here marks the reference to be to some definite time. Now the time referred to by the context is that of their conversion to the Gospel, cf. τὸ πν. *ἐλάβετε*,—*ἐναρξάμενοι πνεύματι* above. Therefore the meaning is, 'Did ye undergo all those sufferings (not specially mentioned in this Ep., but which every convert to Christ must have undergone as a matter of course) in vain?' (2) Schomer first, and after him many, and Winer, B.-Crus., De Wette, understand *παθῆν* here in a good sense, in reference to divine grace bestowed on them. But *πάσχω* seems never to be thus used in Greek without an indication in the context of such a meaning, e. g., *εὖ πάσχειν*, or as in Jos. Antt. iii. 15. 1, *ὅρα παθόντες ἐξ αὐτοῦ κ. πηλικῶν ἐνεργειῶν μεταλαβόντες*, where the added clause defines the *παθόντες*: and never in N. T., LXX nor Apocrypha at all. (3) Bengel refers it to their patience with Paul (*patientissime sustinuisse perulisticque me*): but this, as Meyer remarks, would be expressed by *ἀνέχειν*, hardly by *πάσχειν*. (4) Meyer, to the troubles of their bondage introduced by the false and judaizing teachers. But not to dwell on other objections, it is decisive against this, (a) that it would thus be present, *πάσχετε* (see ch. iv. 10), not past at all, and (b) that even if it might be aorist, it must be the perfect and not the aorist. I therefore hold to (1): οὐ γὰρ ὑπὲρ τοῦ νόμου ἀλλ' ὑπὲρ τοῦ χριστοῦ τὰ

παθήματα, Thdr¹: πάντα γὰρ ἐκείνα, φησὶν, ἅπερ ὑπεμείνατε, ζημιῶσαι ὑμᾶς οὗτοι βούλονται, κ. τὸν στέφανον ὑμῶν ἀρπάσαι. Chrys. When Meyer says that this meaning is ganz isolirt vom Context, he is surely speaking at random: see above. [Ellic. would take *ἐπάθετε* in a neutral sense, as applying to both persecutions and blessings: and nearly so Jowett: 'Had ye all these experiences in vain?' objecting to (1) that it is unlike the whole spirit of the Ap. But we find surely a trace of the same spirit in Phil. i. 29, 30; as there suffering is represented as a special grace from Christ, so here it might well be said, 'let not such grace have been received in vain.'] 'If it really be in vain' (on *εἴ γε καὶ*, see note on 2 Cor. v. 3: the constr. is, 'if, as it must be, what I have said, *εἰκῇ*, is really the fact.' The Comm. all take it as a supposition,—some, as Chr., &c., E. V., 'if it be yet in vain,' as a softening of *εἰκῇ*, others, as Meyer, De W., al., as an intensification of it, 'if it be only in vain [and not something worse]').

5.] οὖν takes up again the question of ver. 2, and asks it in another form. There is a question whether the partt. *ἐπιχορηγῶν* and *ἐνεργῶν* are present, referring to things done among them while the Apostle was writing, or imperfect, still spoken of the time when he was with them? Chrys., Thdr¹, &c., and Bengel, al., maintain the latter: Luth., Calv., Rück., Meyer, De W., &c., the former. It seems to me, that this question must be settled by first determining who is the agent here spoken of. Is it the Ap.? or is it not rather God, and is not this indicated by the reference to Abr.'s faith in the next ver., and the taking up the passive *ἐλογίσθη* by *δικαιοῖ ὁ θεός* in ver. 8? If it be so, then the participles here must be taken as present, but indefinite, in a substantive sense (Winer), as *ὁ διώκων ἡμᾶς ποτέ*, ch. i. 23. And certainly God alone can be said (and so in ref. 2 Cor.) *ἐπιχορηγεῖν τὸ πνεῦμα*, and *ἐνεργεῖν* (ch. ii. 8) *δυνάμεις ἐν ὑμῖν* (see below). *ἐπιχορ.*] The *ἐπί* does not imply addition, but as so often with prepp. of motion in composition, the direction of the supply: see notes on Acts xxvii. 7. Rom. viii. 16.

ἡ ἀκοή πίστεως ; ⁶ καθὼς Ἀβραάμ ¹ ἐπίστευσεν τῷ Θεῷ, καὶ ^κ ἐλογίσθη αὐτῷ ¹ εἰς δικαιοσύνην. ⁷ γινώσκετε ἅρα ὅτι οἱ ^ω ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. ⁸ ἡ προ-
ἰδούσα δὲ ἡ ^ω γραφή ὅτι ¹ ἐκ πίστεως ¹ δικαιοὶ τὰ ἔθνη ὁ
Θεός, ⁹ προσηγγελίσατο τῷ Ἀβραάμ ὅτι ¹ ἐνδοξηθήσονται

in Acts ii, 38 only; see Gen. xxviii, 18. — Wisd. xix, 1.

ix, 17. John vii, 38 al.

p) Roma, III, 20, 30, v. 1 al. 1ro q)

r Acts iii. 25 only. GEN. xii. 3. xxii. 18. xxvi. 4.

ο γρ., personified, Rom. iv. 3.

6. In $P = \langle \mathcal{A}, \mathcal{B} \rangle$, see [10].

—aft *repor* add εσπιν arm: το πνευμα εδαφισε A.—6. aft καθωρ ins γαρ παττω FG g al Ambst Pel.—επ. Αρρ. FG g Ambst al.—vv 6, 7, 8 om Marcion in Jer. καθ. και 76. 115 Thl.—7. oi em C (app.)—και εισα B Chr Thlnt Iron¹ Ambst: α και 106, 219: αρρ. και 108¹.—8. δε em 69, 60: γαρ Chr: δε και 106—πνευμα γαρ εδωκεν D: 67¹.—και ελογησεν, with FG sc: txt AEC DJK all Chr Thlnt Dam Oec: εν σοι εν Α. 76 Chr Thl.

δυνάμεις] here, not merely *miracles* or χαρίσματα, though those are included: nor is ἐν ὑμῖν, 'among you,' but δυν. are the wonders wrought by divine Power 'in you' (cf. θεός ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν, 1 Cor. xii. 6. ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν τὸ θέλημα κ.τ.λ. Phil. ii. 13. Eph. ii. 2: also Matt. xiv. 2), viz. at your conversion and since.

(supply 'does He it') 'in consequence of (as following upon) the works of the law, or in consequence of the hearing (see above, ver. 2) of faith?' 6—9.

Abraham's faith was his entrance into righteousness before God: and Scripture, in recording this, records also God's promise to him, by virtue of which all the faithful inherit his blessing. 6.] The reply to the

foregoing question is understood: it is ἐξ ἀκοῆς πίστεως. And then enters the thought of God's ἐνεργεῖν as following upon Abraham's faith. The fact of justification being now introduced, whereas before the ἐπιχορηγεῖν τὸ πνεῦμα was the matter enquired of, is no real departure from the subject, for both these belong to the ἐνάρξασθαι of ver. 3,—are concomitant, and inseparable. On the ver., see note, Rom. iv. 3. 7.] γινώσκ. is better

taken indic., with Jer., Ambr., Bez., Rück., al., than imperat. with most comm. (and Mey., De W., Olsh., Ellic.) It is no objection to the indic. that such knowledge could not well be predicated of the Gall. : it is not so predicated, but is here set before them as a thing which they ought to be acquainted with — ‘from this then you know’ (q. d. ‘omnibus patet’) . . . I doubt whether an instance can be produced of an imperat. standing thus with *ἀρα*. In Hom. II. *ω*. 522, ἀλλ’ ἄγε ἐη, κατ’ αὖρ’ ἔξευ ἐπὶ θρόνον, the *ἀρα*, as Hartung remarks, introduces something unexpected, which would be far from its sense here, cf. Rom. vii. 21. 1 Cor. v. 10. οἱ ἐκ

πίστεως] see Rom. ii. 8; iii. 26, and notes, 'those who are of faith,' as the origin

and the ἀφορμὴ of their spiritual life.

οὗτοι' emphatic; 'these,' and these only (see Rom. viii. 14), not οἱ ἐξ ἰσραὴλ. Chrys. says ἐκ τῆς συναγωγῆς ἔχοντες πρὸς αὐτὸν συγγένειαν: but this point is not here raised: besides, they might be, as well as others, if they were ἐκ πίστεως, see Rom. iv. 16. νῖοι 'Αβρ.' see Rom. iv. 11—17, and notes. 8.]

'But (transitional [see Ellicott's note]) the Scripture (as we say, Nature: meaning, the Author of the Scripture: see *reff.*) foreseeing (Schöttgen, *Hor. Hebr.* i. 732, gives *exx.* of 'quid vidit Scriptura'? and the like, as common sayings among the Jews) that of faith (emphatic,—*and not of works*) God justifieth (present, not merely as *Mey.*, *De W.*, *al.*, because the time foreseen was regarded as present, nor 'respectu Pauli scribentis,' as *Bengel*,—but because it was God's *one* way of justification—He never justified in any other way—so that it is the normal present, *q. d.* 'is a God that justifieth') the Gentiles (observe, there is no *stress* here on τὰ ἔθνη, —it is not ἐκ πίστεως καὶ τὰ ἔθνη ἰκαίω ὁ θς.: so that, as is remarked above, no question is raised between the carnal and spiritual seed of *Abr.*,—nor, as *Bengel*, 'ὅς vim argumenti extendit etiam ad gentes:': the question is between those who were ἐκ πίστεως, and those who wanted to return to the ἔργα νόμου, whether Jews or Gentiles. So that in fact τὰ ἔθνη must be here taken in its widest sense, as in the Abrahamic promise soon to be quoted) announced the good news beforehand (the word is found only in *Philo*, and in this sense:—ἐσπέρα τε καὶ πρωτα, ὧν ἡ μὲν προαναγγέλλεται μέλλοντα ἥλιον ἀνίσchein, *de Mundi Opif.* p. 7A, and *de mut. nom.* 1069 D, ὅς (viz. ὁ νεώτερος) . . . τοὺς ταραστὸς ἐπισημεῖν ρηλεῖ, τὴν ἐκπύδα τοῦ πείσεσθαι ἐπαρήσθαι πρῶτον ἡγγελίζομενος) to Abraham: (ὅτι recitative) In thee (not, 'in thy seed,' which is a point not here raised, but strictly 'in

γενόμενος ὁ ὑπὲρ ἡμῶν κατάρτα, ὅτι γέγραπται Ἐπι-
κατάρατος πᾶς ὁ κρεμιάμενος ἐπὶ ξύλου, ἵνα εἴς
τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ
Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ
τῆς πίστεως.

Acts xxi. 17. xxv. 15).
m Acts i. 4 refl. ii. 33.

k = 1 Cor. x. 16. gen. obj., Rom. xv. 8.

1 = 2 Cor. viii. 14. Matt. xvi. 19.

copt al Iren-gr all: txt ABCD¹FG 17. 39 it v al Dam Iren-int Jer Ambrost Hil Aug al.—
14 εν ιισ. χρ. B Syr al: om Chr.—for επαγγ., ευλογια D¹FG it Tert Ambrost Vig.—
for του πν., του πατρος 61 lect 6: τ. αγ. πν. lect 7. 56 arm. — λαβωσιν Chr: add

(viz. πάντα τὰ προστάγματα μου κ. π. τὰ κρίματα μου of Levit. xviii. 5) shall live in (conditional element) them' (see Rom. x. 5).

13.] But this curse has been removed by the redemption of Christ. The joyful contrast is introduced abruptly, without any connecting particle: see an asyndeton in a similar case in Col. iii. 4. The ἡμᾶς is emphatic, and applies solely to the Jews. They only were under the curse of ver. 10,—and they being by Christ redeemed from that curse, the blessing of Abraham (justification by faith), which was always destined by God to flow through the Jews to the Gentiles, was set at liberty thus to flow out to the Gentiles. This, which is Meyer's view, is certainly the only one which suits the context. To make ἡμᾶς refer to Jews and Gentiles, and refer ἡ κατ. τοῦ νόμου to the law of conscience, is to break up the context altogether.

ἐξηγόρ.] See, besides reff., 1 Cor. vi. 20; vii. 23. 2 Pet. ii. 1. Rev. v. 9. Ellicott remarks, 'the ἐξ- need not be very strongly pressed, see Polyb. iii. 42. 2, ἐξηγόρασε παρ' αὐτῶν τὰ τε μοιδοῦντα πλοῖα κ.τ.λ. . . . The tendency,' he continues, 'to use verbs compounded with prepp. without any obvious increase of meaning, is one of the characteristics of later Greek: see Thiersch, de Pentat. vers. alex. ii. 1. p. 83.'—The form of the idea is, 'the Law (personified) held us (Jews) under its curse; (out of this) Christ bought us, BECOMING (emphatic, standing first) a curse (not ἐπι-κατάρατος, concrete, but κατάρτα, abstract, to express that he became not only accursed, but the curse, coextensive with the disability which affected us) for us (the Jews again. Not, as many older comm., and Rück., Olsh., Peile, &c., 'instead of us,' but 'on our behalf.' It was in our stead; but that circumstance is not expressed by ὑπέρ used of Christ's death for us—see reff. and Ellic. 's note; and Usteri, Paulin. Lehrbegriff, p. 115 ff.). ὅτι γέγρ. κ.τ.λ. is a parenthesis, justifying the formal expro γένου. ὑπ. ἡμ. κατάρτα. The citation

omits the words ὑπὸ θεοῦ of the LXX. They were not to the point here, being understood as matter of course, the law being God's law. The art. ὁ is not in the LXX. The words are spoken of hanging *after death by stoning*; and are given in l. c. as a reason why the body should not remain on the tree all night, because one hanging on a tree is accursed of God. Such formal curse then extended to Christ, who died by hanging on a tree.

14.] 'in order that (the intent of γένου. ὑπ. ἡμ. κατάρτα) the blessing of Abraham (promised to Abr.: i. e. justification by faith; ver. 9) might be (come) upon the Gentiles (not, all nations, but strictly the Gentiles: see above on ver. 13) in (in and by, conditional element) Jesus the Christ, that (ἵνα, parallel with, not dependent on and included in, the former ἵνα: for this clause has no longer to do with τὰ ἔθνη, see below. We have a second ἵνα co-ordinate with a first in Rom. vii. 13. 2 Cor. ix. 3. Eph. vi. 19, 20) we (not emphatic, nor is ἡμεῖς expressed: no longer the Jews, as Beza and Bengel, but all Christians: see Jowett's note, which perhaps is too finely drawn) might receive (in full, as fulfilled, aor.) through faith (as the subjective medium: no stress on διὰ τ. π.) the promise of the Spirit' (viz. that made Joel ii. 28.—See Acts ii. 17. 33. Luke xxiv. 49.—THE PROMISE of the new covenant). The gen. τοῦ πν. is objective,—the Spirit being the thing promised. But let me guard tiros against the old absurdity, "ἐπαγγελία τοῦ πνεύματος pro τὸ πνεῦμα τὸ ἐπηγγελμένον," which would destroy, here and every where else, the logical form of the sentence. This 'receiving the promise of the Spirit' distinctly refers back to ver. 2, where he asked them whether they received the Spirit by the works of the law, or by the hearing of faith? "Here is a pause, at which the indignant feeling of the Apostle softens, and he begins the new train of thought which follows with words of milder character, and proceeds more quietly with

n 1 Cor. iii. 3
 refl.
 o = 1 Cor. xiv.
 7 only.
 p 2 Cor. ii. 8
 only. Gen.
 xxiii. 20.
 Levit. xxv.
 30.
 q 1 Cor. xi. 25
 al. fr.
 Deut. ix. 5 al.
 r 1 Cor. i. 19 refl.
 v Gen. xiii. 15. xvii. 8.
 vii. 14). = w. acc., Mark ix. 12.

15 Ἀδελφοί, ⁿ κατὰ ἄνθρωπον λέγω· ^o ὅμως ἀνθρώπου ^{ABCDE}
^{FGJK} κεκυρωμένην ^q διαθήκην οὐδείς ^r ἀθετεῖ ^η ^s ἐπιδιατάσσεται.
 16 τῷ δὲ Ἀβραάμ ^v ἐρρέθησαν αἱ ^u ἐπαγγελίαι καὶ τῷ
^x σπέρματι αὐτοῦ. οὐ ^w λέγει Καὶ τοῖς σπέρμασιν, ὡς
^y ἐπὶ πολλῶν, ἀλλ' ὡς ^z ἐφ' ἐνός Καὶ τῷ σπέρματί σου,
 s here only t. t Matt. v. 21 al.
 u Rom. ix. 4. xv. 8. Heb. vi. 13 refl.
 v = Heb. vii. 11 only (see 2 Cor.

ἡμεῖς Syr syr-marg arm. — 15. ἀδελφοί aft λεγω A al Arm Dam: add μου vss: om 39
 æth.—ὅμως om lectt 13. 14.—προκεκυρωμένην C 17 Chr ms.—επιτασσεται D¹.—16. δε
 om D¹FG it v Chr lat-fl. — rec ερρηθησαν, with D¹EJK &c Chr al: εδοθησαν 76. 115
 Thl: ερρεθεισαν 112: txt AB(“ appy: see on Rom ix. 12, 26” Tisch)CD FG al Cyr₂
 Thdr₂ (clsw rec) Dam.—λεγω 17.—και om 47. 213 arm Tert: επι 80.—αλλα B.—πι

his argument.” Windischmann.

15—18.] But what if the law, coming after the Abrahamic promise, *abrogated* that promise? These vv. contain the refutation of such an objection: *the promise was not abrogated by the law.* 15.]

τί ἐστι, κατ' ἄνθρ. λέγω: ἐξ ἀνθρωπίνων παραδειγμάτων. Chr. But (see 1 Cor. xv. 32) the exprn refers not only to the character of the example chosen, but to the temporary standing-point of him who speaks: I put myself for the time on a level with ordinary men in the world.

ὅμως is out of its logical place, which would be after οὐδείς; see on ref., the only other place where it occurs in the N. T. To make it ‘even’ and take it with ἀνθρώπου, is contrary to its usage. ‘A (mere) man’s covenant (not ‘testament,’ as Olsh., aft. Aug., al.; for there is here no introduction of that idea: the promise spoken to Abraham was strictly a covenant, and designated διαθήκη in the passages which were now in the Apostle’s mind, see Gen. xv. 18; xvii. 7) when ratified (reff.), no one notwithstanding (that is merely a human cov.) sets aside or supplements’ (with new conditions. Jos. Antt. xvii. 9. 4 describes Archelaus as ὁ ἐν ταῖς ἐπιδιαθήκαις ὑπὸ τοῦ πατρὸς ἐγγεγραμμένος βασιλεύς,—‘in his father’s subsequent testament:’ and again says of Antipas, B. J. ii. 2. 3, ἀξίων τῆς ἐπιδιαθήκης τὴν διαθήκην εἶναι κυρωτέραν, ἐν ᾧ βασιλεὺς αὐτὸς ἐγέγραπτο. Nothing is implied as to the nature of the additions, whether consistent or inconsistent with the original covenant: the simple fact that *no additions are made*, is enounced).

16.] This ver. is not, as commonly supposed, the minor proposition of the syllogism, applying to Abr.’s case the general truth enounced in ver. 15: for had it been so, (1) we should certainly find ὑπὸ θεοῦ contrasted with the ἀνθρώπου before, and (2) the parenthesis οὐ λέγει . . . χριστός would be a mere irrelevant digression.

This minor proposition does not follow till ver. 17. What is *now* said, in a parenthetical and subsidiary manner, is this: The covenant was not merely nor principally made with Abraham, but with Abr. *and* HIS SEED, and that seed referred, not to the Jewish people, but to CHRIST. The covenant then was not fulfilled, but awaiting its fulfilment, and He to whom it was made was yet to appear, when the law was given.

αἱ ἐπ.] because the promise was many times repeated: e. g. Gen. xii. 7; xv. 5. 18; xvii. 7, 8; xxii. 18.

κ. τῷ σπ. αὐ.] These words, on which, from what follows, the stress of the whole argument rests, are probably meant to be a formal quotation. If so, the promises quoted must be Gen. xiii. 15; xvii. 8 [Jowett supposes xxi. 12, but qu. 2]; xxii. 18, where the words occur as here.

οὐ λέγει] viz. He who gave the promises—God. ἐπὶ πολ., ἐφ' ἐνός] ‘of one,’ ‘of many,’ as E. V. Plato has very nearly this usage, βούλομαι δέ μοι μὴ ἐπὶ θεῶν (de diis) λέγεσθαι τὸ τοιοῦτον, Legg. p. 662 d. See also Rep. 524 e.

τοῖς σπέρμασιν . . . τῷ σπέρματι] The central point of the Ap.’s argument is this: The seed to whom the promises were made, was Christ. To confirm this position,—see Gen. xxii. 17, 18, where the collective σπέρμα of ver. 17 is summed up in the individual σπέρμα of ver. 18, he alleges a philological distinction, recognized by the Rabbinical schools (see Wetst. and Schöttgen ad loc.). This has created considerable difficulty: and all sorts of attempts have been made to evade the argument, or to escape standing committed to the distinction. Jerome (ad loc.), curiously and characteristically, applies the κατὰ ἄνθρωπον λέγω to this distinction especially, and thinks that the Ap. used it as adapted to the calibre of those to whom he was writing: “Galatis, quos paulo ante stultos dixerat, factus est stultus.” The R. Cath. Win-

³ ὅς ἐστιν χριστός. ¹⁷ τοῦτο δὲ λέγω, διαθήκην ^a προ-
 κεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριά-
 κοντα ἔτη γεγωνὺς νόμος οὐκ ^b ἀκυροῖ ^c εἰς τὸ ^d καταρ-
a here only. b Matt. x v. 6. Mk. only +, see Prov. i. 25. v. 7. c Acts xi. 12. vii. 37. d.
d Luke xiii. 7. Rom. iii. 3. iv. 14. 1 Cor. xiii. 8. Ezra iv. 21.

FG: *ap* 238.—*σοῦ* om 76 Tert.—for ὅς, ὁ D⁴E (but *qui d ē*) Chr¹ Iren Tert Ambrst al *quod*: *ὁ* G (*quod ē*).—17. *κεκυρωμ.* FG 52. 67² al Cyr *confirmatum* v &c. as ver 15.—*του* om 80.—rec aft *θεοῦ*, ins *εἰς χριστόν*, with DEFGJK &c xss *in Christo* it Syrr Ambrst Chr Thdr̄t al: om ABC 17. 23¹. 67². 80 v copt aeth arm Cyr. Dam Jer Aug-
 oft Pel Bed.—rec *ετη* bef *τετρ.* with JK &c: txt ABCDEFG 37. 57² al. it v Syr copt

dischmann, one of the ablest and most sensible of modern expositors, says, "Our recent masters of theology have taken up the objection, which is as old as Jerome, and forgetting that Paul knew Hebrew better than themselves, have severely blamed him for urging the singular *σπέρματι* here, and thus justifying the application to Christ, seeing that the word *זרע*, which occurs here in the Heb. text, has no plural (Wind. is not accurate here: the plur. *זרעים* is found I Sam. viii. 15, in the sense of 'grains of wheat') and so could not be used. Yet they are good enough to assume, that Paul had no fraudulent intent, and only followed the arbitrary exegesis of the Jews of his time (Rückert). The argument of the Ap. does not depend on the grammatical form, by which Paul here only puts forth his meaning in Greek,—but on this, that the Spirit of God in the promise to Abr. and the passage of Scripture relating that promise, has chosen a word which implies a collective unity, and that the promise was not given to Abr. and *his children*. Against the prejudice of the carnal Jews, who held that the promise applied to the plurality of them, the individual descendants of the Patriarch, as such,—the Ap. maintains the truth, that only the Unity, Christ, with those who are incorporated in Him, has part in the inheritance." On these remarks I would observe, (1) that the Ap.'s argument is independent of his philology: (2) that his philological distinction must not be pressed to mean more than he himself intended by it: (3) that the *collective* and *individual* meanings of *σπέρμα* are both undoubted, and must have been evident to the Ap. himself, from what follows, ver. 29. We are now in a position to interpret the words *ὅς ἐστιν χριστός*. Meyer says '*χριστός* is the personal Christ Jesus, not, as has been held (after Aug.), Christ and His Church.' This remark is true, and untrue. *χρ.* certainly does not mean 'Christ and His Church:' but if it imports only the personal Christ Jesus, why is it not so expressed, *χριστός Ἰησοῦς*? For the word

does not here occur in passing, but is the predicate of a very definite and important proposition. The fact is, that we must place ourselves in St. Paul's position with regard to the idea of Christ, before we can appreciate all he meant by this word here. Christians are, not by a figure, but really, the BODY OF CHRIST: Christ contains His people, and the mention even of the personal Christ would bring with it, in his mind, the inclusion of His believing people. This seed is, CHRIST: not merely in the narrower sense, the man Christ Jesus, but Christ the Seed, Christ the Second Adam, Christ the Head of the body. And that this is so, is plain from vv. 28, 29, which are the key to *ὅς ἐστιν χριστός*: where he says, πάντες γὰρ ὑμεῖς Εἰς ἓστε ἐν χριστῷ Ἰησοῦ (notice Ἰησοῦ here carefully inserted, where the Person is indicated): εἰ δὲ ὑμεῖς χριστοῦ, ἄρα τοῦ Ἀβραὰμ ΣΠΕΡΜΑ ΕΣΤΕ, κατ' ἐπαγγελίαν κληρονόμοι. So that, while it is necessary for the form of the argument here, to express Him to whom the promises were made, and not the aggregate of his people, afterwards to be identified with Him (but not here in view), yet the Ap. has introduced His name in a form not circumscribing His Personality, but leaving room for the inclusion of His mystical Body. 17.] Enthymematical inference from vv. 15, 16, put in the form of a restatement of the argument, as applying to the matters in hand. 'This however I say (this is my meaning, the drift of my previous statement): the covenant (better than *a* covenant, as most comm.: even Meyer and De W.: the emphatic substantive is often anarthrous: cf. the different arrangement in ver. 15) which was previously ratified by God (εἰς χρ. being inserted by some to complete the correspondence with ver. 6: the *fact was so*, it was '*to Christ*,' as its second party, that the covenant was ratified by God), the Law, which took place (was constituted) four hundred and thirty years after, does not abrogate, so as to do away the promise.' As regards the interval of 430 years, we

e ver. 14.

f ver. 2.

g Acts vii. 5.

xx. 32 al.

h = Rom. xi. 6.

i = Rom. xii.

j.

j = Acts xxvii. 24. (2 Cor. ii. 10.) 2 Macc. iii. 33.

γῆσαι τὴν ^e ἐπαγγελίαν. ¹⁸ εἰ γὰρ ^f ἐκ νόμου ἢ ^g κληρο- ABCDE
 νομία, ^h οὐκέτι ⁱ ἐξ ἐπαγγελίας. τῷ δὲ Ἀβραάμ ⁱ δι' FGJK
 ἐπαγγελίας ^j κεχάρισται ὁ θεός. ¹⁹ ^k τί οὖν ὁ νόμος;

k = so ταῦτα τί ἐστίν, Æschin. Ctes. p 77.

gr-lat-ff. — τριακοσία 43-9. 67-9. 70-6 lect 14 Thl.—18. εχαρισατο 67². 74.—19. for

may remark, that in Exod. xii. 40, it is stated, "The sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years." (In Gen. xv. 13, Acts vii. 6, the period of the oppression of Israel in Egypt is roundly stated at 400 years.) But to this, in order to obtain the entire interval between the covenant with Abraham and the law, must be added the sojourning of the patriarchs in Canaan,—i. e. to the birth of Isaac, 25 years (Gen. xii. 4; xxi. 5),—to that of Jacob, 60 more (Gen. xxv. 26),—to his going down into Egypt, 130 more (Gen. xlvii. 9); in all = 215 years. So that the time really was 645 years, not 430. But in the LXX (and Samaritan Pentateuch), we read, Exod. xii. 40, ἡ δὲ κατοικησις τῶν υἱῶν Ἰσραὴλ, ἣν κατώκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, ἔτη τετρακόσια τριάκοντα:—and this reckoning St. Paul has followed. We have instances of a similar adoption of the LXX text, in the apology of Stephen: see Acts vii. 14, and note. After all however, the difficulty lies in the 400 years of Gen. xv. 13 and Acts vii. 6. For we may ascertain thus the period of the sojourn of Israel in Egypt: Joseph was 39 years old when Jacob came into Egypt (Gen. xli. 46, 47; xlv. 6): therefore he was born when Jacob was 91 (91 + 39 = 130: see Gen. xlvii. 9). But he was born when Jacob left Laban (ib. xxx. 25), having been with him 20 years (ib. xxxi. 38. 41), and served him 14 of them for his two daughters (xxxii. 41). Hence, seeing that his marriage with Rachel took place when he was 85 [91—20—14], Levi, the third son of Leah, whose first son was born after Rachel's marriage [xxix. 30—32], must have been born not earlier than Jacob's 88th year,—and consequently was about 42 [130—88] when he went down into Egypt. Now (Exod. vi. 16) Levi lived in all 137 years: i. e., about 95 [137—42] years in Egypt. But (Exod. vi. 16. 18. 20) Amram, father of Moses and Aaron, married his father Kohath's sister, Jochebed, who was therefore, as expressly stated Num. xxvi. 59, 'the daughter of Levi, whom her mother bare to Levi in Egypt.' Therefore Jochebed must have been born within 95 years after the going down into Egypt. And seeing that Moses was 80 years old at the Exodus (Exod. vii. 7),—if we call

x his mother's age when he was born, we have 95 + 80 + *x* as a maximum for the sojourn in Egypt, which clearly therefore cannot be 430 years, or even 400; as in the former case *x* would = 255,—in the latter 225. If we take *x* = cir. 45, we shall have the sojourn in Egypt = 215 years, which added to the previous 215, will make the required 430. Thus it will appear that the LXX, Samaritan Pent., and St. Paul, have the right chronology,—and as stated above, the difficulty lies in Gen. xv. 13 and Acts vii. 6,—and in the Heb. text of Exod. xii. 40. ¹⁸] See Rom. iv. 14. 'For if the inheritance (the general term for all the blessings promised to Abr. as summed up in his Seed who was to inherit the land,—in other words, for the Kingdom of Christ: see 1 Cor. vi. 9 and 11) is of the law (i. e. by virtue of the law, having as its ground the covenant of the law) it is no more (οὐκέτι, as νῦν in argumentative passages, not of time, but logical—the *οὐκ* follows on the hypothesis) of (by virtue of) promise: but (the 'but' of a demonstration, appealing to a well-known fact) to Abraham by promise hath God granted [it] (and therefore it is not of the Law).' ^{19—24.}] *The use and nature of the Law.* 'What (ref.) then [is] the Law ('ubi audimus Legem nihil valere ad conferendam justitiam, statim obrepunt variae cogitationes: aut igitur esse inutilem, aut contrariam foederi Dei, aut tale quippiam.' Calv.)? For the sake of the transgressions [of it] (the words τῶν παραβάσεων χάριν have been variously understood. (1) Aug., Calv., Bez., Luth., al., explain it of the detection of transgressions, as in Rom. vii. (2) Chrys., Oec., Thl., Jer., Erasm., Grot., Rück., Olsh., B-Crus., De Wette, al., of their repression: μὴ ἐξῆ ἰουδαίους ἀδεῶς ζῆν . . . ἀλλ' ἀντὶ χαλινῶς ὁ νόμος αὐτοῖς ἐπικειμένος ἢ, παιδεύων, ῥυθμίζων, κωλύων παραβαίνειν. Chrys. (3) Luth., Est., Bengel, al., combine (1) and (2). But it is hardly possible that either of these should be the true explanation. For the Ap. is not now treating of the detection of sin, or of the repression of sin [which latter was besides *not* the office of the Law, see Rom. v. 20], but of the Law as a preparation for Christ, vv. 23, 24: and therefore it must be regarded in its propædæutic

τῶν ¹ παραβάσεων ^m χάριν ⁿ προσετέθη, ^o ἄχρῃς οὗ ἔλθῃ ¹ Rom. iv. 15. ^{ref.}
 τὸ σπέρμα ᾧ ^p ἐπηγγέλται, ^q διαταγῆς δι' ἀγγέλων ^r ἐν ¹ m. l. c. vi. 17.
 n Acts ii. 41 al. fr. Paul, here only. (Heb. xvi. 19.)
 p sign. pass. here only. 2 Macc. iv. 27. act., Rom. iv. 21. Heb. x. 26.
 (see Acts vi. 53.) q contr. fr., Rom. x. 25.
 r LEVIT. XXVI. 46.

παραβασ., παραδοσεων D¹: πραξων FG d e (g as a var readg) Iren., Ambrst (all these exc. d e om χάριν).—for προμετ., τεθεθη D¹FG 71. 39. 109. 77. 9 posata est it val lat-fl.) Clem Orig Eus: txt AB²CD²EJK most mss syrr (addita est) al: Thdriz Dam Thl Oec (proposita est Aug).—for οὐ, αν B 17. 71 Clem.—for ὧ, ὅ 39. 46-7. 57 all (Copt?) Orig¹ (mss vary) Cyr Thdriz Dam: Chr-ed (not Montfort) ωι.—επηγγελατο 67¹. 74.—for διαταγης δι, διαταγης δι 109: διαταγης δε J (Sz): διαταγη slav-mss: δι om 114.—

office, not in its detective or (?) repressive. Now this propædæutic office was, to *make sin into transgression*,—so that what was before not a transgression might now become one. The law then was added [to the promise, which had no such power], for the sake of [in order to bring about *as transgressions*] the transgressions [of it] which should be, and thus [ver. 23] to shut us up under sin, viz. the transgression of the law. This is nearly Meyer's view, except that he makes this the exclusive meaning of χάριν, which usage will not sustain, cf. 1 John iii. 12) it was super-added ("προσετέθη does not contradict the assertion of ver. 15, οὐδεὶς . . . ἐπι-διατάσσεται. For the Law was not given as an ἐπιδιαθήκη, but came in as another institution, additional to that already existing," Meyer) until the seed shall have come (he places himself at the giving of the law and looks on into the future: hence the subjunctive, not the optative: and without αν, because the time is a certain and definite one), to whom (ver. 16) the promise has been (see above) made (the vulg. renders ἐπηγγέλται *promiserat*, sc. Deus: and so Bengel prefers, from reff. act. But the pass. suits ver. 16 [ἐρρέθησαν] better, and is justified by reff. Macc. Bretschneider understands it *cui demandatum est*, viz. to put an end to the law: but this is against N. T. usage of ἐπαγγέλλω, and absurd, where ἐπαγγελία is so often used in the context. This Seed is of course Christ), being enjoined (the aor. part. does not here denote previous occurrence, but is merely part of an aorist sentence: so Herod. i. 14, Γόγης δὲ τυραννίσας ἀνέπεμψεν ἀναθήματα . . . : Diod. Sic. xi. 31, γυναικὶς ἀγωνισάμενος πολλοὺς ἀνείλε τῶν Ἑλλήνων. See Hermann on Viger, pp. 772-3. For διατάσσω, cf. note on Acts vii. 53, and Hesiod. Op. 274, τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων: it is not *promulgate*, as Winer) by means of (not, under the attestation of, as Peile, nor in the presence of, as Calov., al.) angels (angels were, according to the

Rabbinical view, the enactors and enjoiners of the Law: so Jos. Antt. xv. 5. 3, ἡμῶν τὰ καλλίστα τῶν ἐομμάτων κ. τὰ αἰσιώτατα τῶν ἐν ταῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθόντων: see also the citations in Westst.: Heb. ii. 2; and note on Col. ii. 15. Of course no explaining away of ἀγγέλοι into men [Moses, Aaron, &c.] as Chrys. [altern: ἡ τοῖς ἑσπας ἀγγέλους λέγει, ἡ καὶ αὐτοὺς τοὺς ἀγγέλους ἐπιμετήσασθαι φησι τῇ νομοθεσίᾳ], al., can be allowed. Observe, the angels are not the *givers* of the Law, but its *ministers*, and *instrumental enactors*: the Law, with St. Paul, is always *God's Law*; see esp. Rom. vi. 22) in the hand of a mediator (viz. MOSES, who came from God to the people with the tables of the law in his hands. Cf. his own words, Deut. v. 5, κἀγὼ εἰσ-τήκειν ἀναμέσον κυρίου κ. ὑμῶν ἐν τῷ καιρῷ ἔκειναι ἀναγγεῖλαι ὑμῖν τὰ ῥήματα τοῦ κυρίου, οὗ ἐφορήθητε ἀπὸ προσώπου τοῦ πνεύς κ. οὐκ ἀνέζητε εἰς τὸ ὄρος, λέγων . . . : Philo, vit. Mos. 678, οἶα μεσίτης κ. διαλλακτής οὐκ ἐθέλει ἀνεπή-δρῃσεν, ἀλλὰ πρότερον τὰς ὑπὲρ τοῦ θεοῦ ἰκεσίας κ. λιτὰς ἐποιεῖτο. Schöttgen gives numerous exx. from the Rabbinical books, in which the name *Mediator* is given to Moses.—But most of the Fathers (not Thdriz), Bed., Lyra, Calvin, Calov., al., understand *Christ* to be meant: Schmieder and Schneckenberger, the *Angel of the Covenant*,—the Metatron. Neither of these interpretations however will hold against the above evidence).—*Why* does the Ap. add this last clause? I am inclined to think with Meyer that it is,—not to disparage the Law in comparison with the Gospel (as Luth., Elsn., Flatt., Rück., Jowett, &c. &c.) or with the promise (Estius, Schneckenb., De Wette), but to enhance the solemnity of the giving of the law as a preparation for Christ, in answer to the somewhat disparaging question τί οὖν ὁ νόμος; If the δι' ἀγγέλων has there been disparaging, as in Heb. ii. 2, διὰ τοῦ κυρίου or the like must have been expressed, as there, on the

s 1 Tim. ii. 5.
Heb. viii. 6.
ix. 15. xii.
21 only.
Job ix. 33.
t gen. = Rom. iii. 29.

χειρὶ ^s μεσίτου. 20 ὁ δὲ ^s μεσίτης ^t ἐνὸς οὐκ ἔστιν, ὁ δὲ ^{ABCDE}
θεὸς εἷς ἐστίν. 21 ὁ οὖν νόμος ^u κατὰ τῶν ^v ἐπαγγελιῶν ^{FGJK}

u = Matt. xii. 30. Rom. viii. 31. ch. v. 23.

v plur., ver. 16.

for ἀγγελων, -λων C¹ 3. 103¹ Thdr¹-ms.—χερσι 109-78.—for μεσ., μωπεως 67².—20. at end, add *duorum* æth.—21. του θε. om B d e Ambrst-ed: ins ACDE(FG om του)JK

other side. And ἐν χειρὶ μεσίτου is certainly no disparagement of the old covenant in comparison with the new, for this it has in common with the other. The fact is (see below on ver. 20), that no such comparison is in question here.

20.] “The explanations of this verse, so obscure from its brevity, are so numerous (Winer counted 250: Jowett mentions 430) that they require a bibliography of their own.” De Wette. I believe we shall best disentangle the sense as follows. (1) Clearly, ὁ μεσίτης and ὁ θεός are opposed. (2) As clearly, ἐνὸς οὐκ ἐστίν and εἷς ἐστίν are opposed. (3) From this contrast arises an apparent opposition between the law and the promises of God, which (not alone, but as the conclusion of the whole *τί οὖν* to εἷς ἐστίν) gives occasion to the question of ver. 21. Taking up therefore again (1),—ὁ μεσίτης, by whose hand the law was enacted, stands opposed to ὁ θεός, the giver of the promises. And that, in this respect (2);—(a) ὁ μεσίτης is not ἐνός, but (b) ὁ θεός is εἷς. And herein lies the knot of the verse; that is, in (b),—for the meaning of (a) is pretty clear on all hands; viz. that ὁ μεσίτης (generic; ‘quæ multa sunt cunctis in unum colligendis,’ Hermann ad Iph. in Aul. p. 15, præf. cited by Meyer) does not belong to *one party* (masc.) (but to *two*, as going between one party and another). Then to guide us to the meaning of (b), we must remember, that the numerical contrast is the primary idea: ὁ μεσίτης belongs not to *one*, but ὁ θεός is *one*. Shall we then say, that all reference of εἷς (as applied to ὁ θεός) beyond this numerical one is to be repudiated? I cannot think so. The proposition ὁ θεός εἷς ἐστίν would carry to the mind of every reader much more than the mere *numerical* unity of God—viz. His Unity as an *essential attribute*, extending through the whole divine Character. And thus, though the proposition ὁ μεσίτης ἐνός οὐκ ἐστίν would not, by itself, convey any meaning but that a mediator belongs to more than one, it would, when combined with ὁ θεός εἷς ἐστίν, receive a shade of meaning which it did not bear before,—of a state of things, involved in the fact of a μεσίτης being employed, which was not according to the ἐνότης of God, or, so to speak, in the main track of His un-

changing purpose. And thus (3), the law, administered by the μεσίτης, belonging to a state of οὐκ εἷς, two at variance, is apparently opposed to the ἐπαγγελίαι, belonging entirely to ὁ εἷς, the one (faithful) God. And observe, that the above explanation is deduced entirely from the *form of the sentence itself*, and from the idea which the expression ὁ θεός εἷς ἐστίν must necessarily raise in the mind of its reader, accustomed to the proposition as the foundation of the faith;—not from any preconceived view, to suit which the words, or emphatic arrangement must be forced. Notice by the way, that the objection, that the Gospel too is ἐν χειρὶ μεσίτου, does not apply here: for (a) there is no question here of the *Gospel*, but only of the *promises*, as direct from God: (β) the μεσίτης of the Gospel is altogether different, and His work different: He has absolutely reconciled the parties at variance, and MADE THEM ONE in Himself. Remember St. Paul’s habit of *insulating* the matter in hand, and dealing with it irrespective of all such possible objections. To give even an analysis of the various opinions on this ver. would far exceed the limits of this commentary: I will only take advantage of Meyer’s long note, and of other sources, to indicate the main branches of the exegesis. (I.) The Fathers, for the most part, pass lightly over it, as easy in itself,—and do not notice its pragmatic difficulty. Most of them understand by the μεσίτης, Christ, the mediator between God and man. In interpreting ἐνός οὐκ ἐστίν and εἷς ἐστίν, they go in omnia alia. It may suffice to quote one or two samples. Chrys. says, τί ἂν ἐνταῦθα εἴποιεν αἰρετικοί; εἰ γάρ τὸ, “μόνος ἀληθινός,” οὐκ ἀφήσιν τὸν υἱὸν εἶναι θεὸν ἀληθινόν, οὐκ ἄρα οὐδὲ θεόν, διὰ τὸ λέγεσθαι, “ὁ δὲ θεός εἷς ἐστίν.” . . . ὁ δὲ μεσίτης, φησί, δύο τινῶν γίνεται μεσίτης. τίνος οὖν μεσίτης ἦν ὁ χριστός; ἢ ὅλγον ὅτι θεοῦ κ. ἀνθρώπων; ὁρᾷς πῶς δεικνυσιν ὅτι καὶ τὸν νόμον αὐτὸς ἔδωκεν; εἰ τοίνυν αὐτὸς ἔδωκε, κύριος ἂν εἴη καὶ λύσαι πάλιν. And Jerome, ‘manu mediatoris potentiam et virtutem ejus debemus accipere, qui cum secundum Deum unum sit ipse cum patre, secundum mediatoris officium alius ab eo intelligitur.’ Theodoret, having explained the μεσίτης of Moses, proceeds, on ὁ δὲ

του^u Θεοῦ; ⁸ μὴ γένοιτο. εἰ γὰρ ⁹ ἐδόθη νόμος ⁴ ὁ κυνά- w. daps. ch. n. 21.
 μενος ^a ζωοποιῆσαι, ^b ὅντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη. 8 Rom. iii. 4. 100.

^y = J. d. n. i. 17. vi. 19, 22. Act. vii. 8. Ezek. xx. 11 al.

^z = Act. ix. 12. x. 41. ^z = Act. ix. 12. x. 41. ^z = Act. ix. 12. x. 41.

^{Winer}, § 19, 4. ^a Rom. iv. 17 refl.

^b Mark. xi. 32. Luke. x. 41. 1 Cor. xiv. 25. 1 Cor. xiv. 25. 1 Cor. xiv. 25.

ness only (app) g v syrr copt all Chr Thdrt Dam Thl Oec Jer Aug oft Ambrst-mss al :
 τ. χρῆστος 31. ζωοποιῆσαι C¹ (app). —for ὅντως, ἀληθῶς IG : αἰ ἀληθῶς slav. —see
 ἀν ἐκ νόμου ἦν, with D¹ EJK &c Chr Thdrt al : txt. ἐκ νόμου B : ἀν ὅν D¹ 2. 4¹. 17 al.

θεός ἐκ ἑστων.—ὁ καὶ τὴν ἐπαγγελίαν
 τῇ Ἀβραὰμ ἐδόκῳ, καὶ τὸν νόμον τοῖς
 ἑβραίοις, καὶ ὁὖν τῆς ἐπαγγελίας ἥρην ἐπι-
 δεῖξας τὸ πέραρ. ὁ γὰρ ἄλλος μὲν ἐκείνα
 θεός φκονόμησεν, ἄλλος δὲ ταῦτα. (II)
 The older of the modern comm. are gene-
 rally quite at fault: I give a few of them:
 Grotius says, 'Etsi Christus mediator Leg-
 gem Judæis tulerit, ut ad agnitionem
 transgressionum adduceret, eoque ad fœdus
 gratiæ præpararet, non tamen unius est
 gentis Judæicæ mediator, sed omnium homi-
 num: quemadmodum Deus unus est om-
 nium.' Luther (1519), 'Ex nomine media-
 toris concludit, nos adeo esse peccatores,
 ut legis opera satis esse nequeant. Si,
 inquit, lege justis estis, jam mediatore non
 egetis, sed neque Deus, cum sit ipse unus,
 secum optime conveniens. Inter duos ergo
 quæritur mediator, inter Deum et homi-
 nem; ac si dicat, impiissima est ingratu-
 tudo, si mediatorem rejicitis, et Deo, qui
 unus est, remittitis, &c.' Erasmus, in his
 paraphrase: 'Atqui conciliator, qui inter-
 cedit, inter plures intercedat oportet, nemo
 enim secum ipse dissidet. Deus autem
 unus est, quocum dissidium erat humano
 generi. Proinde tertio quopiam erat opus,
 qui nature utriusque particeps utramque
 inter sese reconciliaret, &c.' Calvin, as
 the preferable view, 'diversitatem hic
 notari arbitror inter Judæos et Gentiles.
 Non unus ergo mediator est Christus,
 quia diversa est conditio eorum quibuscum
 Deus, ipsius auspiciis, paciscitur, quod ad
 externam personam. Verum Paulus inde
 æstimandum Dei fœdus negat, quasi se-
 cum pugnet, aut varium sit pro hominum
 diversitate.' (III) The later moderns begin
 to approach nearer to the philological and
 contextual requirements of the passage,
 but still with considerable errors and di-
 vergences. Bengel, on the first clause,
 'Medius terminus est in syllogismo, cujus
 major propositio et minor exprimitur, con-
 clusio subauditur. Unus non utitur me-
 diatore illo: atqui Deus est unus. Ergo
 Deus non prius sine mediatore, deinde per
 mediatorem egit. Ergo is cujus erat me-
 diator non est unus idemque cum Deo sed
 diversus a Deo, nempe ὁ νόμος, Lex. . . .
 ergo mediator Sinaiticus non est Dei sed
 legis: Dei autem, promissio.' Locke (so

also Michaelis): "God is but one of the
 parties concerned in the promise: the Gen-
 tiles and Israelites together made up the
 other, ver. 14. But Moses, at the giving
 of the law, was a mediator only between
 the Israelites and God: and therefore
 could not transact any thing to the dis-
 annulling the promise, which was between
 God and the Israelites and Gentiles to-
 gether, because God was but one of the
 parties to that covenant: the other, which
 was the Gentiles as well as Israelites,
 Moses appeared or transacted not for."
 (IV) Of the recent comm. Keil (Opusc.
 1809—12) says: 'Mediatorem quidem non
 unius sed duarum certe partium esse,
 Deum autem qui Abrahamo beneficii ali-
 quid promiserit, unum modo fuisse: hinc-
 que apostolum id a lectoribus suis colligi
 voluisse, in lege ista Mosaicæ pactum mu-
 tatum Deum inter atque populum Israeliti-
 cum mediatoris opera intercedente initum
 fuisse, contra vero in promissione rem ab
 unius tantum (Dei sc. qui solus eam de-
 derit) voluntate pendentem transactam,—
 hincque legi isti nihil plane cum hac rei
 fuisse, adeoque nec potuisse ea novam illius
 promissionis implendæ conditionem consti-
 tui, eoque ipso promissionem omnino tolli.'
 And similarly Schleiermacher (in Usteri's
 Lehrbegriff. p. 186 ff.), but giving to εἰς
 the sense of freedom and independence;—
 and Meyer, only repudiating the second
 part of Keil's explanation from 'hincque,'
 as not belonging to an abstract sentence
 like this, but being historical, as if it had
 been ἦν, and besides contrary to the Ap.'s
 meaning, who deduces from our ver. a con-
 sequence the contrary to this ('hincque
 . . . fuisse') and obviates it by the ques-
 tion in ver. 21. For the numerous other
 recent interpretations and their refutations
 I must refer the reader to Meyer's note
 [as also to Ellicott's, who prefers Win-
 dischmann's interp. of εἰς, 'One, because
 He was both giver and receiver united:
 giver, as the Father; receiver, as the Son,
 the σπέρμα ᾧ ἐπηγγέλται.' But this
 seems going too deep—almost, we may
 say, arriving at the conclusion by a *coup
 de main*, which would not have borne any
 meaning to the readers]: see also Jowett's
 note, which seems to me further to com-

ε Rom. xi. 32. 22 ἀλλὰ^c συνέκλεισεν ἡ γραφή^d τὰ πάντα ὑπὸ ἁμαρτίαν, ABCDE
 Luke v. 6 only. Josh. vi. 1 al. ἵνα ἡ^e ἐπαγγελία ἐκ^f πίστεως Ἰησοῦ χριστοῦ δοθῇ τοῖς FGJK
 d (= τοῦτο
 πάντας. Rom. xi. 32.) so neut. 1 Cor. i. 27, 28. Heb. vii. 7 al. Winer, § 27. 4. e Acts i. 4 reff.
 f gen. — Rom. iii. 22, 26.

Dam : αν ην om FG : ην om 74 : ην αν ABC 3. 57. 71. 80. 116 Cyr. — η om 108. — 22. bef παντ., om τα FGK Dam : απαντα Dam : om τ. π. 28 : τους παντας 115 Thl-ms. — υφ AD¹FG al Dam : εια την 23¹ : txt BCD³EJK mss (nrly appy) ff. — η om 72. —

plicate the matter by introducing into it God's unity of dealing with man, and man's unity with God in Christ. (V) We may profitably lay down one or two canons of interpretation of the ver. (α) Every interp. is wrong, which understands *Christ* by ὁ μεσίτης. The context determines it to be abstract, and its reference to be to Moses, the mediator of the Law. (β) Every interp. is wrong, which makes εἰς mean 'one party' in the covenant. ὁ θεὸς εἰς ἐστίν itself confutes any such view, being a well-known general proposition, not admitting of a concrete interpretation. (γ) Every interp. is wrong, which confines εἰς (as Meyer) to its mere numerical meaning, and does not take into account the ideas which the general proposition would raise. (δ) Every interp. is wrong, which deduces from the ver. the agreement of the law with the promises : because the Ap. himself, in the next ver., draws the very opposite inference from it and refutes it on other grounds. (ε) Every attempt to set aside the ver. as a gloss is utterly futile.

21.] The Law being thus set over against the promises, — being given through a mediator between two, — the promises by the one God, — it might seem as if there were an inconsistency between them. The nature of the contrariety must not (as De W.) be deduced from the follg disproof of it : this disproof proceeds on τῶν παραβάσεων χάριν προετέθη, which is *not* the ground of the apparent contrariety, but its explanation. The appearance of inconsistency lay in the whole paragraph preceding — the οὐκ ἀκυροῖ of ver. 17, the εἰ ἐκ νόμου, οὐκ ἐκ ἐπαγγελίας of ver. 18, — and the contrast between the giving of the two in ver. 20. "τοῦ θεοῦ is not without emphasis : the promises which rest immediately on God, and were attested (?) by no mediator." Ellic.

εἰ γάρ] Notwithstanding all the above features of contrast between the Law and the promises, it is not against them, for it does not pretend to perform the same office : *if it did*, then there would be this rivalry, which now does not exist. νόμος ὁ δυν. is best expressed in English, as in E. V., 'a law which could' . . . for the art. cir-

cumscribes the νόμος to some particular quality indicated in the defining participle which follows : see reff. Peile's rendering, "if that which (ὁ δυνάμενος!) should have power to give life had been given in the form of Law," is in the highest degree ungrammatical.

ζωοποιῆσαι takes for granted that we by nature are *dead* in trespasses and sins. ὄντως has the emphasis : 'in very truth,' and not only in the fancy of some, 'by the law (as its ground) would have been righteousness (which is the condition of life eternal, — ὁ δίκαιος . . . ζήσεται. — If life, the result, had been given by the law, then righteousness, the condition of life, must have been by it also : reasoning from the whole to its part.)

22.] But (this not being the case, — no law being given out of which could come righteousness) the Scripture (not the Law, as Chrys. and most of the Fathers, also Calv., Beza, al. ; but as in ver. 8, the Author of Scripture, speaking by that His witness) shut up (not subjective, as Chrys., ἤλεγξεν . . . κ. ἐλέγξας κατεῖχεν ἐν φουβίῳ, — for it is their objective state of incapacity to attain righteousness which is here brought out : — nor 'concluit omnes simul,' as Bengel, al. : the prep. enhances the force of κλείειν, as in 'contraho,' συμπνίγειν, &c. : see note Rom. xi. 32, where the same expression occurs. "The word συγκλείειν is beautifully chosen, to set off more clearly the idea of Christian freedom by and by," Windischmann : cf. ch. v. 1. Nor has συγκλ. merely a declaratory sense, as Bull, Examen Censuræ xix. 6, 'conclusus involutos declaravit,' al.) all (neut., as indicating the entirety of mankind and man's world : 'humana omnia,' as Jowett : cf. reff.) under sin, in order that (the intention of God, as in Rom. xi. 32 : *not the mere result*, here or any where else. Beware of such an assertion as Burton's, quoted also by Peile ; — "ἵνα here implies, not the cause, but the consequence, as in many places." ἵνα never implies any thing of the sort ; nor does any one of the exx. he gives bear him out) the promise (i. e. the things promised — the κληρονομία, cf. vv. 16. 18) (which is) by (depends upon, is

πιστεύουσιν. ²³ πρὸ τοῦ δὲ ἔλθῃν τὴν ^h πίστιν, ὑπὸ ^g νόμον ⁱ ἐφρουρούμεθα ^c συγκεκλεισμένοι ^k εἰς τὴν ⁱ μέλλου-
σαν ^h πίστιν ^m ἀποκαλυφθῆναι. ²⁴ ὥστε ὁ νόμος ⁿ παιδ-
αγωγὸς ἡμῶν γέγονεν εἰς χριστὸν, ἵνα ^o ἐκ πίστεως ^o ῥι-
l transp. of words, Rom. viii. 18. o Rom. v. 1. m = Rom. i. 17. n 1 Cor. iv. 15 only.

εν χριστ. ἡσσαν J : ἡσ. om 17. — 23. δὲ om 72-4. 109¹-18 : ins bef τον 52. 76 al : ενim Ambrost. — συγκεκλεισμένοι (see note) AB (Bart and Bendl : Birch συγκεκλεισμένοι) D¹FG 3¹ Clem¹ Cyr¹ Dam : txt CD¹EJK mss (nrlly appy) Clem¹ Chr Thdr¹ Thl Occ.—at end, add εἰς ἡμᾶς Chr : εν ἡμῶν arm. — 24. ἡμῶν 73.—εἰς χριστὸν B Clem¹. — χρ. ἡσσαν D¹E'FG

conditioned by) **faith of** (which has for its object and its Giver—is a matter altogether belonging to) **Jesus Christ** (q. d. ἡ ἐπαγγ. ἡ ἐκ π.: but the art. in such sentences is frequently omitted, especially where no distinction is intended between the subject and another of the same kind: cf. τῆς πίστεως ἐν χρ. Ἰησ. below, ver. 26, τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5, &c. The words ἐκ πίστ. cannot well be taken with δοθῇ without harshness, esp. as Ἰησοῦ χριστοῦ intervenes, and τοῖς πιστεύουσιν is already expressed. Besides, in this case they would most naturally come first,—ἵνα ἐκ πίστεως Ἰ. χρ. ἡ ἐπαγγ. δοθῇ τ. π.) might be given (be a free gift—δοθῇ has the emphasis) to them that believe (δοθῇ having the emphasis, τοῖς πιστ. does no more than take up ἐκ πίστ. above; q. d. ‘to those who fulfil that condition’).

23.] But (δὲ carries us on to a further account of the rationale and office of the law. “When the noun, to which the particle is attached, is preceded by a preposition, and perhaps the article as well, δὲ may stand the third or fourth word in the sentence. So ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι, Thuc. i. 6: οὗχ ὑπὸ ἐραστοῦ δὲ, Plat. Phædr. 227 d, &c.” Hartung, Partikell. i. 190) before (this) faith (not, the faith, in the sense of the objects of faith, but the faith just mentioned, viz. πίστις Ἰησοῦ χρ., which did not exist until Christ) came (was found, or was possible, in men: cf. ref.), we (properly, we Jewish believers—but not here to be pressed, because he is speaking of the divine dealings with men generally—the Law was for τὰ πάντα, the only revelation) were kept in ward (not simply ‘kept’ as E. V., but as Chrys., ὥσπερ ἐν ταχείᾳ τινί,—though not as he proceeds, τῷ φόβῳ κατεχόμενοι,—for, as above, our objective state is here treated of: see Rom. vii. 6. But we must not yet, with Chrys., al., introduce the παιδαγωγός, or understand ἐφρουρ. as conveying the idea of ‘safely kept’ [οὐδὲν ἕτερον δηλοῦντός ἐστιν, ἢ τὴν ἐκ τῶν ἐντολῶν τοῦ νόμου γενεομένην ἀσφάλειαν]: συγ-

κεκλεισμένοι is quite against this, and the paedagogic figure does not enter till the next ver., springing out of the preparation implied in εἰς, joined to the fact of our sonship, see below. Our present ver. answers to ch. iv. 2, where we find ἐπιτροποι and οἰκονομοί, not the παιδαγωγός. See Jowett’s beautiful illustration), shut up under the law, in order to (εἰς of the preparatory design, not merely of the result, or the arrival of the time: and it belongs not to συγκεκλεισ, the act completed when the Law was given, but to the imperfect ἐφρουρούμεθα, the state in which) the faith (as in ver. 22) about to be revealed (on the order of the words see on ref. Rom. —“As long as there was no such thing as faith in Christ, this faith was not yet revealed, was as yet an element of life hidden in the counsel of God.” Meyer).

24.] So that (taking up the condition in which the last ver. left us, and adding to it the fact that we are the sons of God, cf. γάρ, ver. 26) the Law has become (has turned out to be) our tutor (pedagogue, see below) unto (ethically; ‘for’) Christ (the παιδαγωγός was a faithful slave, entrusted with the care of the boy from his tender years till puberty, to keep him from evil physical and moral, and accompany him to his amusements and studies. See Dict. of Gr. and Rom. Antt. sub voce. The E. V. ‘schoolmaster’ does not express the meaning fully: but it disturbs the sense less than those have done, who have selected one portion only of the pedagogue’s duty, and understood by it, ‘the slave who leads a child to the house of the schoolmaster’ [οἶόν τιμι σοφῶ ἑδασκίλῳ προσφέρει τῷ δεσπότῃ χριστῷ, Thdr¹: so also Thl: see Suicer, νόμος, b], thus making Christ the schoolmaster, which is inconsistent with the imagery. On the contrary, the whole schoolmaster’s work is included in the παιδαγωγός, and Christ represents the ἐλευθερία of the grown-up son, in which he is no longer guarded or shut up, but justified by faith, the act of a free man; and to Christ as a Teacher there is here no

r Rom. viii. 19
 q Col. i. 4.
 1 Tim. iii. 13.
 2 Tim. iii. 15.
 r Matt. xxviii.
 19. Act. xix.
 5. Rom. vi.
 3. 1 Cor. x.
 2. xii. 13.
 s = Rom. xii.
 12, 14 reff.
 t 1 Cor. vi. 5.
 Col. iii. 11.
 James i. 17 only.

καιρωμεν* 25 ε̅λθούσης δε̅ τῆς ἡ̅ πίστεως οὐκ ἔτι ὑπό
 παιδαγωγὸν ἑσμέν. 26 πάντες γὰρ υἱοὶ θεοῦ ἔστε διὰ
 τῆς πίστεως ἐν̅ χριστῷ Ἰησοῦ. 27 ὅσοι γὰρ εἰς
 χριστὸν ἐβαπτίσθητε, χριστὸν ἐνεδύσασθε. 28 οὐκ
 ἐν̅ Ἰουδαίῳ οὐδὲ ἐν̅ Ἑλλήνι, οὐκ ἐν̅ δοῦλῳ οὐδὲ ἐλεύ-
 θερος, οὐκ ἐν̅ ἄρσεν καὶ θῆλῳ. πάντες γὰρ ὑμεῖς εἰς

a see Rom. i. 16.
 v Rom. i. 26 reff.

lect 8 it Ambrst.—25. δε om 28 Aug : γαρ 24.—26. ἡσον om 44.—27. εἰς χρ. om 7 : εν
 χριστῳ 60 it v Clem-ms lat-ff : add ἡσον 1081.—28. pref ουκ ἐστι διαστολη arm.—for
 οὐδὲ (2nd), η D : και (2ce) al : ουτε (2ce) al Clem.—ουδὲ θηλυ 93.—απαντες AB : txt
 (besides MSS) Clem, Orig Chr Thdrt Dam al.—εἰς om A (and proceeds, ἐστε χριστου
 ἡσον) : for εἰς, εν FG it v copt Goth al Orig Ath, Ps-Ath Thdrt, al lat-ff (but εἰς Clem

allusion), in order that by faith we might
 be justified (which could only be done
 when Christ had come) : but (adversative)
 now that faith (see above) has come, we
 are no longer under a tutor' (pedagogue).

26.] *Reason of the negation in last*
ver. 'For ye all (Jews and Gentiles alike)
 are sons (no longer παῖδες, requiring a
 παιδαγωγός) of God by means of (your)
 faith in Christ Jesus (some [Usteri,
 Windsch., al.] would join ἐν χρ. Ἰησ. with
 υἱοὶ θεοῦ ἔστε, but most unnaturally,—and
 unmeaningly, for the idea of ἐν χρ. Ἰησ. in
 that case has been already given by διὰ
 τῆς πίστεως. The omission of τῆς before
 ἐν will stagger no one : see Col. i. 4, where
 the same exprn occurs).

27.] For
 (substantiates and explains the assertion
 of ver. 26 : see below) as many of you as
 were baptized into (see Rom. vi. 3 and
 notes) Christ, put on Christ (at that time :
 not "have been baptized," and "have put
 on," as E. V., which leaves the two actions
 only concomitant : the aorists make them
 identical : as many as were bapt. into
 Christ, did, in that very act, put on, clothe
 yourselves with, Christ : see Ellicott's note).
 The force of the argument is well given by
 Chrys. : τινος ἔνεκεν οὐκ εἶπεν, ὅσοι γὰρ
 εἰς χριστὸν ἐβαπτίσθητε, ἐκ τοῦ θεοῦ
 ἡγνυρήτε; τὸ γὰρ ἀκόλουθον τοῦ εἰῆσαι
 υἱοὺς τοῦτο ἦν. ὅτι πολλὸν φοικωδέστερον
 αὐτὸ τίλλειν. εἰ γὰρ ὁ χριστὸς υἱὸς τοῦ
 θεοῦ, σὺ δὲ αὐτὸν ἐνεδύσαι, τὴν υἱὸν
 ἔχων ἐν ἑαυτῷ κ. πρὸς αὐτὸν ἀφομοιωθεῖς,
 εἰς μίαν συγγένειαν κ. μίαν ἰδίαν ἡχθης.
 Observe here how boldly and broadly St.
 Paul asserts the effect of Baptism on all
 [πάντες γὰρ . . . and ὅσοι ἐβαπτ.] the
 baptized. Luther remarks : "Hic locus
 diligenter observandus est contra fanaticos
 spiritus, qui majestatem baptismi extenuant,
 et sceleste et impie de eo loquuntur. Paulus
 contra magnificis titulis baptismum
 ornatur, appellans lavacrum regenerationis

ac renovationis Sp. sancti (Tit. iii. 5), et
 hic dicit omnes baptisatos Christum indu-
 isse, quasi dicat : non accepistis per bap-
 tismum tesseram, per quam adscripti estis in
 numerum christianorum, ut nostro tempore
 multi fanatici homines senserunt, qui ex
 baptismo tantum tesseram fecerunt, hoc
 est, breve et inane quoddam signum, sed
 'quotquot' inquit etc. : id est, estis extra
 legem rapti in novam nativitatem, quæ
 facta est in baptismo." But we may
 notice too, as Meyer remarks, that the
 very putting on of Christ, which as matter
 of standing and profession is done in bap-
 tism, forms a subject of exhortation to
 those already baptized, in its ethical sense,
 Rom. xiii. 14.

28.] The absolute
 equality of all in this sonship, to the obli-
 teration of all differences of earthly extrac-
 tion or position. See Col. iii. 11. Rom. x.
 12. 1 Cor. xii. 13. οὐκ ἐνι = οὐκ ἐνεστιν
 —'il n'y a pas : De Wette quotes Plat.
 Gorg. 507, ὅτι καὶ ἐνι κοινωνία, φιλία
 οὐκ ἂν εἴη. Buttmann (ii. 299), Kühner
 (i. 671), Winer (§ 14. 2, anm.), maintain
 ἐνι to be a form of the preposn ἐν, and the
 same of ἐπι, πάρα, &c. But Meyer re-
 plies, that all those passages are against
 this view, where ἐνι and ἐν occur together,
 as 1 Cor. vi. 5. Xen. Anab. v. 3. 11. Ob-
 serve, Ἰουδ. οὐδὲ Ἑλλ., τοῦτο οὐδὲ Ἑλλ.,
 —but ἄρσεν καὶ θῆλυ : the two former
 being accidental distinctions which may be
 entirely put off in falling back on our
 humanity.—but the latter a necessary dis-
 tinction, absorbed however in the higher
 category : q. d. "there is no distinction
 into male and female." ἄρσεν κ. θῆλυ,
 generalized by the neuter, as being the
 only gender which will express both.

γάρ, reason why there is neither, &c.—viz.
 our unity in Christ. On the unavoidable
 inference from an assertion like this, that
 Christianity did alter the condition of
 women and slaves, see Jowett's note.

ἴστε ἐν Χριστῷ Ἰησοῦ. ²⁹ ἡ δὲ ὑμεῖς ^w Χριστοῦ, ἅρα ^{w Gen. Rom. x. 8.}
τοῦ Ἀβραάμ σπέρμα ἐστέ, ^y κατ' ^y ἐπαγγελίαν ^z κληρονό-
μοι.

IV. ¹ Ἀλέγω δὲ, ^b ἐφ' ὅσον χρόνον ὁ ² κληρονόμος ^b
^b νήπιός ἐστιν, οὐδὲν ^c διαφέρει δούλου κύριος πάντων ὢν, ^{z Rom. iv. 14}
² ἀλλὰ ὑπὸ ^d ἐπιτρόπους ἐστὶν καὶ ^e οἰκονόμους ^f ἄχρι τῆς
^g προθεσμίας τοῦ πατρὸς. ³ οὕτως καὶ ἡμεῖς ὅτε ἦμεν

19. bb — 1 Cor. xiii. 11.
d Mat. xx. 8. Luke vi. 3 on x. 2 Mat. xi. 1.
f Rom. viii. 22. 1 Cor. iv. 11. 2 Cor. iii. 14 al.
τῆς προθ. ἐπὶ τὸ αὐτὸν, καθ' ἡν ἐσσεύετο...

c — and constr., 1 Cor. xv. 41 only. Dan. vii. 3.
e 1 Cor. iv. 1 tell.
g here only t. Jos. Antt. xii. 4. 7.

Athl Thdrt¹ Dam al). — 29. for *χοῖστον*, *εἰς ἑστὲ ἐν Χριστῷ Ἰησ.* D¹EFG it Amb¹st
(*unum d e*): *πνεῦς ἐν FG g* Amb¹st. — *εἰ δὲ ν. χρ.* om lectt 8. 14 Cyr: *νρ. χρ.* om
Aug b. 1. (clw rec). — *ἀνὰ οὐν D¹FG* — *σπερματων B* copt: *σπερματα 67²*: *τεκνα 68*:
om 70. — rec bef *κατ* ins *καὶ*: with FGIJK &c vs8 C¹ur Thdrt al: om ABCDE 39² d e v
copt arm Thdrt-mop Dam Amb¹st Aug all.

CHAR. IV. 2. *αλλ* C¹app¹FGJ &c. — *α*χρ¹ς J. — *της του πατρ.* B. — 3. for *ημεν* (1st)

εἰς, more forcible and more strict than *ἐν*: for we are one, *in Him*, *εἰς καινὸς ἀνθρώπος*, as he says in Eph. ii. 15, speaking on this very subject.

29.] Christ is 'Abraham's seed' (ver. 16): ye are one in and with Christ, have put on Christ; therefore ye are Abraham's seed; consequently heirs by promise: for to Abr. and his seed were the promises made. The stress is on *ὑμεῖς, τοῦ Ἀβραάμ, and κατ' ἐπαγγελίαν*, esp. on the latter,—carrying the conclusion of the argument, as against inheritance *by the law*. See on this ver., the note on ver. 16 above. "The declaration of ver. 7 is now substantiated by 22 verses of the deepest, the most varied, and most comprehensive reasoning that exists in the whole compass of the great Apostle's writings." Ellicott.

IV. 1—7.] The Ap. shews the correspondence between our treatment under the law and that of heirs in general: and thus, by God's dealing with us, in sending forth His Son, whose Spirit of Sonship we have received, confirms (ver. 7) the conclusion that WE ARE HEIRS.

1.] *λέγω δέ* refers to what follows (reff.), and does not imply, 'What I mean, is.' *ὁ κληρ.*, generic, as *ὁ μωσίου*, ch. iii. 20. The question, whether the *father* of the *κληρονόμος* here is to be thought of as dead, or absent, or living and present, is in fact one of no importance: nor does it belong properly to the consideration of the passage. The fact is, the antitype breaks through the type, and disturbs it: as is the case, wherever the idea of *inheritance* is spiritualised. The supposition in our text is, that a father (from what reason or under what circumstances matters not) has preordained a time for his son and heir to come of age, and till

that time, has subjected him to guardians and stewards. In the *type*, the reason might be absence, or decease, or even high office or intense occupation, of the father: in the *antitype*, it is the Father's sovereign will: but the *circumstances* equally exist.

οὐδὲν διαφ. δούλου.] *ἐὰν τούτο γάρ κ. παῖν κ. ἄγειν κ. στραβλὺν, κ. ἂ τῶν ἐσποτῶν πρὸς τοὺς αἰέτας, ταῦτα τῶν νέων τοῖς ἐκαστῶν αἰσώσαν ἡπ-ἀρχειν.* Libanion (Weist.). See below on ver. 4.

κύριος πάντων ὢν must be understood *essentially*, rather than prospectively. It is said of him in virtue of his rank, rather than of his actual estate: *in pösse*, rather than *in esse*.

2.] *ἐπιτρόπους*, overseers of the person; 'guardians'; *οἰκονόμους*, overseers of the property, 'stewards.' See Ellicott's note.

προθεσμία, 'the time (previously) appointed.' The word (an adj. used substantively: scil., *ἡμέρα* or *ώρα*). See for the classical meaning, 'the time allowed to elapse before bringing an action,' Smith's Dict. of Antt. sub voce) is a common one: Weist. gives many exx. The follg clearly explain it: *ὀρίσαι προθεσμίαν, ἐν ᾗ τὸ ἱερὸν συντελεσθήσεται*, Polyæn. p. 597: — *εἰ δὲ ὁ τῆς ζωῆς τῶν ἀνθρωπῶν χρόνος εἰκοσαετής ἦν . . . τὴν ἐξ τῶν κ. ἐπὶ τῶν προθεσμίαν ἐκπληρώσαντα*, Plut. ad Apollon. p. 113 e. It is no objection to the view that the father is dead, that the time was *fixed by law* (Hebrew as well as Greek and Roman): nor on the other hand any proof of it, that *προθεσμία* will hardly apply to a living man's arrangement: see on the whole, above.

3.] *ἡμεῖς*—are Jews only here included, or Jews and Gentiles? Clearly, *both*: for *ἵνα τ. νόμοις ἀπολαβώμεν* is spoken of all believers in Christ.

h ver. 9. ¹νήπιοι, ὑπὸ τὰ ^hστοιχεῖα τοῦ κόσμου ἦμεν ⁱδεδουλω- ABCDE
 Col. ii. 8, 20. μένοι. ⁴ ὅτε δὲ ἦλθεν τὸ ^kπλήρωμα τοῦ χρόνου, ¹ἐξα- FGJK
 Heb. v. 12. 2 Pet. iii. 10, 12 only t.
 i Acts vii. 6. ἐστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, ^mγενόμενον ἐκ γυναικὸς,
 Rom. vii. 18, 22. 1 Cor. ⁿγενόμενον ὑπὸ νόμον, ⁵ἵνα τοὺς ⁿὑπὸ νόμον ^oἐξ-
 ix. 10. Gen. ^k = Eph. i. 10 only. (see Luke i. 57. ix. 51. Acts ii. 1. Ezek. v. 2.) ¹ Acts vii. 12 reff.
 xv. 13. n 1 Cor. ix. 20 al. o = ch. iii. 13 only. (Eph.
 m see Job xiv. 1. Matt. xi. 11. v. 16. Col. iv. 5 only. Dan. ii. 8.)

ημεθα 17: (2nd) ημεθα D¹FG.—ημεν τ. κοσ. 80.—4. for γενομενον, γεντωμενον 1. 48. 72-3 al₂₆ Clem-ms Ath₁ Thdr₃ Dam (also γεννωμ. νπ. νομ.) Phot (both): natum demid tol al Iren₁-ed Cyr al: txt (besides MSS) Clem Orig Ath₁ Ps-ath Meth Cyr-jerus Chr Thdr₃ all, factum v syrr copt goth al Iren₃ Tert Hil al.—5. εξαγορασηται FG Chr₁

He regards the Jews as, for this purpose, including all mankind (see note on ch. iii. 23), God's only positive dealings by revelation being with them—and the Gentiles as partakers both in their infant-discipline, and in their emancipation in Christ.

ὅτε ἦμεν νήπιοι refers, not to any immaturity of capacity in us, but to the lifetime of the church, as regarded in the προθεσμία τοῦ πατρὸς: see below on ver. 4.

τὰ στοιχεῖα τοῦ κόσμου] Aug. interprets this physically, of the worship of the elements of nature by the Gentiles: Chrys., Thdr₁, al. of the Jewish new moons and sabbaths: Neander (Pfl. u. Leit. p. 370), of a religion of sense as opposed to that of the spirit. But it is more natural to take στοιχεῖα in its simpler meaning, that of *letters* or symbols of the alphabet, and τοῦ κόσμου not in its worst sense, but as in Heb. ix. 1, ἄγιον κοσμικόν, 'belonging to the unspiritual outer world.' Thus as (in reff. Col.) the words will mean, the 'elementary lessons of outward things' (as Conybeare has rendered it in his note: 'outward ordinances,' in his text, is not so good). Of this kind were all the enactments peculiar to the Law; some of which are expressly named, ver. 10.—See στοιχεῖα well discussed in Ellicott's note; and some useful remarks in Jowett, in loc.—Meyer prefers taking ἦμεν and δεδουλωμένοι separate: 'we were under the elements of the world, enslaved:' as answering better to ὑπὸ ἐπιτρόπους ἐστίν above. 4.]

τὸ πλήρωμα τ. χρόνου ('that whereby the time was filled up' see note on Eph. i. 23,—Fritzsch's note on Rom. xi. 12, and Stier's, Eph. i. p. 199 ff., for a discussion of the meanings of πλήρωμα) answers to the προθεσμία τ. πατρὸς, ver. 2: see reff. The Ap. uses this term with regard not only to the absolute will of God, but to the preparations which were made for the Redeemer on this earth: partly as Thl., ὅτε πᾶν εἶδος κακίας ἐξελεθούσα ἡ φύσις ἢ ἀνθρωπίνῃ ἐδέϊτο θεραπείας, partly as Bengel, 'suas etiam ecclesia ætates habet.'

The manifestation of man's guilt was complete:—and the way of the Lord was prepared, by various courses of action which He had brought about by men as his instruments.

ἐξαπέστ. cannot,—however little, for the purposes of the present argument, the divine side of our Lord's mission is to be pressed,—mean any thing less than 'sent forth from Himself' (reff.).

γενόμε. ἐκ γυν. will not bear being pressed, as Calv., Grot., Estius, al., have done ("discernere Christum a reliquis voluit hominibus: quia ex semine matris creatus sit, non viri et mulieris coitu," Calv.): it is Christ's HUMANITY which is the point insisted on, not His being born of a virgin. On the other hand, the word cannot for an instant be adduced as *inconsistent* with such birth: they state generically, what all Christians are able, from the Gospel record, to fill up specifically.

γενόμε. ὑπὸ νόμον] 'born of a woman,' identified Him with all mankind: 'born under (the idea of motion conveyed by the accus. after ὑπό is accounted for by the transition implied in γενόμενος) the law' introduces another condition, in virtue of which He became the Redeemer of those who were under a special revelation and covenant. A Gentile could not (humanly speaking, as far as God has conditioned His own proceedings) have saved the world: for the Jews were the representative nation, to which the representative man must belong. γενόμε. is both times emphatic, and therefore not to be here rendered 'legi subiectum,' as Luther, "unter das Geseß gethan." 5.] See above. Christ, being born under the law, a Jewish child, subject to its ordinances, by His perfect fulfilment of it, and by enduring, as the Head and in the root of our nature, its curse on the tree, bought off (from its curse and power, but see on ch. iii. 13) those who were under the law: and if them, then the rest of mankind, whose nature He had upon him. Thus in buying off τοὺς ὑπὸ νόμον, He effected that ἡμεῖς, all men, τὴν νόθεσίαν ἀπολάβωμεν—'should re-

αγοράσῃ, ἵνα τὴν ^p υἰοθεσίαν ^q ἀπολάβωμεν. ⁶ ὅτι ^r εἰ ^p Rom. viii. 15, 24, xx. 41, E, 15, 1. 5, 10, 3. 7, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Thdr̄t., —6. σπ. 80.—aft *vai* add *του θεου* DEF̄G it demid tol y-sixt goth lat-fl not Aug¹. —o *θεος* om B.—rec *ημων*, with Bce silj D¹ E J K &c vs̄s Chr Thdr̄t al Aug al : txt ACD¹ FG 23. 29 all it am flor al Ath² (and clsw-mss.) Bas Did Ps-Ath al Tert Hil Ambrost Jer al.—en ω *κραζομεν* FG.—7. εἰ om FG al ḡ eopt *est* 109-lat).—rec *αλλ* : txt ABCD¹

ceive (not 'recover,' as Aug., al., and Jowett ['receive back'] : there is no allusion to the innocence which we lost in Adam, nor was redemption by Christ in any sense a *recovery* of the state before the fall, but a far more glorious thing, the bestowal of an adoption which Adam never had. Nor is it, as Chrys., *καλῶς εἰπεν, ἀπολάβομεν, δεικνύς ὀφειλομένην* : it is true, it *was* the subject of promise, but it is the mere act of *reception*, not how or why it was received, which is here put forward. Nor again, with Rückert and Schött., must we render *ἀπο*— 'therefrom,' as a fruit of the redemption. This again it *is*, but it is not expressed in the word) the **adoption** (the place, and privileges) of **sons**.⁷ The word *υἰοθεσία* occurs only in the N. T. In Herod. vi. 57 we have *θετὸν παῖδα ποιέσθαι*, and the same exprn in Diod. Sic., iv. 39.

6.] Meyer interprets this ver. with Chrys. : *καὶ ποθὲν δὴλον ὅτι γεγόναμεν υἱοί, φησὶν; εἰπε τρόπον ἕνα, ὅτι τὸν χριστὸν ἐκένσάμμεθα τὸν ὄντα υἱόν· λέγει κ. δεύτερον, ὅτι τὸ πνεῦμα τῆς υἰοθεσίας ἔλαβον. οὐ γὰρ ἂν ἐκένήθημεν καλέσαι πατέρα, εἰ μὴ πρότερον υἱοὶ κατέστημεν.* And so Thdr̄t., Thl., Ambr., Pél., al., Koppe, Platt, Rückert, and Schött. [Jowett combines both interpns : but this can hardly be.] If so, we must assume a very unusual ellipsis after *ὅτι δὲ ἐστε υἱοί*,—one hardly justified by such precedents as Rom. xi. 18,—*εἰ δὲ κατακαυχῶσθαι, οὐ σὺ τ. ῥίζαν βαστάσεις, κ.τ.λ.*, Rom. xi. 15, and supply, 'God hath given you this proof, that . . . ' Meyer urges in defence of his view the emphatic position of *ἐστε*, on which see below. I prefer the ordinary rendering because it suits best (1) the simplicity of constr.,—the causal *ὅτι* thus beginning a sentence followed by an apodosis, as in ref.,—whereas we have no example of the demonstrative *ὅτι* followed by the ellipsis here supposed : cf. ch. iii. 11, where *δὴλον* follows :—(2) the context ;—it is not in *corroboration* of the fact that we are sons, but as a *consequence* of that fact, that the Ap. states what follows : to shew the completeness of the state of sonship. In Rom. viii. 16, the order of these is inverted, and the wit-

ness of the Spirit *proves* our sonship : but that does not affect the present passage, which must stand on its own ground. (3) The aor. *ἐξαπέστειλεν* is against Meyer's view—it would be in that case *ἐξαπέσταλκεν*. It is now used of the time of the gift of the Spirit. Render then : 'Because moreover ye are sons (the stress on *ἐστε* is hardly to be urged : *υἱοὶ ἐστε* would certainly give a very strong emphasis on the *noun* : all we can say of *ἐστε υἱοί*, where so insignificant a word as a verb substantive is concerned, is that there is now no such strong stress on *υἱοί*, but that the *whole fact*, of the state of sonship having been brought in, and actually existing, is alleged), God sent forth (not, 'hath sent forth'—see above) the Spirit of His Son (you being now fellows with that Son in the communion of the Spirit, won for you as a consequence of His atonement : called, Rom. viii. 15, *πνεῦμα υἰοθεσίας*, and ib. 9, *πνεῦμα χριστοῦ*, where participation in Him is said to be the necessary condition of belonging to Christ at all) into our hearts (as he changed from the third pers. to the first in the foregoing ver., so now from the second : both times from the fervour of his heart, wavering between logical accuracy and generous largeness of sympathy), **crying** (in Rom. viii. 15, it is *ἐν ᾧ κραζομεν*. Here the Spirit being the main subject, is regarded as the agent, and the believer merely as His organ) **Abba Father**.⁷ *ὁ πατήρ* is not a mere Greek explanation of 'Αββᾶ, but an address by His name of relation, of Him to whom the term 'Αββᾶ was used more as a token of affection than as conveying its real meaning of 'my father : ' see notes on Mark xiv. 36, Rom. viii. 15. Aug. gives a fanciful reason for the repetition : "Eleganter autem intelligitur non frustra duarum linguarum verba posuisse idem significantia propter universum populum, qui de Judæis et de Gentilibus in unitatem fidei vocatus est : ut Hebræum verbum ad Judæos, Græcum ad gentes, utriusque tamen verbi eadem significatio ad ejusdem fidei spiritusque unitatem pertineat." And so Luther, Calvin, and Bengel. 7.] Statement of the conclusion

ss1 Thess. iv. 5. οὐκ ἔτι εἰ δοῦλος, ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονό- ABCDE
 t Matt. vi. 24. 8 ἀλλὰ τότε μὲν οὐκ ^{ss} εἰδότες θεὸν ἔδου- FGJK
 Acts xx. 19. μος διὰ θεοῦ. 9 ἡμετέρας ^{ss} εἰδότες θεὸν ἔδου-
 al. Ps. ii. 11. λεύσατε τοῖς ὕψει μὴ οὖσιν θεοῖς· 9 ἡν δὲ γνόντες
 n Rom. ii. 14. θεόν, ὡ μᾶλλον δὲ ὡ γνωσθέντες ὑπὸ θεοῦ, ὡ πῶς ὡ ἐπι-
 ch. ii. 15. στρέφετε πάλιν ἐπὶ τὰ ἄσθενῆ καὶ ἁ πτωχὰ ὡ στοιχειᾶ,
 Eph. ii. 3. οἷς ὡ πάλιν ὡ ἄνωθεν ὡ δουλεύειν θέλετε; 10 ἡμέρας ὡ παρα-
 v = Rom. viii. 34. 2. 1 Cor. xv. 12. ch. ii. 14. y = 2 Pet. ii. 21, 22. z = (Rom. viii. 3.) Heb. vii. 18.
 w 1 Cor. viii. 3. a = here only. b ver. 3. c Wisd. xix. 6. d = here only. (Mark iii. 2 al.)
 x = Rom. vi. 2. 1 Cor. xv. 12. ch. ii. 14. y = 2 Pet. ii. 21, 22. z = (Rom. viii. 3.) Heb. vii. 18.
 a = here only. b ver. 3. c Wisd. xix. 6. d = here only. (Mark iii. 2 al.)
 παρ' ἡμῶν τὰς ἐβδόμαδας, Jos. Antt. iii. 5. 5.

FGJ &c.—rec κληρ. θεου δια χριστου (corrū: see note), with C³DEJK &c goth ar-pol al Chr Thdrt, Oec Dam: δια χριστου Jer al: δια ιησ. χριστου 238 lat 19: κληρ. μεν θεου, συγκληρονομος δε χριστου 76. 115 Thl al (but κληρονομος, κληρον. μεν θ. . . Thl): κληρονομος, omg the rest, 178: txt ABC¹(FG δια θεου) 17 g v copt Clem Ath Bas-expr Cyr Did Ambrst Aug Ambr Pel Bed: θεου Arm Aeth: θεου χριστου slav ms: θεου δια του πνευματος slav-ed.—8. οτε 74.—ειδοντες 48.—εδουλευετε 114-15. 238 Thdrt in Niceph: εδουλευσαμεν 177.—rec μη φυνει (φυνειν FG), with D³FGJK &c syr al Chr Thdrt Ps-Ath al: txt ABCD¹E 17. 71-3 al₂ v goth copt al Ath₁ Bas₂ Nyss₄ Cyr-oft Dam al Jer all: φυνει om K 117 d e (lat mss in Ambr) Iren Ambrst.—9. ἡμετε D¹FG,—τον θε. FG.—υπο (απο F) του θ. K 109-78 Ps-Ath.—πως om Syr.—επιστρεφεσθε D¹ 109: επιστρεφεται G.—ανωθεν om 1. 73 arm.—δουλευσαι B.—10. κ. ενι. κ.

from the foregoing, and corroboration, from it, of ch. iii. 29. The second person sing. individualizes and points home the inference. Mey. remarks that this individualization has been gradually proceeding from ver. 5—ἀπολάβωμεν,—ἔστε,—εἰ. διὰ θεοῦ] The rec. θεοῦ διὰ χριστοῦ seems to have been an adaptation to the ||, Rom. viii. 17.—On the txt, Windischmann remarks, “διὰ θεοῦ combines, on behalf of our race, the whole before-mentioned agency of the Blessed Trinity: the Father has sent the Son and the Spirit, the Son has freed us from the law, the Spirit has completed our sonship; and thus the redeemed are heirs through the tri-une God Himself, not through the law, nor through fleshly descent.” 8—11.] *Appeal to them*, as the result of the conclusion just arrived at, *why, having passed out of slavery into freedom, they were now going back again.*

8.] τότε refers back for its time, not to ver. 3, as Windischmann, but to οὐκέτι εἰ δοῦλος, ver. 7.—In οὐκ εἰδότες θ., there is no inconsistency with Rom. i. 21: there it is the knowledge which the Gentile world might have had: here, the matter of fact is alleged, that they had it not. τοῖς φύσει μὴ οὖσιν θ.] ‘to gods, which by nature exist not;’ see 1 Cor. viii. 4; x. 19, 20 and note. The rec. would be, “to those which are not by nature gods,” i.e. only made into gods by human fancy: but this is not the Ap.’s way of conceiving of the heathen deities.—Meyer compares 2 Chron. xiii. 9, ἐγένετο εἰς ἱερεῖα τῷ μὴ ὄντι θεῷ. Notice μὴ—giving the Apostle’s judgment of their non-existence—and see 2 Cor. v. 21

note, where however I cannot hold with Ellic., that μὴ γνόντα expresses ‘God’s judgment’ (?). 9.] “The distinction which Olsh. attempts to set up between εἰδότες as the mere outward, and γνόντες as the inner knowledge, is mere arbitrary fiction: see John vii. 26, 27; viii. 55. 2 Cor. v. 16.” Meyer. μᾶλλον δὲ γν. ἔπ. θ.] See note on 1 Cor. viii. 3. Here the propriety of the exprn is even more strikingly manifest than there: the Gall. did not so much acquire the knowledge of God, as they were taken into knowledge, recognized, by Him,—προσληφθέντες ὑπὸ θεοῦ, Thl.: οὐδὲ γὰρ ὑμεῖς καμόντες εὑρετε τὸν θεόν, . . . αὐτὸς δὲ ὑμᾶς ἐπεσπάσατο, Chrys. And this made their fall from Him the more matter of indignant appeal, as being a resistance of His will respecting them. No change of the meaning of γνωσθ. must be resorted to, as ‘approved,’ ‘loved’ (Grot., al.: see others in De W. and Mey.): cf. Matt. xxv. 12. 2 Tim. ii. 19. Cf. also Phil. iii. 12. πῶς] ‘how is it that . . . ?’ see reff. ἄσθ.] so the προάγουσα ἐντολή is called in Heb. vii. 18, ἄσθενες κ. ἀνωφελες. Want of power to justify is that to which the word points here. πτωχ.] in contrast with the riches which are in Christ. Or both words may perhaps refer back to the state of childhood hinted at in ver. 6, during which the heir is ἀσθενής, as immature, and πτωχός, as not yet in possession. But this would not strictly apply to the elements as the Gentiles were concerned with them: see below. On στοιχειᾶ, see note, ver. 3. πάλιν] These Gall. had never been

τηρεῖσθε καὶ ἡμῶν καὶ καιροῦν καὶ ἐνιαυτούς; ¹¹ 2 φοβῆναι ὑμᾶς, ³ μήπως ἑκὴν ἑκεκοπίακα εἰς ὑμᾶς.

¹² Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς. ἀδελφοί, λέωμαι

iv. 17.

h Rom. xiv. 4 reff.

1 Rom. xvi. 6. iohes., see Col. ii. 8.

1 Thess. iii. 5. Winer, 7, 100.

καρ. DEFG it Aug.—11. ἡμᾶς om 2. 47. 73 al₂ v-sixt syr arr Thl Aug₁ Amb₁ al.—εκο-

Jews before: but they had been before under the στοιχῆτα τοῦ κόσμου, under which generic term both Jewish and Gentile cultus was comprised: so that they were turning back again to these elements.

ἀνωθεν] ‘from the beginning,’ ‘afresh;’ not a repetition of πάλιν: Mey. quotes πάλιν ἐξ ἀρχῆς, Barnab. Ep. 16: and Wetstein gives, from Plautus, Cas. Prol. 33, ‘rursum demo.’ ¹¹ θέλετε, as in E. V., ‘ye desire:’ but if thus expressed here by our translators, why not also in John v. 40, where it is still more emphatic?

¹⁰] The interrogative character best answers to the vividness of the style, and gives greater weight to ver. 11. Wishing to shew to them in its most contemptible light the unworthiness of their decadence, he puts the *observation of days* in the forefront of his appeal, as one of those things which they already practised. Circumcision he does not mention, because they were not yet drawn into it, but only in danger of being so (ch. v. 2, al.):—nor abstinence from meats, to which we do not hear that they were even tempted.

ἡμέρας, emphatic, as the first mentioned, and also as a more general predication of the habit, under which the rest fall. The days would be sabbaths, new moons, and feast days: see Col. ii. 16, where these are specified.

παρρηγ.] There does not seem to be any meaning of superstitious or inordinate observance (as Olsh., Winer, &c.), but merely a statement of the fact: see ref. Joseph. “When παρά is ethical, i. e. when the verb is used in a bad sense, e. g. ἐνεδρεύειν κ. παρρηγεῖν, Polyb. xvii. 3. 2, the idea conveyed is that of *hostile observation*.” Ellicott.

μῆνας] hardly new moons, which were *days*: but perhaps the seventh month, or any others which were distinguished by great feasts.

καιροῦς] any festal seasons: so Levit. xxiii. 4, αὐται αἱ ἑορταὶ τῷ κυρίῳ κληταὶ ἅγιοι, ἃς καλεῖσθε αὐτὰς ἐν τοῖς καιροῖς αὐτῶν.

ἐνιαυτούς] can hardly apply to the sabbatical or jubilee years, on account of their rare occurrence, unless indeed with Wieseler, Chron. der Apost. Zeitalt. p. 286 note, we are to suppose that they were then celebrating one: perhaps those observations may be intended which especially regarded the *year*, as the

new year. But this is not likely (see above on μῆνας: and I should much rather suppose, that each of these words is not minutely to be pressed, but all taken together as a rhetorical description of those who observed times and seasons. Notice how utterly such a verse is at variance with any and every theory of a *Christian sabbath*, cutting at the root, as it does, of *ALL observance of times as such*: see notes on Rom. xiv. 5, 6.

¹¹] There is no attraction in the constr. (φοβ. ὑμᾶς, μήπως . . .), as Winer (comm. in loc.) holds: in that case ὑμεῖς must be the subject of the next clause (so in Diod. Sic. iv. 40 [Meyer], τὸν ἀνδρῶν ἐλπίσθαι. μήποτε . . . ἐπιθῆται τῇ βασιλείᾳ): but φοβ. ὑμᾶς stands alone, and the follg clause explains it. So Soph. (Ed. Tyr. 760. ἔτι καὶ ἑμῶν . . . μὴ πῶλλ’ ἄγ’ ἐιρημέν’ ᾗ μοι.—The indic. assumes the fact which μήπως deprecates: see reff.

¹²—16.] *Appeal to them to imitate him, on the ground of their former love and veneration for him.*

¹²] This has been variously understood. But the only rendering which seems to answer the requirements of the constr. and the context, is that which understands ἐμὶ or γέγονα after ἐγὼ, and refers it to the Ap. having in his own practice cast off Jewish habits and become as the Gall.: i. e. a Gentile: see 1 Cor. ix. 20, 21. And so Winer, Neander, Fritz., De W., Meyer, Jowett (alt.), &c. (2) Chrys., Thdrt., Thl., Erasm.-par., al., regard it as said to Jewish believers, and explain, — τοῦτον εἶχον πάλα τὸν ζῆλον· σφόδρα τὸν νόμον ἐπόθουν· ἀλλ’ ὁμᾶτε πῶς μεταβέβηκαί. ταῦτα τοῖνυν καὶ ὑμεῖς ζηλώσατε τὴν μεταβολήν (Thdrt.). But to this Meyer rightly objects, that ἡμην, which would in this case have to be supplied, must have been *expressed*, as being emphatic, and cites from Justin ad Græcos, c. 2, γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ἡμην ὡς ὑμεῖς. 3) Jerome, Erasm.-not., Corn.-a-lap., Estius, Michaelis, Rückert, Olsh., ‘. . . . as also I have accommodated myself to you.’ But thus the second member of the sentence will not answer to the first.—(4) Luther, Beza, Calvin, Grot., Bengel, Morus, Peile, al., would understand it, ‘love me, as I love you’ (‘accipite hanc meam objurgationem

k constr., Rom. i. 15. 1 Pet. v. 6.
 1 John vi. 62. τῆς σαρκὸς^k εὐηγγελισάμην ὑμῖν^l τὸ πρότερον,¹⁴ καὶ^l
 m Luke xxii. 28. Acts xx. 19. 1 Cor. x. 13 al. Deut. iv. 34.
 n see 2 Cor. xii. 7. ο Rom. xiv. 3. 1 Cor. i. 28. vi. 4 al. Prov. i. 7. p here only †.

πεισάκα (sic) FG.—12. for *οτι*, *επει* 89².—*οὐδ*. μ. ηδ. om æth.—13. *δε* om D¹FG 76. 80 it goth Dau Aug al.—*εἰα* FG: om 238.—*της* om FG.—*το* *προτ*. om Chr.—14. for *μου τον*, *τον* C¹ (appy) 23. 31. 30 al₆ Syr ar-erp goth arm al Bas Thl: *υμων* ABC²(add *τον*)D¹FG 17. 39. 67² it v copt Cyr lat-ff: txt (see note) D³EJK most mss syr al Chr Thdrt Dam

eo animo quo vos objurgavi: . . . sit in nobis affectus erga me, qui est in me erga vos?" Luth.). But nothing has been said of a want of *love*: and certainly had this been meant, it would have been more plainly expressed. The words ἀδελφοί, δέομαι ὑμῶν are by Chrys., Thdrt., al., Luther, Koppe, al., joined to the follg: but wrongly, for there is no δέησις in what follows.

οὐδέν με ἠδικήσατε] The key to rightly understanding these words is, their apposition with ἔξουθενήσατε, . . . ἔξεπτύσατε . . . ἰδέξασθε below. To that property they refer: viz. to the time when he first preached the Gospel among them, and the first introduction of this period seems to be in the words, *οτι καὶ ὡς ὑμεῖς*. Then, I became as you: and at that time you did me no wrong, but on the contrary shewed me all sympathy and reverence. Then comes in the inference, put in the form of a question, at ver. 16,—I must then have *since* become your enemy by telling you the truth. The other explanations seem all more or less beside the purpose: *οηλων οτι οὐ μισους, οὐδὲ ἐχθρας ἦν τὰ εἰρημένα* . . . Chrys., and simly Thl., Aug., Pel., Luth., Calv. ('non exardesco mea causa, nec quod vobis sim infensus'), Estius, Winer, al., which would be irrelevant, and indeed preposterous without some introduction after the affection of the foregoing words: '*ye have done me no wrong*,' i. e. 'ex animo omnia condonabat si resipisceretur,' Beza: so Bengel, Rückert, al.,—which is refuted by the aor. ἠδικήσατε, of some definite time. The same is true of 'ye have wronged not me but yourselves' (Ambr., Corn-a-lap., Schött.),—' . . . not me, but God, or Christ' (Grot. al.).

13.] δι' ἀσθενειαν τῆς σαρκὸς can surely bear but one rendering,—"*on account of bodily weakness*:" all others (e. g. '*in weakness*,' as E. V., μετὰ ἀσθενείας, as Oec., Thl., '*per infirmitatem*,' as vulg., Luth., Beza, Grot., Estius, Jowett [comparing Phil. i. 15, where see note] are ungrammatical, or irrelevant, as '*on account of the infirmity of (your) flesh*' (Jer., Estius,

Hig., Rettig), which would require some qualifying adverb such as οὕτως with εὐηγγελισάμην, and would besides be wholly out of place in an Ep. in which he is recalling them to the substance of his first preaching. The meaning then will be, that it was *on account of an illness* that he first preached in Galatia: i. e. that he was for that reason detained there, and preached, which otherwise he would not have done. On this, see Prolegg.: the fact itself, I cannot help thinking, is plainly asserted here. Beware of conjectural emendation, such as δι' ἀσθενείας of Peile, for which there is neither warrant nor need.

τὸ πρότερον may mean 'formerly,' but is more probably 'the first time,' with reference to that second visit hinted at below, ver. 16, and ch. v. 21. See Prolegomena.

14.] I have here retained the rec., being persuaded that out of it the other readings have arisen. The whole tenor of the passage seeming to shew that the Ap.'s weakness was spoken of as a trial to the Gall., μου was ignorantly altered to ὑμῶν,—or was omitted by some who could not see its relevance, or its needfulness. The '*temptation*' seems to have been the '*thorn in the flesh*' of 2 Cor. xii. 1 ff., whatever that was: perhaps something connected with his *sight*, or some nervous infirmity: see below, and notes on Acts xiii. 9; xxi. 1.

ἔξεπτύσατε] "expresses figuratively and in a climax the sense of ἔξουθ. Cf. the Latin *despuere, respuere*. In other Greek writers we have only καταπτύνειν τινός, ἀποπτύνειν τινά (Eur. Troad. 663. Hec. 1265. Hes. ἐργ. 724), and διαπτύνειν τινά in this metaphorical sense,—but ἐκπτύνειν always in its literal sense (Hom. Od. é. 322), as also ἐμπτύνειν τινί. Even in the passage cited by Kypke from Plut., Alex. i. p. 328, it is in its literal sense, as ὥσπερ χαλινόν follows. We must treat this then as a departure from Greek usage, and regard it as occasioned by ἐξουθ., as Paul loves to repeat the same prepositions in composition (Rom. ii. 17; xi. 7 al.), not without emphasis." Meyer.

ἡ ἐδέξασθέ με, ὡς χριστὸν Ἰησοῦν. ¹⁵ τίς οὖν ὁ ἡ μακα- ^{9 = Mark x. 11, 13. Luke 12. 3. 6. 2 Cor. x. 15. 1 Rom. xv. 7. 1 Th. ii. 10. 1 Tim. i. 12.}
ρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ ἐννατὸν τοὺς
ὀφθαλμοὺς ὑμῶν ἔξορύξαντες ἔδωκάτ' ἐμοί. ¹⁶ ὥστε
^{xxii. 5. Rom. x. 2. Col. iv. 13. 1 = here only. Jude xiv. 21. 1 Cor. x. 12. (Mark ii. 4 only.) see note. 11 omitted, John ix. 35. xv. 22. xix. 11. Rom. vi. 7. 1 Th. ii. 10. 1 Tim. i. 12.}

Oec.—rec *ἀλλ'*, with ACDEJ &c: txt BFG &c.—*με* om 177.—*ὡς χρ. ἡσ.* om Chr.—15. for *τίς, πῶς* (*corra to sense, so* Chr Thdt, τὸ τίς ἀπὲ τῶν πῶς πρὸς τὸ μακαρ. ABCFG 17. 31 al; g v Syr arr syr-marg copt arm Dam Jer Pol Bed: txt DEJK most mss d e syr goth al Thdor mop Chr Thdt (see above) Thl Oec Aug. Ambrst al.—rec aft *cor ins ἡν*, with DEK (η FG) &c vss Chr al: *εἶπεν* 115 v Jer Sedul: *ἡν* 122 ar-cop: om ABCJ 17. 31-7-9 al; with Thdt-mss Dam Thl.—rec *αὐτὸς* with D EJK &c ff: txt ABCD FG (pref *καὶ* FG) 17. 47 Dam: *eruissetis et it v* lat ff.—16. aft *ὥστε*, add *ἐγώ* D¹ L FG it

ὡς ἄγγελ. θ., ὡς χρ. Ἰησ.] a climax:—besides the freedom of angels from fleshly weakness, there is doubtless an allusion to their office as messengers—and to His saying, who is above the angels, Luke x. 16. No inference can be drawn from *these ex-prms* being used of the Galatians' reception of him, that they were already Christians when he first visited them: the words are evidently not to be pressed as accurate in point of chronology, but involve an ὑστερον πρότερον: not, 'as you would have received,' &c., but 'as you would (now) receive.' 15.] 'What then (worth what, of what weight or value) (was) your congratulation (of yourselves)?' i. e. considering your fickle behaviour since. 'Quæ causa fuit gratulationis, si nos nunc poenitet mei?' Bengel. Various explanations have been given: 'quæ erat beatitudo vestra,' neglecting the οὖν, and making μακαρισμός into beatitudo, which it will not bear: so Oec., Luth., Beza, &c. All making the words into an exclamation is inconsistent with the context, and with the logical precision of οὖν, and ὥστε below. 'Where is then the blessedness you spoke of?' (E. V.) is perhaps as good a rendering as the words will bear.

μαρτυρῶ γὰρ . . .] a proof to what lengths this μακαρισμός, and consequently their high value for St. Paul, ran, at his first visit. In seeking for a reference for this expression, τ. ὀφθ. ὑμῶν ἔξορ. ἐδώκ. μοί, the right course will be, not at once to adopt the conclusion, that they point to ocular weakness on the part of the Ap., nor because they form a trite proverb in many languages, therefore to set down (as Meyer, De W., Windischmann, al., have done) at once that no such allusion can have been intended,—but to judge from the words themselves and our information from other sources whether such an allusion is likely. And in doing so, I may observe that a proverbial expression, so harsh in its nature, and so little prepared by the context,

would perhaps hardly have been introduced without some particle of climax. Would not the Ap. have more naturally written, ὅτι εἰ ἐννατὸν, καὶ τοὺς ὀφθ. ἡν . . .? Had the καὶ been inserted, it would have deprived the words of all reference to a matter of fact, and made them purely proverbial. At the same time it is fair to say that the order τοὺς ὀφθ. ὑμῶν rather favours the purely proverbial reference. Had the Ap.'s eyes been affected, and had he wished to express "You would, if possible, have pulled out *your own* eyes, and have given them to *me*," he would certainly have written ὑμῶν τοὺς ὀφθ., not τοὺς ὀφθ. ὑμῶν. In other words, the more emphatic τοὺς ὀφθαλμοὺς is, the more likely is the exprn to be proverbial merely: the less emphatic τ. ὀφθ. is, the more likely to refer to some fact, in which the eyes were as matter of notoriety concerned. The inference then of any ocular disease from these words themselves seems to me precarious. Certainly Acts xxiii. 1 ff. receives light from such a supposition; but with our very small knowledge on the subject, many conjectures may be hazarded with some shew of support from Scripture, while none of them has enough foundation to make it probable on the whole. The proverb is abundantly illustrated by Wetst. ἔξορύσσω is the regular classic word: cf. Herod. viii. 116. See on the whole passage, Jowett's most interesting "fragment on the character of St. Paul," Epp. &c. vol. i. pp. 290—303.

16.] 'So that (as things now stand; an inference derived from the contrast between their former love and their present dislike of him. See Klotz. Devar. ii. 776) have I become your enemy ('hated by you';—ἐχθρ. in passive sense) by speaking the truth (see Eph. iv. 15 note) to you?' When did he thus incur their enmity by speaking the truth? Not at his first visit, from the whole tenor of this passage: nor in this letter, as some think (Jer., Luther, al.), which they had

v = Rom. xi. 28. w Eph. iv. 15 only. Gen. xiii. 16. x = 2 Cor. xi. 2 Zech. i. 14. pass., see Xen Mem. ii. i. 19. v ἐχθρὸς ὑμῶν γέγονα w ἀληθείων ὑμῖν; 17 x ζηλοῦσιν ABCDE FGJK
 ὑμᾶς οὐ y καλῶς, ἀλλὰ z ἐκκλείσαι ὑμᾶς θέλουσιν, ἵνα
 αὐτοὺς x¹ ζηλοῦτε. 18 καλὸν δὲ τὸ x² ζηλοῦσθαι ἐν καλῷ
 πάντοτε, καὶ μὴ μόνον b ἐν τῷ c παρεῖναι με c πρὸς ὑμᾶς.
 ἔπαυσεμένος κ. ζηλούμενος ὑπὸ τ. ἄλλων. y 1 Cor. vii. 37 reff. z Rom. iii. 27 only. Exod. xxiii. 2.
 a indic., 1 Cor. iv. 6. b Matt. xiii. 4 al. Ezek. ix. 8. c Acts xii. 20. 2 Cor. xi. 8.

Cypr.—17. ἡμᾶς 66².—ουκ αληθῶς Chr: for ον, ως 109.—ἀλλ' CD &c.—ἐκκλείσαι 44 mss in Erasim Syr ar-erp: εκλυσαι 52. 73: εκκλησαι slav-ms.—rec for ημᾶς, with a few mss (*but appy from a conjecture of Beza's*): txt MSS vss ff.—ζηλωτε 219².—at end, add ζηλοῦτε δε τα κρειττω χαρισματα D¹EFG it Ambrst Sedul (see 1 Cor. xii. 31).—18. δε om D¹FG it al Ambr₂.—το om AB (but B 17. 23. 39 v aeth Dam Jer Ambrst al have ζηλουσθε) C 109 al₃ Dam (*mistake from itacism, which gave rise to the om of the art*): ins DEFGJK nrlly mss (appy) Chr Thdrt Thl Oec.—for εν καλ.

not yet read: but at his *second visit*, see Acts xviii. 23, when he probably found the mischief beginning, and spoke plainly against it.—Cf. similar exprs in Wetst.: esp. 'obsequium amicos, veritas odium parit,' Ter. Andr. i. l. 40: ὀρχίζονται ἅπαντες τοῖς μετὰ παρόρησίας τ' ἀληθῆ λέγονσι, Lucian, Abdic. 7. 17.] 'My telling you the truth may have made me seem your enemy: but I warn you that these men who court you so zealously (see ref. 2 Cor., and cf. Plut. vii. 762, cited by Fritz. ὑπὸ χυρίας τὸ πρῶτον ἔπονται κ. ζηλοῦσιν, ὕστερον δὲ καὶ φιλοῦσιν) have no honourable purpose in so doing: it is only in order to get you away from the community as a separate clique, that you may court them.' Thus the ver. seems to fit best into the context. As regards particular words, ἐκκλείω must bear the meaning of exclusion from a larger and attraction to a smaller, viz. their own, party. (Our very word 'exclusive' conveys the same idea.) I have therefore not adopted Mey.'s rendering, 'from all other teachers,'—nor that of Luther (1538), Calv., Grot., Beng., Rück., Olsh., Winer, al., 'from me and my communion,'—nor that of Chrys., Oec., Thl., τῆς τελείας γνώσεως ἐκβαλεῖν,—nor that of Erasim., Corn.-alap., 'from Christian freedom.'—The mood of ζηλοῦτε has been disputed: and it must remain uncertain here, as in 1 Cor. iv. 6, where see note. Here as there Meyer would give ἵνα the meaning of 'in which case:' but it is surely far better where the sentence so plainly requires ἵνα of the purpose, to suppose some peculiar usage or solæcism in formation of the subjunctive on the part of the Ap.

18.] Two meanings are open to us: (1) as E. V. (appy: but perhaps 'zealously affected' may be meant for the passive—for 'earnestly courted') and many comm., taking ζηλοῦσθαι as middle—or passive

with a signification nearly the same, 'it is good to be zealously affected in a good cause, and not only during my presence with you:' in which case the sense must be referred back to vv. 13—15, and the allusion must be to their zeal while he was with them. But, considering that this context is broken at ver. 17,—that the words ζηλοῦσθαι ἐν καλῷ are an evident reference to ζηλοῦσιν ὑμ. οὐ καλῶς, and that the wider context of the whole passage adduces a contrast between their conduct when he was with them and now, I think it much better (2) to explain thus: 'I do not mean to blame them in the abstract for τὸ ζηλοῦν ὑμᾶς: any teacher who did this καλῶς, preaching Christ, would be a cause of joy to me (Phil. i. 16—18): and it is an honourable thing (for you) to be the objects of this zeal ('ambiri') ἐν καλῷ, in a good cause (I cannot see how this rendering of ἐν καλῷ 'alters the meaning of the verb' [Ellic.]: it rather seems to me that the non-use of καλῶς, while the paronomasia is retained, leads to this meaning), at all times and by every body, not only when I am (or was) present with you.' q. d. 'I have no wish, in thus writing, to set up an exclusive claim to ζηλοῦν ὑμᾶς—whoever will really teach you good, at any time, let him do it and welcome.' Then the next ver. follows naturally also, in which he narrows the relation between himself and them, from the wide one of a mere ζηλωτής, to the closer one of their parent in Christ, much as in 1 Cor. iv. 14,—ὡς τέκνα μου ἀγαπητὰ ρουθετῶ. ἐὰν γὰρ μνησίους παιδαγωγὸς ἐχητε ἐν χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας: ἐν γὰρ χρ. Ἰησοῦ διὰ τ. εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.—On other interpp., I may remark, (α) that after ζηλοῦσιν, the strict passive meaning is the only suitable one for ζηλοῦσθαι, as it is indeed the only one justified by usage: (β) that ζηλώω must

19^d *τεκνία μου, οὗς πάλιν ὠδίνω, ἄχρεις οὐ μορφωθῆ-
χριστὸς ἐν ὑμῖν, 20^h ἤθελον δὲ παρῆναι πρὸς ὑμᾶς ἅγι
καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.*

21 *Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον
οὐκ ἀκούετε; 22^a γέγραπται γὰρ ὅτι Ἀβραὰμ εἶπεν*

καλὸς παῖς, Philo, p. 313, (ver. 27. Rev. xii. 2 only. Isa. xlviii. 1 al.). *1 Cor. xiv. 31 reff. Levit. xxviii. 33.* *1 Rom. vi. 14.* *m = Matt. x. 11. Luke xvi. 29.*

*παρ., παρ. ἐν τῷ αγαθῷ FG g slav.—καλοῖς 238. for μη, ὡν DEFG.—19. τεκνία BFG;
txt (besides MSS) Clem Meth Bas Chr Thdrt, Dam Phot al.—παλιν om sah. for
αχρ., μεχρῇ B al.—20. ἀλαλαξαι 66² Hil-comm: ἀλλὰ εἰσθαι 238.—21. αἱ τὸν νόμον
ἀναγιγνωσκοντες F⁴ Orig¹ Hil Ambr¹.—for ακουετε, αναγιγνωσκετε (gloss) DEFG
10. 31. 30 it v copt sah arm Orig¹ Cyr Jer¹ Ambr¹ Ambrst Bed.—22. for εσχεν, εγει-*

keep its meaning throughout, which will exclude all such renderings as '*invidiose tractari*' here (Koppe): (γ) that all applications of the sentence to the Ap. himself as its object (ἐν καθῷ, in the matter of a good teacher, as Estius, Corn.-a-lap, al.) are beside the purpose.

19.] belongs to what follows, not to the preceding. Lachmann, (I suppose on account of the δὲ following, but see below,) with that want of feeling for the characteristic style of St. Paul which he so constantly shews in punctuating, has attached this as a flat and irrelevant appendage to the last ver. (so also Bengel, Knapp, Rückert, al.): and has besides tamed down *τεκνία* into *τέκνα*, thus falling into the trap laid by some worthless corrector. 'My little children' (the dim. occurs only here in St. Paul, but is manifestly purposely, and most suitably chosen for the property of the metaphor. It is found [see reff.] often in St. John, while our Ap. has *τέκνα*, 1 Tim. i. 18. 2 Tim. ii. 1) whom (the change of gender is common enough. Mey. quotes an apposite ex. from Eur. Suppl. 12, *θαρόντων ἐπτά γενναίων τέκνων . . . οὓς ποτ' . . . ἤγαγε*) I again (a second time): the former was ἐν τῷ παρῆναι μί, ver. 18) travail with (bear, as a mother, with pain and anxiety, till the time of birth) until Christ shall have been fully formed within you (for Christ dwelling in a man is the secret and principle of his new life, see ch. ii. 20).

20.] Yea, I could wish (see note on Rom. ix. 3. There is a contrast in the δὲ between his present anxiety in absence from them and his former παρῆναι ver. 18: similar constr. with δὲ are frequent, especially after vocatives, when some particular is adduced more or less inconsistent with the address which has preceded: thus Hom. II. ó. 244, "Ἐκτορ, εἰὲ Πριάμοιο, τίη δὲ σὺ νόσφιν

ἀπ' ἄλλων | ἤσ' ὀλιγηνεῖων; Eur. Hec. 372. μήτε, σὺ δ' ἡμῖν ῥήτιν ἐπαύω γένν . . . al. freq.) to be present with you now, and to change my voice (from what, to what? Some say, from mildness to severity. But surely such a change would be altogether beside the tone of this deeply affectionate address. I should rather hold, with Meyer,—from my former severity, when I became your enemy by ἀληθείων ὑμῖν, to the softness and mildness of a mother, still ἀληθείων, but in another tone. The great majority of comm. understand ἀλλάξαι as Corn.-a-lap. [Mey.]: 'ut scilicet quasi mater nunc blandir, nunc gernerem, nunc obsecrare, nunc objurgare vos.' But so much can hardly be contained in the mere word ἀλλάξαι without some addn, such as ποιεῖ τὸν καιρὸν, ποιεῖ τὸ συμφέρον [1 Cor. xii. 7], or the like): for I am perplexed about you' (not 'I am suspected among you,' but ἐν ὑμῖν as in 1 Cor. vii. 16, *θαρόω ἐν ὑμῖν*: the other is irrelevant, and inconsistent with the N. T. usage of ἀποροῦμαι: see reff. The verb is passive: Mey. quotes Demosth. p. 830. 2, *πολλὰ τοῖνυν ἀπορηθεῖς περὶ τούτων κ. καθ' ἕκαστον ἐξελεγχόμενος*, and Sir. xviii. 6, *ὅταν παύσῃται, τότε ἀπορηθήσεται*).

21—30.] Illustration of the relative positions of the law and the promise, by an allegorical interpretation of the history of the two sons of Abraham: "intended to destroy the influence of the false Apostles with their own weapons, and to root it up out of its own proper soil" (Meyer).

21. θέλοντες] *καλῶς εἰπέν* οἱ θέλοντες, οὐ γὰρ τῆς τῶν πραγμάτων ἀκολουθίας, ἀλλὰ τῆς ἐκείνων ἀκαίρου φιλοεικίας τὸ πρῶγμα ἦν. Chrys. τ. νόμον οὐκ ἀκούετε] 'do ye not hear (heed) the law,' listen to that which the law imparts and impresses on its hearers? Meyer would understand, 'do ye not hear the law read?' viz. in the synagogues, &c.

ο = Acts xii. 13. Matt. xxvi. 69 al. Gen xvi. 1. xx. 17.
 p = 1 Cor. vii. 21. Neh. xiii. 17.
 q = Rom. ix. 8. κ. σ. Rom. i. 3 reff.
 r = Rom. xii. 3.
 v 2 Cor. iii. 6 al. w ch. v. 1 reff.
 υἱοὺς ἔσχεν, ἕνα ἐκ τῆς ° παιδίσκης καὶ ἕνα ἐκ τῆς ῑ ἔλευ- ABCDE
 θέρας. 23 ἄλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ ῑ σάρκα FGJK
 γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας ῑ διὰ τῆς ἐπαγγελίας.
 24 ἂντινά ἐστιν ῑ ἀλληγορούμενα· αὗται γάρ ῑ εἰσὶν δύο
 ῑ διαθῆκαι· μία ῑ μὲν ἀπὸ ὄρουσιν Σινᾶ, εἰς ῑ δουλείαν
 s = Col. ii. 23. t here only † (see note). u = 1 Cor. x. 4. Matt. xiii. 38. xxvi. 26 reff.
 vν μὲν solitarium, Col. ii. 23. Heb. vi. 16 al. Winer, § 64. II. 2. c.

νησεν copt sah æth.—23. ἀλλα B: και Orig₁—μην om B v al Tert Hil al.—γεγεννηται D¹ al Orig₂ (Scholz, misprint).—δι' επαγγ. AC 17. 73 Cyr Dam Thdrt₁: κατ' επ. al Chr.—24. for ατ. εστ. ἀλλ. (om æth), αὗται δε εἰσι λυσεις sah.—αὗτα FG.—εἰσι C.—

But the other seems to me more natural.

22.] γάρ answers to a tacit assumption of a negative answer to the foregoing question—'nay, ye do not: for,' &c. Phrynichus says on παιδίσκη, τοῦτο ἐπὶ τῆς θεραπαίνης οἱ νῦν τιθέασιν, οἱ δ' ἀρχαῖοι ἐπὶ τῆς νεανίδος, οἷς ἀκολουθεῖον.

23.] κατὰ σάρκα, 'according to nature,' in her usual course: δι' ἐπαγγελίας, 'by virtue of (the) promise,' as the efficient cause of Sara's becoming pregnant contrary to nature: see Rom. iv. 19.

24.] 'which things (on ὅς and ὅστις see Ellic. 's note: here ἂντινα seems to enlarge the allegory beyond the mere births of the two sons to all the circumstances attending them) are allegorical:' i.e. to be understood otherwise than according to their literal sense. So Suidas: ἀλληγορία, ἡ μεταφορά, ἄλλο λέγον τὸ γράμμα, κ. ἄλλο τὸ νόημα: Hesych., ἀλληγορία, ἄλλο τι παρὰ τὸ ἀκούμενον ὑποεικνύουσα: and gloss. N. T., ἀλληγορούμενα, ἑτέρως κατὰ μετάφρασιν νοούμενα, καὶ οὐ κατὰ τὴν ἀνάγνωσιν. The word is often used, as the thing signified by it is exemplified, by Philo. It was the practice of the Rabbinical Jews to allegorize the O. T. history. "Singula fere gesta quæ narrantur, allegorice quoque et mystice interpretantur. Neque hac in parte labores ipsorum plane possumus contemnere. Nam eadem Paulus habet, qualia sunt de Adamo primo et secundo, de cibo et potu spirituali, de Hagare, etc. Sic Joannes memorat Sodomum et Ægyptum mysticam, plagas item Ægyptias per revelationem hostibus Ecclesiæ immittendas prædicat," Schöttgen. How various persons take this allegorical comment of the Apostle, depends very much on their views of his authority as a Scripture interpreter. To those who receive the law as a great system of prophetic figures, there can be no difficulty in believing the events by which the giving of the law was prepared to have been prophetic figures also: not losing thereby any of their historic reality, but bearing to

those who were able to see it aright, this deeper meaning. And to such persons, the fact of St. Paul and other sacred writers adducing such allegorical interpretations brings no surprise and no difficulty, but only strong confirmation of their belief that there are such deeper meanings lying hid under the O. T. history. That the Rabbis and the Fathers, holding such deeper senses, should have often missed them, and allegorized fancifully and absurdly, is nothing to the purpose: it is surely most illogical to argue that because they were wrong, St. Paul cannot be right. The only thing which really does create any difficulty in my mind, is, that commentators with spiritual discernment, and appreciation of such a man as our Apostle, should content themselves with quietly casting aside his Scripture interpretation wherever, as here, it passes their comprehension. On their own view of him, it would be at least worth while to consider whether his knowledge of his own Scriptures may not have surpassed ours. But to those who believe that he had the Spirit of God, this passage speaks very solemnly; and I quite agree with Mr. Conybeare in his note, vol. ii. p. 147, "The lesson to be drawn from this whole passage, as regards the Christian use of the O. T., is of an importance which can scarcely be overrated." Of course no one, who reads, marks, learns, and inwardly digests the Scriptures, can subscribe to the shallow and indolent dictum of Macknight, 'This is to be laid down as a fixed rule, that no ancient history is to be considered as allegorical, but that which inspired persons have interpreted allegorically: but at the same time, in allegorizing Scripture, he will take care to follow the analogy of the faith, and proceed soberly, and in dependence on that Holy Spirit, who alone can put us in possession of His own mind in His word.' Calvin's remarks here are good: "Quemadmodum Abraham domus tunc fuit vera Ecclesia: ita mimine dul-

* γεννώσα, ἡ ἥτις ἐστὶν Ἀγαρ. ²⁵ τὸ γὰρ Ἀγαρ Σινᾶ x Luke. 13 al.
 ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ. ^{ss} συστοιχεῖ δὲ τῇ ῥῶν Ἰερου-
 sal. Prov.
 xxvi. 7.
 ss. inter. Heb.
 Polyb. x. 21. 7.

rec at dno, with a few mss. and some ff: txt ABCDEFGJK most mss. ff.—25. αγαρ om
 CFG 17 g v eth arm Cyr-somet Epiph Dam Orig-int Jer all: ins (ζαο om B: δὲ
 ADE 37. 73. 80 lect 40 copt Cyr₁) ABDEJK most mss. syrr al Cyr₂ Chr Thldt. Thl Occ,
 and omg sinā, d e Ambrst-comm. (The earν appears to have sprung from the juxtaposition
 of γαρ αγαρ: hence one or other was omid, and δὲ used for connect.)—for συστοιχ. δὲ, η
 (om D¹) συστοιχουσα D¹ FG it v goth: δὲ om 73.—την 21. 57 al.—rec for γαρ (2nd,

bium est quin præcipui et præ aliis memo-
 rables eventus qui in ea contigerunt, nobis
 totidem sint typi. Sicut ergo in circum-
 cisione, in sacrificiis, in toto sacerdotio le-
 vitico allegoria fuit: sicuti hodie est in
 nostris sacramentis, ita etiam in domo
 Abrahamæ fuisse dico. Sed id non facit ut a
 literalis sensu recedatur. Summa perinde
 est acsi diceret Paulus, figuram duorum
 testamentorum in duabus Abrahamæ uxoribus,
 et duplicis populi in duobus filiis, veluti in
 tabula, nobis depictam." As to the ob-
 jection of Luther, repeated by De Wette,
 that this allegory shews misapprehension of
 the history (die Allegorie von Sara und
 Hagar, welche . . . zum Etich zu schwach
 ist, denn sie weicht ab vom historischn
 Verstand. Luth., cited by De W.), be-
 cause Ishmael had nothing to do with the
 law of Moses, the misapprehension is en-
 tirely on the side of the objectors. Not the
 bare literal historical fact is in question
 here, but the inner character of God's deal-
 ings with men, of which type, and prop-
 hecy, and the historical fact itself, are only
 so many exemplifications. The difference
 between the children of the bond and the
 free, of the law and the promise, has been
 shewn out to the world before, by, and
 since the covenant of the law. See an ex-
 cellent note of Windischmann's ad loc., ex-
 posing the shallow modern critical school.
 See also Jowett's note, on the other side:
 and while reading it, and tracing the con-
 sequences which will follow from adopting
 his view, bear in mind that the question
 between him and us is not affected by any
 thing there said on the similarity between
 St. Paul and the Alexandrians as inter-
 preters of Scripture,—but remains as it was
 before,—was the O. T. dispensation a sys-
 tem of typical events and ordinances, or is
 all such typical reference fanciful and delu-
 sive? 'For these (women, not as Jowett,
 Ishmael and Isaac [ἀβρα], which would
 confuse the whole: the mothers are the co-
 venants;—the sons, the children of the co-
 venants) are (import in the allegory, see
 reff.) two covenants (not 'revelations,' but
 literally covenants between God and men):
 one (covenant) indeed from mount Sina

(taking its origin from,—or having M. S. as
 its centre, as ὁ ἐκ Ηλιουπολῆτος πόλις)
 gendering (bringing forth children: De W.
 compares υἱοί . . . τῆς ἐκκλησίας, Acts iii.
 25) unto (with a view to) bondage, which
 one is (identical in the allegory with)
 Agar.' ^{25.} (No parenthesis: συ-
 στοιχεῖ δὲ begins a new clause.) 'For the
 word Agar (when the neuter art. precedes
 a noun of another gender, not the import
 of that noun, but the noun itself, is desig-
 nated—so Demosth. p. 255. 4, τὸ ἑρμῆς
 ὄντα εἶπω, τὴν πάλιν λέγω. Kuhnert ii.
 137) is (imports) Mount Sina, in Arabia'
 (i. e. among the Arabians). This rendering,
 which is Chrysostom's,—τὸ δὲ Σινᾶ ὄρος
 οὕτω μεθερμηνεύεται τῇ ἐπιχρώσει αὐτῶν
 γλώττῃ [so also Thl., Luther]—is I con-
 ceive necessitated by the arrangement of the
 sentence, as well as by τὸ Ἀγαρ. Had the
 Ap. intended merely to localize Σινᾶ ὄρος
 by the words ἐν τῇ Ἀρ., he could hardly
 but have written τὸ ἐν τῇ Ἀρ., or have
 placed ἐν τ. Ἀρ. before ἐστίν. Had he
 again, adopting the reading τὸ γὰρ Σινᾶ
 ὄρος ἐστίν ἐν τῇ Ἀραβίᾳ, intended to say
 [as Windischmann], 'for Mt. S. is in Ara-
 bia, where Hagar's descendants likewise
 are,' the sentence would more naturally have
 stood τὸ γὰρ Σινᾶ ὄρ. ἐν τῇ Ἀρ. ἐστίν, or
 καὶ γὰρ Σινᾶ ὄρ. ἐν τ. Ἀρ. ἐστίν. As it is,
 the law of emphasis would require it to be
 rendered, 'For Sina is a mountain in
 Arabia,' information which the judaizing
 Galatians would hardly require.—As to the
 5 6 7

fact itself, Meyer states, "حجر in
 Arabic, is a stone: and though we have no
 further testimony that Mount Sina was thus
 named κατ' ἐξοχὴν by the Arabians, we
 have that of Chrysostom; and Büsching.
 Erdbeschreibung, v. p. 535, adduces that
 of the traveller Haraut, that they to this
 day call Sinai, Hadschar. Certainly we
 have Hagar as a geographical proper name
 in Arabia Petrea: the Chaldee paraphrast
 always calls the wilderness of Shur, שור.
 So that Jowett certainly speaks too strongly
 when he says, "the old explanations, that
 Hagar is the Arabic word for a rock or the
 Ar. noun for Mt. Sinai, are destitute of

y ab-ol., 1 Tim. σαλήμ, ^y δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. ²⁶ ἡ δὲ ^{ABCDE} ^{FGJK}
 y Phil. iii. 14. ^y ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν, ^s ἥτις ἐστίν μήτηρ
 Col. iii. 1. ἡμῶν ²⁷ γέγραπται γὰρ ^z Εὐφράνθητι ^a στεῖρα ἡ οὐ
 z Isa. liv. 1. ἡμῶν ²⁷ γέγραπται γὰρ ^z Εὐφράνθητι ^a στεῖρα ἡ οὐ
 Luke xv. 23. αὐτῆς ^b ῥῆξον καὶ βόησον ἡ οὐκ ^c ὠδίνουσα, ὅτι πολλὰ
 al. Acts ii. 26. Rom. xv. 10. τίκτουσα, ^b ῥῆξον καὶ βόησον ἡ οὐκ ^c ὠδίνουσα, ὅτι πολλὰ
 a Luke i. 7. xxiii. 29. Gen. xi. 30. b = here only, see Isa. xlix. 13. c ver. 19.

δε, with D³EJK &c syr-marg al ff: *et servit* v Syr al Jer Aug₃: txt ABCD¹FG all vss
 Cyr Orig-int Aug₁. —26. rec bef ημων ins παντων, with AJK &c vss² Mac Cyr-jer
 Thdr̄t (very oft) Dam al Iren Jer Aug₂ (aft ημ. arm Eus Thdr̄t Oec): txt BC¹DEFG 5.
 6. 67². 177-8 it v syrr copt sah goth al Orig-oft Eus (Pamph pass) Cyr Chr Thdr̄t₁ (mss

foundation." As to the improbability at which he hints, of St. Paul quoting Arabic words in writing to the Galatians, I cannot see how it is greater than that of his making the covert allusion contained in his own interpretation. We may well suppose St. Paul to have become familiarized, during his sojourn there, with this name for the granite peaks of Sinai), but (δε marks the latent contrast that the addition of a new fact brings with it: so Ellic.) corresponds (viz. Agar, which is the subject, not Mt. Sina, see below. "συστοιχεῖν is 'to stand in the same rank:' hence 'to belong to the same category,' 'to be homogeneous with:' see Polyb. xiii. 8. 1, ὅμοια κ. σύστοιχα." Mey., Chrys., all., and the Vulg. [*conjunctus est*], take it literally, and understand it, γειτνιάζει, ἄπτεται, 'is joined, by a continuous range of mountain-tops,' understanding Sina as the subject) with the present Jerusalem (i. e. Jerus. under the law,—the Jerus. of the Jews, as contrasted with the Jerus. of the Messiah's Kingdom), for she (ἡ νῦν Ἱερουσ., not Ἁγαρ) is in slavery with her children.' 26.] 'But (opposes to the last sentence, not to μία μὲν, ver. 24, which, as Meyer observes, is left without an apodosis, the reader supplying that the other covenant is Sara, &c.) the Jerusalem above (i. e. the heavenly Jer. = Ἱερ. ἐπουράνιος Heb. xii. 22, ἡ καινὴ Ἱερ. Rev. iii. 12; xxi 2, and see reff. on ἄνω. Michaelis, al., suppose ancient Jerus. [Melchisedek's] to be meant,—Vitringa, al., Mount Zion, as ἡ ἄνω πόλις means the Acropolis. But Rabbinical usage, as Schöttgen has abundantly proved in his Dissertation de Hierosolyma cœlesti [Hor. Heb. vol. i. Diss. v.] was familiar with the idea of a Jerusalem in heaven. See also citations in Wetst. This latter quotes a very remarkable parallel from Plato, Rep. ix. end, —ἐν ᾗ νῦν ἐν ἐν ἡλθομεν οἰκίζοντες πόλις λέγεις, τῇ ἐν λόγοις κειμένη, ἐπεὶ γῆς γε οὐρανοῦ οἶμαι αὐτὴν εἶναι. Ἄλλ', ἦν εἴ' ἐγώ, ἐν οὐρανῷ ἴσως παραδείγμα ἀνάκειται τῇ βουλομένην ὁρᾶν καὶ ὁρῶντι ἑαυτὸν κατοικεῖν. Ἰαφέρει δὲ οὐδὲν εἶτε πονεῖσιν εἶτε ἔσται· τὰ γὰρ ταύτης μόνης

ἀν πράξειεν, ἄλλης δὲ οὐδεμιᾶς. Εἰκός γ' ἐφ. —The exprn here will mean, "the Messianic theocracy, which before the παρουσία is the Church, and after it Christ's Kingdom of glory." Mey.) is free, which (which said city, which heavenly Jer.) is our mother (the emphasis is not on ἡμῶν as Winer: nay rather it stands in the least emphatic place, as indicating a relation taken for granted by Christians. See Phil. iii. 20). 27.] *Proof of this relation from prophecy.* The portion of Isaiah from which this is taken, is directly Messianic: indicating in its foreground the reviviscence of Israel after calamity, but in language far surpassing that event. See Stier, Jesaia nicht pseudo-Jesaia, vol. ii. p. 512.—The cit. is from the LXX. verbatim. ῥῆξον] sc. φωνήν: cf. many exx. in Wetst. Probably the rule of supplying ellipses from the context (following which Kypke and Schött. here supply εὐφροσύνην, from εὐφράνθητι, and Isa. xlix. 13; lii. 9; cf. also 'erumpere gaudium,' Ter. Eun. iii. 5. 2 [Ellic.]) need hardly be applied here; the phrase with φωνήν was so common, as to lead at last to the omission of the subst.—The Heb. הִרְצוּ, 'into joyful shouting,' seems not to have been read by the LXX.—St. Paul here interprets the barren of Sara, who bore not according to the flesh (= the promise), and the fruitful of Hagar (= the Law). Clem. Rom., Ep. ii. ad Cor. 2, takes the στεῖρα of the Gentile church, ἐπὶ ἔρημος ἐδόκει εἶναι ἀπὸ τοῦ θεοῦ, ὁ λαὸς ἡμῶν, νυνὶ δὲ πιστεύσαντες πλείονες ἐγενόμεθα τῶν δοκούντων ἔχειν θεόν (the Jewish church), and simly Origen (vol. vii. p. 33), . . . quod multo plures ex gentibus quam ex circumcisione crediderint.' And this has been the usual interpretation. It only shews how manifold is the 'perspective of prophecy': this sense neither is incompatible with St. Paul's, nor surely would it have been denied by him. (So Chrys., al., in this passage, which is clearly wrong: for ἡμῶν, even without πάντων, must apply to all Christians, for the argument to hold.) ὅτι πολ.] not, as E. V., "many

τὰ τέκνα τῆς ἐρήμου μάλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. ^{d Eph. iv. 24.}
²⁸ ἡμεῖς δὲ, ἀδελφοί, ^a κατὰ Ἰσαὰκ ^b ἐπαγγελίας ^c τέκνα ^d ἔστέ. ^e ἀλλ' ^f ὥσπερ ^g τότε ^h ὁ ⁱ κατὰ σάρκα ^j γεννηθεὶς ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

in see Rom. ii. 1. Eph. ii. 11 al.

vary) Isid Tert Hil Ambrost Aug-oft al.—27. for *om*, *μη* DEFG.—28. rec *ἡμεῖς* and *ἰσμεν* (*corrū*, from *ver* 26), with ACD²(E²)JK &c vsb Thr Thdrt al Aug al: txt BD¹ (E²)FG 6. 17. 61. 67² it sah aeth Orig (in Jer) Iren Ambrost Tich Ambr.—*ἰσας* DE.—29. *αλλα* B.—30. *παιδίσκ. ταυτην* A.—for *τ. παιδ. κ. τ. νι. αυ.*, *τον υιον της παιδίσκης* 76. 115 Chr Thl.—*μη* *om* FG al.—*κληρονομηση* BDE al Thl: txt ACFGJK most mss Chr Thdrt Dam Occ.—for *της ελευθ. μου ισας* D¹E²FG it demid Ambrost Jer Aug-somet.—31. rec for *εἰω, αρ.*, with JK *ἰσα ουρ* FG Thdrt &c syr al Chr Thl Occ: *om* 71: *ἡμεις δε* AC al copt Cyr¹ Dam Jer¹ Aug¹: *ἡμ. ουρ* Syr: txt BD¹E 67¹. 115 Cyr¹, *ilaque* v it Ambrost Jer¹ al, *εἰω ουρ* sah goth (*ἡμ. εἰω was a repeta of ver 28 in rec: αρ.* has scarcely any authority) *της παιδ.* 109.

more &c.,” which is inaccurate: but, ‘many are the ch. of the desolate, more than (rather than; both being numerous, hers are the more numerous) of her,’ &c.

τὸν ἄνδρ.] The E. V. has perhaps done best by rendering ‘an husband,’ though thus the force of the Greek is not given. ‘The husband’ would mislead, by pointing at the one husband (Abraham) who was common to Sara and Agar, which might do in this passage, but would not in Isaiah: whereas *ἔχ. τὸν ἄνδρα* means, ‘her (of the two) who has (the) husband,’ the other having none: a fineness of meaning which we cannot give in English. 28.]

‘But (transitional: or rather perhaps adversative to the children of her who had an husband, which were last mentioned. With *ἡμεῖς*, it would be resumptive of *ver*. 26) *ye* (see *var*. *readd.*), brethren, like (the exprn in full, *κατὰ τ. ὁμοιότητα* *Μελχισιδέκ*, occurs Heb. vii. 15. Wetst. quotes from Galen, *ὁ ἀνθρωπος οὐ κατὰ λέοντά ἐστι τὴν ῥώμην*, and from Arrian Hist. Gr. ii., *τιμώμενος ὑπὸ τοῦ δήμου κατὰ τὸν πατέρα Ἀγνωνα*: see also *reff.*) Isaac, are children of promise’ (*ἐπαγγ.* emphatic:—are children, not *κατὰ σάρκα*, but *διὰ τῆς ἐπαγγελίας*, see *ver*. 23, and below, *ver*. 29). 29.] *ὁ κατ. σάρ.* *γεν.*, see *ver*. 23. It has been thought that there is nothing in the Heb. text to justify so strong a word as *ἐδίωκεν*. It runs, ‘and Sarah saw the son of Hagar . . . *רְאִתָּהּ*’ (*παίζοντα μετὰ Ἰσαὰκ τοῦ υἱοῦ αὐτῆς*, LXX); and some deny that *רְאִתָּהּ* ever means ‘be mocked.’ But cer-

tainly it does; see Gen. xxxix. 14. 17. And this would be quite ground enough for the *ἐδίωκεν*, for the spirit of persecution was begun. So that we need not refer to tradition, as many have done (even Ellic.; Jowett, as unfortunately usual with him when impugning the accuracy of St. Paul, asserts rashly and confidently, that the sense in which the Ap. takes the Heb. is inadmissible), to account for St. Paul’s expression. τὸν κατὰ πνεῦμα. *sc.* *γεννηθεῖντα*. ‘him that was born after the Spirit,’ i. e. in virtue of the promise, which was given by the Spirit. Or, ‘by virtue of the Spirit’s agency:’ but the other is better.

οὕτως καὶ νῦν] “nec quicquam est quod tam graviter animos nostros vulnerare debeat, quam Dei contemptus, et adversus ejus gratiam ludibria: nec ullum magis exitiale est persecutionis genus, quam quum impeditur animæ salus.” Calv. 30.] The quotation is adopted from the LXX, where *μου Ἰσαὰκ* stands for *τῆς ἐλευθέρας*. We need hardly have recourse (with Ellic.) to the fact that God confirmed Sarah’s words, in order to prove this to be *Scripture*: the Ap. is allegorizing the whole history, and thus every part of it assumes a significance in the allegory.

κληρονομήσῃ] See Judg. xi. 2 (LXX, *κ. ἐξέβαλον τὸν Ἰεφθά, κ. εἶπον αὐτῷ, οὐ κληρονομήσεις ἐν τῷ οἴκῳ τοῦ πατρὸς ἡμῶν, ὅτι υἱὸς γυναῖκος ἐταίρας σὺ*. “The distinction drawn by Hermann on Œd. Col. 853, between *οὐ μή* with future indic. (duration or futurity) and with aor. subj. (speedy occurrence), is not ap-

o 1 Cor. x. 29.
ch. ii. 4 al.
p Rom. vi. 18
reff.

q Rom xiv. 1
reff.

Exod. xiv. 13 absc. constr. 2 Cor. i. 24.

s Rom. viii. 15, 21. ch. iv. 24. Heb. ii. 15 only. Exod. xx. 2 al.

xlix. 23) = Herod. ii. 121, τῇ πατρὶ ἐνέχεσθαι. Plut. Symp. ii. 3, ἐνέχεσθαι δόγμασιν Πυθαγορικοῖς.

CHAP. V. 1. rec aft ἐλευθερία, ins οὖν (*see below*), with C³JK &c slav Dam Thl Oec : aft στήκετε ABC¹FG 10. 17. 31-7 al₆ g f v-ms goth copt (Syr) Cyr al Aug al : txt DE it v syr Thdrt₂ (al ?) Jer Ambrst al (τῇ γὰρ ἐλευθ. copt Chr).—bef ημας om η (*from ημας*) ABCD 37. 46². 73 al₅ copt Dam al : ἡ ἐλευθερία ἡμ. FG it v Syr lat-ff (*latinism*) : txt D³E(D+E have η aft ημας) JK most mss Chr Thdrt₂ Thl Oec.—rec χριστ. ημας (*mis-taken corrū for emphasis*), with CJK &c vss Chr (υμας) Thdrt Dam₁ lat-ff : χρ. aft ἡλευθ. (ἐλευθ. C¹) Thl al : txt ABDEFG 179 al am goth Cyr Dam, Orig-int.—for ηλ., ἐξηγορασε syr Chr.—στήκετε 71.—δουλείας ζυγω (δουλιας AD¹FGJ &c) DEFG it goth Aug al.—ἀνέχεσθε D¹D³E 109 al₆ Thdrt-ms Oec : vπεχ. 115 Thl-merc.—2. rec ἰδέ :

plicable to the N. T. on account of (1) various readings (as here) : (2) the decided violations of the rule where the MSS are unanimous, as 1 Thess. iv. 15 : and (3) the obvious prevalence of the use of the subjunctive over the future, both in the N. T. and ‘*fatisces Græcitas* :’ see Lobeck, Phryn. p. 722.” Ellicott. 31.] I am inclined to think, agst Meyer, De W., Ellic., &c., that this ver. is, as commonly taken, the conclusion from what has gone before :

and that the *εἰ* is bound on to the *κληρονομίῃ* preceding. For that we are *κληρονομοῖ*, is an acknowledged fact, established before, ch. iii. 29 ; iv. 7. And if we are, we are not the children of the handmaid, of whom it was said *οὐ μὴ κληρονομ.*, but of the freewoman, of whose son the same words asserted that he should inherit. Obs. in the first clause *παιδείας* is anarthrous : most likely because emphatically prefixed to its governing noun (cf. *ἑθνῶν ἀπόστολος*, Rom. xi. 13) : but possibly, as indefinite, q. d. we are the children of no bond woman, but of the free woman. I prefer the former reason, as most consonant to N. T. diction. V. 1—12.] De W. calls this the *peroration* of the whole second part of the Ep. It consists of *earnest exhortation to them, grounded on the conclusion of the foregoing argument, to abide in their evangelical liberty, and warning against being led away by the false teachers.* 1.] It is almost impossible to determine satisfactorily the reading (see var. readd.). I have, in retaining ἡ ἡμᾶς, expunged the οὖν with Tisch., because it seems to have originated in the other reading, τῇ ἐλ. ἡμ. χρ. ἡλευθέρωσεν. στήκετε οὖν . . . , and then to have been transposed as in rec.—‘*Stand fast* (reff. στήκω is unknown in classical Greek) in (as the element in which, as in 2 Cor. i. 24 : an instance of the dative of reference, but that reference of a very close kind. The most apposite instance of the usage is that given by Ellic. from Polyb.

xxi. 9. 3, ἔστη τῇ διανοίᾳ : the others, *μινεῖμοι*, Æsch. Agam. 1149, — ὑποστάς . . . ρεύματι φώτων, id. Pers. 85,—hardly applying. We have an instance with ἐν, 1 Cor. vii. 37, ὅς ἐ’ ἔστηκεν ἐξουίας ἐν τῇ καρδίᾳ . . . see also Rom. v. 2) the liberty with (by) which (some [Mey., Ellic., al.] have doubted this ablative constr. of the dat. as not occurring in St. Paul ;—1 Thess. iii. 9, the only apparent instance, being better taken as an attraction. But there seems no reason why so common an usage should not be ascribed to him, even if there be but one example of it. Besides which, it must be taken into account, that attraction, which brought the relative into the genitive in 2 Cor. i. 4, διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα, would here, as also in 1 Thess. iii. 9, bring it into the dative. So that I do not hesitate to choose the instrumental sense, as better than the dat. commodi, ‘for which,’ of Ellic.) Christ (emphatic : Meyer is wrong when he says, defending the other reading, that an emphasis on *χριστός* is out of place. It is this fact, which has been demonstrated in the argument, that makes the liberty so precious, and declension from it so dangerous, cf. below, *χριστὸς ὑμᾶς οὐδὲν ὠφελήσει*) set you free (historical, referring to the historical argument,—not “*hath set you free*,” as E. V.), and be not again (see note on ch. iv. 9 : in fact, the whole world was under the law in the sense of its being God’s only revelation to them) involved (reff.) in the yoke of bondage’ (better than ‘a yoke,’ an anarthrous noun or personal pronoun following another noun in the genitive often deprives that other noun of its article : e. g., τίς ἐγνώ νοῦν κυρίου ; 1 Cor. ii. 16 : see numerous instances in Cant. v. 1. Cf. Winer, § 18. 2, most of whose exx. however are after prepositions. Wetst. quotes from Soph. Aj. 944, πρὸς οἷα δουλείας ζυγὰ χωροῖμεν).

2.] ἰδε, not ἰδέ, in later Greek : see

ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν ¹ περιτέμνησθε χριστὸς ² οὐδὲν ³ ὠφελήσει ⁴ μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ ⁵ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. ⁶ κατηργήθη ⁷ ἀπὸ τοῦ χριστοῦ ⁸ οἱ τινες ⁹ ἐν νόμῳ ¹⁰ δικαιοσύνης, ¹¹ τῆς χάριτος ¹² ἐξέπεσате. ¹³ ἡμεῖς γὰρ ¹⁴ πνεύματι ¹⁵ ἐκ πίστεως ¹⁶ ἐλπίδα δικαιοσύνης.

47 al. a Acts xiii. 39. Rom. v. 9 al. b = Rom. v. 2. c = 2 Pet. iii. 17. A. C. xvi. 7. ref. d = ch. iii. 3. ver. 16. e ch. ii. 16. iii. 8, 22. f = Col. i. 5. Heb. vi. 18. Tit. ii. 13.

txt JK 110-11. all.—περιτεμνησθε B. ουδεν υμ. 233.—3. παλιν om D¹FG 3. 73-4-6 goth Chr Thl Jer Aug Ambrost. —for ποιησαι, παρωσαι 61. 76. 80. 115 syrr Marcion-in-Epiph Chr Dam Petr-ant Thl.—4. beif χριστ. om του (as unusual) BCD FG 31. 76 Thl : txt AD⁴EJK mss nrlx (appy) Chr Thdrt Dam al.—εξεπεσετε D E all Chr Dam Thl Occ.

Winer, § 6. 1. a :—it draws attention to what follows, as a strong statement.

ἐγὼ Παῦλος] ἀντακρως ἑμῖν λέγω κ. διαρρήκην. κ. τὸ ἑμῶν τοῦ προσετιθέμενου ὀνομα, Thdrt. τὴν τοῦ οἰκείου προσώπου ἀξιοπιστίαν ἀντι πάσης ἀποδείξεως τιθησι, Theophyl., and so Chrys. There hardly seems to be a reference (as Wetst. "ego quem dicunt circumcicionem prædicare") to his having circumcised Timothy. Calvin says well : "Ista locutio non parvam emphasin habet; coram enim se opponit, et nomen dat, ne videatur causam dubiam habere. Et quanquam vilesceat apud Galatas coæperat ejus auctoritas, tamen ad refellendos omnes adversarios sufficere asserit."—The present, ἐὰν περιτέμνησθε, implies the continuance of a habit, q. d. 'if you will go on being circumcised.' He does not say, 'if you shall have been circumcised;' so that Calv.'s question, 'quid hoc vult? Christum non profuturum omnibus circumcisis?' does not come in. On χρ. ὑμ. οὐδ. ὠφελήσει, Chrys. remarks : ὁ περιτεμνόμενος ὡς νόμον δεδουκώς περιτέμνεται, ὁ δὲ δεδουκώς ἀπιστεῖ τῇ ἐνέργει τῆς χάριτος, ὁ δὲ ἀπιστῶν οὐδὲν κερδαίνει παρὰ τῆς ἀπιστουμένης. Nothing can be more directly opposed than this ver. to the saying of the Judaizers, Acts xv. 1. The exception to the rule in Paul's own conduct, Acts xvi. 3, is sufficiently provided for by the present tense here : see above.

3.] δέ, 'moreover,' introduces an addition, and a slight contrast—'not only will Christ not profit . . . but . . . —On μαρτύρομαι (usually, in this sense, -ροῦμαι;—ρομαι having an accus., whence Bretschn., al., supply τὸν θεόν here, but wrongly), see ref. πάλιν, 'once more;' applies to the verb, not to the μαρτυρία which follows, for that is not a repetition. Thus it will refer to παντὶ ἀνθρ. as 'a more extended application of ὑμῖν' (Ellic.), not, as Meyer,

to a former inculcation of this by word of mouth at his second visit. περιτεμνομένῳ, not -τεμνέμεντι, see above—'to every man who receives circumcision,'—'submits to be cir.' as Ellic.—The emphasis is on παντί, substantiating, and carrying further, the last ver. ὅλον has the stress. The circumcised man became a 'proselyte of righteousness,' and bound to keep the whole law. "This true and serious consequence of circumcision the false App. had probably at least dissembled." Mey. 4.] Explains and establishes still further the assertion of ver. 2.—'Ye were annihilated from Christ (literally: the constr. is a pregnant one, 'ye were cut off from Christ and thus made void;' see ref. 2 Cor.—'were,' viz. at the time when you begun your course of ἐν νόμῳ δικ.), ye who are being justified ('endeavouring to be j.,' 'seeking justification;' such is the force of the subjective pres. So Thl., ὡς ὑπολαμβάνετε) in (not 'by:' it is the element in which, as in the exprn ἐν κυρίῳ) the law,—ye fell from (reff. : see 1 Cor. xiii. 8, note. Wetst. quotes from Plut., Agis and Cleom. p. 796, τῶν πλειστων ἐξέπεσεν ἡ Σπαρτη καλῶν : Gracch. p. 834, ἐκπεσεῖν κ. στέρεσθαι τῆς πρὸς τὸν ἥμον ἐννοιας. So Plato, Rep. vi. 496, ἐκπεσεῖν φιλοσοφίας : Polyb. xii. 14. 7, ἐκπίπτειν τοῦ καθήκοντος,' Ellic.) grace.' 5.] Proof (hence γὰρ) of ἐξέπ. τ. χάρ., by statement e contrario of the condition and hope of Christians. Emphasis (1) on ἡμεῖς, as opposed to οἵτινες ἐν νόμῳ δικαιοσύνης,—(2) on πνεύματι (not 'mente' [Fritz], nor 'spiritually,' Middleton, al., but by the [Holy] Spirit, reff.), as opposed to σαρκί, the fleshly state of those under the law, see ch. iv. 29,—(3) on ἐκ πίστεως, as opposed to ἐν νόμῳ, which involves ἐξ ἔργων. ἐλπίδα δικαιοσύνης] Is this gen. objective, the hope of righteousness, i. e. the hope whose object is perfect righteousness,—or sub-

g Rom. viii. 19. 1 Cor. i. 7. Phil. iii. 20. Heb. ix. 28. ^g ἀπεκδέχομεθα. ⁶ ἐν γὰρ χριστῷ Ἰησοῦ οὔτε ^h περιτομή ^{ABCDE FGJK}
^h Rom. iv. 10. 1 Cor. vii. 19. Col. iii. 11. ^k ἐνεργουμένη. ⁷ 1 ἐτρέχετε ^m καλῶς· τίς ὑμᾶς ⁿ ἐνέκοψεν
ⁱ = Heb. ix. 17. ^{τῇ} ὁ ἀληθείᾳ μὴ ὁ πείθεσθαι; ⁸ ἡ ^p πεισμονὴ οὐκ ἐκ τοῦ
 James v. 16. ^{ἔσται} 1 Cor. vii 19 ch vi. 15. ^k mid., Rom. vii. 5. 2 Cor. i. 6, iv. 12. Eph. iii. 20. 1 ch. ii. 2 reff.
^m = 1 Cor. vii. 37. John xviii. 23 al. ⁿ Acts xxiv. 4. Rom. xv. 22. 1 Thess. ii. 18. 1 Pet. iii. 7. Dan. ix. 26.
^o Rom. ii. 8. 1 Pet. i. 22. ^p here only f. only used by Chrys. on 1 Thess. i. 3 (De W.), and Eustath. (see Westb.)

—6. γὰρ om (G¹? Scholz) 33-9. 116.—*ἡσ.* om B copt al: *ἡσ.* χρ. aeth.—7. rec *ἀνεκοψε*, with (qu mss?) Thdr̄t-ed: txt ABCDEFGJK most mss ff: *ἐβασκανε* 47. 52 Aug Bed.—*τη* om AB: *τη αλ. μ. πειθ.* om Chr.—at end, add *μηδενι πειθεσθαι(θε?)* FG g demid v-sixt (lat-mss in Jer) Lucif Ambrst-comm Pel Bed (*gloss to account for η πεισμονη follg*). —8. *αυτη γαρ πεισμ. arm: η π. ημων* Syr ar-erp mss in Jer Lucif Aug Ambst Sedul: *πιστις μονη* 71: om ver aeth.—*ουκ* om D¹ 14. 32. 49 lat-mss in Jer (who says “*abstulerunt non?*”) in Sedul (who says *male*) d e Orig, Lucif.—for *του*,

jective, the hope of righteousness, i. e. the hope which the righteous entertain—viz. that of eternal life? Certainly I think the *former*: for this reason, that *ἐλπίδα* has the emphasis, and *ἐλπίδα δικ. ἀπεκδέχ.* answers to *δικαιοῦσθε* above—‘Ye think ye *have* your righteousness in the law: *we*, on the contrary, anxiously wait for the hope of righteousness (tull and perfect).’ The phrase *ἀπεκδέχσθαι ἐλπίδα* may be paralleled, Acts xxiv. 15. Tit. ii. 13. Eur. Alcest. 130, *τίς ἐτι βιον ἐλπίδα προσδέχωμαι*. Polyb. viii. 21, *ταῖς προσδοκωμέναις ἐλπίσιν*.

6.] Confirmation of the words *ἐκ πίστεως*, ver. 5. *ἐν χριστῷ*, in Christ, as an element, in union with Christ, = in the state of a Christian: notice χρ. Ἰησ., not Ἰησ. χρ. :—in Christ, and that Christ, Jesus of Nazareth. *ἐνεργουμένη*, not passive, but middle, as always in N. T. See reff. and notes on those places: also Fritzsche’s note on Rom. vii. 5, —“*ἐνεργεῖν, vim exercere de personis, ἐνεργεῖσθαι, ex se (aut suam) vim exercere de rebus collocat*, Gal. v. 6. Col. i. 29. 1 Thess. ii. 13 al., ut h. l. Passive (cf. *ἐνεργεῖται πόλεμος*, Polyb. i. 13. 5. Jos. Antt. xv. 5. 3) nunquam Paulus usus est.” The older Romanist comm. (Bellarm., Est.) insisted on the passive sense as favouring the dogma of *fides formata*, for which it is cited by the Council of Trent, sess. vi. cap. 7, de justific. And the modern Rom. comm., though abandoning the passive sense, still claim the passage on their side (e. g. Windischmann); but without reason; love is the *modus operandi* of faith, *that which justifies*, however, is *not love*, but *faith*; nor can a passage be produced, where St. Paul says we are justified by ‘faith working by love;’ but it is ever by faith only. One is astonished at the boldness of such a generally calm and fair writer as Windischmann, in claiming the passage for the Tridentine doctrine, even

when the passive interpretation, which was all it had to lay hold on, is given up.—As parallels to our passage, see Rom. xiv. 17. 1 Cor. vii. 19. 7—12.] *He laments their deflexion from their own promising course, and denounces severely their perverters.* ‘Ye were running well (‘hoc est, omnia apud vos erant in felici statu et successu, vivebatis optime, contendebatis recta ad vitam æternam quam vobis pollicebatur verbum,’ &c. Luther): *who* (see ch. iii. 1, the question expresses astonishment) *hindered you* (Polyb. xxiv. 1. 12, uses *ἐγκόπτειν* with a dative, *διὰ τὸ τὸν Φίλιππον ἐγκόπτειν τῇ δικαιοδοσίᾳ*: Ellic. quotes, in connexion with the view of the primary notion being that of hindering by breaking up a road,—Greg. Naz. Or. xvi. p. 260, *ἡ κακίας ἐγκοπτομένης ἐνεπάθεια τῶν πονηρῶν, ἡ ἀρετῆς ὁδοποιουμένης ἐνπάθεια τῶν βελτιόνων*) *that ye should not* (μὴ before *πειθεσθαι* is not pleonastic, but the constr., so often occurring, of a neg. after verbs of hindering, is in fact a pregnant one, μὴ *πειθεσθαι* being the *result* of the hindrance: q. d. ὥστε μὴ π. or καὶ ἐποίησε μὴ π. (see Bernhardt, Syntax, ix. 6 b, who quotes one ex. very apposite to this,—*ἐμποδὼν ἡμῖν γίνεσθαι τὴν θεὸν μὴ ἑλκεῖσθαι*, Aristoph. Pac. 315) *obey the truth* (i. e. submit yourselves to the true Gospel of Christ.—These words, which Chrys. omits here, have been transferred hence to ch. iii. 1. See var. readd. there. On that account they are certainly genuine here)?

8.] The persuasion (to which you are yielding—active; not *your persuasion*, passive. *πεισμονή* may mean either. Ellic. says: “As the similar form *πλησμονή* means both *satietas* (the state) and also *expletio* (the act), Col. ii. 23; Plato, Sympos. 186 c, πλ. καὶ κένωσις, —so *πεισμονή* may mean the state of being persuaded, i. e. conviction, or the act of per-

⁹καλοῦντος ὑμᾶς. ⁹μικρὰ ἡ ζύμη ὅλον τὸ φύραμα ἡ ch. i. 6 edd.
¹⁰ζυμοῖ. ¹⁰ἐγὼ πίπειθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ¹⁰probat, as
¹¹ἄλλο φρονήσεται. ὁ δὲ ¹¹ταράσσων ὑμᾶς βυστάσει τὸ ¹¹1 Cor. v. 6
¹²κρίμα, ὅστις ἂν ᾖ. ¹²ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ¹²2 Cor. ii. 14,
¹³ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα ¹³κατήργηται τὸ ¹³12. v. 23.
¹⁴18. 8. 19.
¹⁵2 Cor. ii. 14.
¹⁶2 Cor. ii. 14.
¹⁷2 Thess. iii. 1.

(= Acts xxv. 11, 22. Rom. xii. 3al. 2 Macc. xiv. 26. see Phil. iii. 15. u = Acts xv. 21 ch. i. 7.
 particip. 2 Cor. xi. 1 al. ver. 8. v = Luke xiv. 27 & J. Acts xv. 10, ch. vi. 23, 5 al.
 w = 1 Cor. xi. 29. 1 Tim. v. 12. James iii. 1. 2 Pet. ii. 3. x constr. Mark i. 1. Rom. ii. 21 edd.
 y = Matt. v. 10, 11. Ps. vii. 1. τὸ ἐπε. Rom. iii. 7. ix. 9. z Rom. iii. 8. 1 Cor. xiii. 8. Ezra iv. 21.

θεον mss-in-Jer-Sedul tol Lucif Ambrost Aug. — 9. μικρὰ γὰρ J. = for ζυμοί, δοιοι D¹E¹
 d e g (as var readg) v lat-mss in Jer ('male') in Sedul. ibj Marcion (in Epiph. Constt
 Bas (mss) Lucif Ambrost Pel.—10. aft εγω, ins δ C¹FG 4. 73. 106-8-9² demid f sy arm
 Dam Oec-comm : γὰρ Copt.—εν κυρ. om B Chr (in Niceph; elsw has it : εν χριστω Chr-
 text).—φρονεῖται 73.—εν AB 233 al : txt CDEFGJ mss ff.—11. ἐπ om 108.—ετι

suading, 'persuadendi sollertia' (Schött.) :
 cf. Chrys. on 1 Thess. i. 4, οὐ πεισμονὴ
 ἀνθρωπίνῃ . . . ἢν ἡ πειθουσα." But
 here, ἡ πεισμ. being connected with ὁ κα-
 λῶν ὑμᾶς, and answering to the act of
 ἐγκόπτειν in the last ver. is better taken ac-
 tively) is not from (does not come from,
 is not originated by) Him who calleth you'
 (i. e. God : see ch. i. 6 and note).

9.] ζύμη may allude either to men (Jer.,
 Aug., Grot., Est., Beng., De W., al.),
 or to doctrine. In the parallel place in
 1 Cor. v. 6, it is moral influence : so also
 where our Lord uses the same figure, Matt.
 xvi. 12, where ζύμη=δοῦραχῇ. Nor can
 there be any objection to taking it abstract,
 and φύραμα concrete :—a little false doc-
 trine corrupts the whole mass (of Chris-
 tians). So Chrys. (οὕτω καὶ ὑμᾶς ἰσχύει
 τὸ μικρὸν τοῦτο κακόν, μὴ ἐσθρωθῆν, καὶ
 εἰς τέλειον ἰουδαϊσμόν ἀγαγεῖν). Thl.,
 Luth., Calv., al.

10.] "After the
 warning of vv. 8, 9, Paul assures his
 readers that he has confidence in them,
 but that their perverters shall not escape
 punishment. *Divide et impera!*" Meyer.

ἐγὼ, emphatic, 'I, for my part ;'
 'quod ad me attinet, . . .'. εἰς, 'with
 regard to,' see reff., and Bernhardy, p. 220.
 On ἐν κυρίῳ, see 2 Thess. iii. 4 :—it is
 the element or sphere in which his con-
 fidence is conditioned. οὐδὲν ἄλλο
 φρον.] See Phil. iii. 15 : guided by which
 expr., we take the meaning here, to be,
 'ye will be of no other mind than this,'
 viz. which I enjoin on you,—not in vv. 8,
 9 only, but in this Ep. and in his preach-
 ing generally. ὁ δὲ ταράσσων need
 not be interpreted as referring necessarily
 to any one ἐπίσημος among the Judaizers
 (as Olsh., al.), but simply as individual-
 izing the warning, and carrying home the
 denunciation to each one's heart among the
 perverters. Cf. οἱ ἀναστατοῦντες below,
 and ch. i. 7 ; iv. 17.

τὸ κρίμα, 'the

sentence,' understood to be unfavourable,
 is a burden laid on the judged person,
 which he βυστάζει, bears. The ὅστις ἂν
 ᾖ generalizes the declaration to the fullest
 extent : see ch. i. 8, 9.

11.] The
 connexion appears to be this : the Ap. had
 apparently been charged with being a fa-
 vourer of circumcision in other churches ;
 as shewn e. g. by his having circumcised
 Timothy. After the preceding sharp de-
 nunciation of ὁ ταράσσων ὑμᾶς, and ὅστις
 ἂν ᾖ, it is open to the adversaries to say,
 that Paul himself was one of their ταράσ-
 σοντες, by his inconsistency. In the ab-
 ruptness then of his fervid thoughts he
 breaks out in this self-defence.

ἐγὼ,
 emphatic as before.

περιτομὴν has
 the chief emphasis, as the new element in
 the sentence, and not κηρύσσω, as Chrys.
 (οὐ γὰρ εἶπεν ὅτι περιτομὴν οὐκ ἐργάζο-
 μαι, ἀλλὰ, οὐ κηρύσσω, ταυτέστιν, οὐκ
 οὕτω κελεύω πιστεύειν), al.,—its position
 not allowing this. The first ἔτι is best
 understood as referring, not to any change
 in his preaching as an apostle (for he ap-
 pears always to have been of the same
 mind, and certainly was from the first per-
 secuted by the Jews), but to the change
 since his conversion, before which he was
 a strenuous fautor of Judaism. Olsh. ob-
 jects to this, that κηρύσσω could not be
 used of that period. But this (even if it be
 necessary to press κηρύσσω so far into matter
 of fact) cannot be said with any certainty :
 — the course of Saul as a zealot may
 have often led him even to preach, if not
 circumcision in its present debated position,
 yet that strict Judaism of which it formed
 a part.

τί ἔτι διώκω.] ἔτι is logical,
 as Rom. iii. 7 ; ix. 9 (De W.) : i. e.,
 'what further excuse is there for my
 being (as I am) persecuted (by the Jews) ?'
 — For, if this is so, if I still preach
 circumcision, ἄρα, then is brought to
 nought, is done away, the OFFENCE (reff.

a 1 Cor. i. 23. ^a σκάνδαλον τοῦ ^b σταυροῦ. ¹² ^c ὄφελον καὶ ^d ἀποκόψον- ABCDE
 Rom. xiv. 13. FGJK
 b = 1 Cor. i. 17. ^e ται οἱ ^e ἀναστατοῦντες ὑμᾶς.
 c 1 Cor. iv. 8. ¹³ Ὑμεῖς γὰρ ^f ἐπ' ^g ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί.
 2 Cor. xi. 1. ^{gg} μόνον μὴ ^h τὴν ^g ἐλευθερίαν εἰς ⁱ ἀφορμὴν τῇ σαρκί, ἀλλὰ
 Rev. iii. 15 only. Job ^j διὰ τῆς ἀγάπης ^k δουλεύετε ἀλλήλοις. ¹⁴ ^l ὁ γὰρ ¹ πᾶς
 xiv. 13. Ps. ^l Mark ix. 43.
 d 1 Mark ix. 43. ⁴⁵ John xviii. 10, 26. Acts xxvii. 32 only. = (see note) Deut. xxiii. 1. e Acts xvii. 6. xxi. 28 only. L.P.+.
 45. Dan. vii. 23, var. read. h ellipsis, ch. ii. 9. f = Eph. ii. 10. 1 Thess. iv. 7. g = 1 Cor. x. 29. j so ver. 6.
 gg so Phil. i. 27. h ellipsis, ch. ii. 9. Matt. xxvi. 5 al. i = Rom. vii. 8 reff. j so ver. 6.
 k see Rom. vi. 18, 22. 1 Cor. ix. 19. l order, Acts xix. 7. xxvii. 37.

(1st) om D¹FG 38. 72-3. 115-18 it demid goth arm Jer Ambrst.—aft σταυρον, ins του χριστου AC 39. 49. 57. 114 copt æth (Jer?): χριστου 23¹.—ἀρα D³.—12. ωφελον D¹(E²)JK 109-10-17-23.—και om 61. 73. 118.—αποκοψονται D(E²)FG 118 Oec.—αποστατοντες 39.—13. for γαρ, ξε FG 80 Chr Aug, Pac.—ελευθεριαν 109.—την ελ. υμων 37. 71-3. 116 Syr syr* slav-ed.—της σαρκος D¹ 17 d e v copt goth al Ambr Aug Ambrst Pel: add ωτε FG g al.—for δια τ. αγαπ., τη αγαπη του πνευματος DEFG 31 it v-ed copt goth Bas Ambrst al.—αλληλους 109.—14. for νομος, λογος JK 33. 72

stumbling block, σκάνδ. has the emphasis) of the cross'—because, if circumcision, and not faith in Christ crucified, is the condition of salvation, then the Cross has lost its offensive character to the Jew: οὐδὲ γὰρ οὕτως ὁ σταυρὸς ἦν ὁ σκανδαλί- ζων τοὺς Ἰουδαίους, ὡς τὸ μὴ εἶναι πέ- θεσθαι τοῖς πατρίοις νόμοις. καὶ γὰρ τὸν Στέφανον προσενέγκοντες, οὐκ εἶπον ὅτι οὗτος τὸν ἐσταυρωμένον προσκυνεῖ, ἀλλ' ὅτι κατὰ τοῦ νόμου κ. τοῦ τό- που λέγει τοῦ ἁγίου. Chrys.

12.] The καὶ introduces a climax — 'I would (reff.) that they who are unsettling you would even . . .' As to ἀποκόψονται, (1) it cannot be passive, as E. V. 'were even cut off.' (2) It can hardly mean 'would cut themselves off from your com- munion,' as the καὶ is against so mild a wish, besides that this sense of the word is unexampled. (3) There is certainly an allusion to ἐνέκοψεν in ver. 7, so that in reading aloud the Greek, the stress would be, ὄφελ. κ. ἀποκόψονται οἱ ἀν. ὑμ. But (4) this allusion is one only of sound, and on account of the καὶ, all the more likely to be to some well-known and harsh mean- ing of the word, even as far as to which the Apostle's wish extends. And (5) such a meaning of the word is that in which (agreeably to its primitive classical sense, of hewing off limbs, see Lidd. and Scott) it is used by the LXX, Deut. xxiii. 1, by Arrian, Epict. ii. 20, by Hesych., ὁ ἀπόκο- πος, ἦτοι ὁ ἐκτομή—by Philo, de legg. special. p. 306, τὰ γεννητικὰ προσπα- ἔκοψαν,—de vict. offerent. p. 261, θαλασσι- κ. ἀποκεκομμένους τὰ γεννητικὰ (Wetst.). It seems to me that this sense must be adopted. And so Chrys., and the great consensus of ancient and modern comm.: and, as Jowett very properly observes, "the common interpn of the Fathers, confirmed

by the use of language in the LXX, is not to be rejected only because it is displeasing to the delicacy of modern times."

ὄφελον is used in the N. T. as a mere par- ticle: see reff., and note: also Hermann on Viger, p. 756-7. The constr. with a future is very unusual; in Lucian, Solœc. 1, ὄφελον καὶ νῦν ἀκολουθήσαι δυνήσῃ is given as an example of a solœcism.—ἀναστατοῦντες, ἀνατρέποντες, Hesych. (It belongs to later Greek: the classical exprn is ἀνάστατον ποιῆν, Polyb. iii. 81. 6 al.: or τιθέναι, Soph. Antig. 670: and it is said to belong to the Macedonian dialect. Ellic. referring to Tittmann, p. 266, where however I can find no such assertion.)

13—CH. VI. 5.] THE THIRD or HOR- TATORY PORTION OF THE EP., not how- ever separated from the former, but united to it by the current of thought:—and, 13—15.] Though free, be one another's ser- vants in love. γὰρ gives the reason why the Ap. was so fervent in his denun- ciation of these disturbers; because they were striking at the very root of their Chris- tian calling, which was 'for (on condition of, as its element) freedom. Only (make not) (so μὴ with the verb omitted and an accus. in μὴ μοιγε μύθους, Aristoph. Vesp. 1179; μὴ τριβάς ἐτι, Soph. Antig. 577; μὴ μοι μυρίους μηδὲ δισμυρίους ξένοις, Demosth. Phil. i. § 19. See more exx. in Hartung, ii. 153) your liberty into (or, use it not for) an occasion (opportunity) for the flesh (for giving way to carnal passions), but by means of (your) love, be in bondage (opposition to ἐλευθερία) to one another.' Chrys. remarks, πάλιν ἐν- ταῦθα αἰνιγνίσσεται, ὅτι φιλονικία κ. στάσις κ. φιλαρχία κ. ἀπόνοια ταύτης αἰτία τῆς πλάνης αἰτιῶς ἐγένετο: ἡ γὰρ τῶν αἰρέ- σεων μήτηρ ἡ τῆς φιλαρχίας ἐστὶν ἐπι- θυμία. 14.] See Rom. xiii. 8, 9.—

νόμος ἐν ¹³ ἐν λόγῳ ¹⁴ πεπλήρωται, ἐν τῷ ¹⁵ Ἀγαπήσεις
τὸν πλησίον σου ὡς σεαυτόν. ¹⁵ εἰ δὲ ἀλλήλους ¹⁶ δά-
κριτε καὶ ¹⁷ κατεσθίετε, ¹⁸ βλέπετε μὴ ὑπὸ ἀλλήλων ¹⁹ ἀνα-
λωθῇτε.

¹⁶ λέγω δὲ, πνεύματι ¹⁷ περιπατεῖτε, καὶ ¹⁸ ἐπιθυμίαν
¹⁹ σαρκὸς οὐ μὴ τελέσητε. ²⁰ ἡ γὰρ σὰρξ ²¹ ἐπιθυμεῖ κατὰ ²²

1 Cor vii 9, 8 12 al.
t con-1, A 18-19, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

r Luke ix, 54. 2 Thes. ii 8. 1 Jn 3, 3. 1 Jn 3, 11. 1 Jn 3, 15. 1 Jn 3, 16. 1 Jn 3, 17. 1 Jn 3, 18. 1 Jn 3, 19. 1 Jn 3, 20. 1 Jn 3, 21. 1 Jn 3, 22. 1 Jn 3, 23. 1 Jn 3, 24. 1 Jn 3, 25. 1 Jn 3, 26. 1 Jn 3, 27. 1 Jn 3, 28. 1 Jn 3, 29. 1 Jn 3, 30. 1 Jn 3, 31. 1 Jn 3, 32. 1 Jn 3, 33. 1 Jn 3, 34. 1 Jn 3, 35. 1 Jn 3, 36. 1 Jn 3, 37. 1 Jn 3, 38. 1 Jn 3, 39. 1 Jn 3, 40. 1 Jn 3, 41. 1 Jn 3, 42. 1 Jn 3, 43. 1 Jn 3, 44. 1 Jn 3, 45. 1 Jn 3, 46. 1 Jn 3, 47. 1 Jn 3, 48. 1 Jn 3, 49. 1 Jn 3, 50. 1 Jn 3, 51. 1 Jn 3, 52. 1 Jn 3, 53. 1 Jn 3, 54. 1 Jn 3, 55. 1 Jn 3, 56. 1 Jn 3, 57. 1 Jn 3, 58. 1 Jn 3, 59. 1 Jn 3, 60. 1 Jn 3, 61. 1 Jn 3, 62. 1 Jn 3, 63. 1 Jn 3, 64. 1 Jn 3, 65. 1 Jn 3, 66. 1 Jn 3, 67. 1 Jn 3, 68. 1 Jn 3, 69. 1 Jn 3, 70. 1 Jn 3, 71. 1 Jn 3, 72. 1 Jn 3, 73. 1 Jn 3, 74. 1 Jn 3, 75. 1 Jn 3, 76. 1 Jn 3, 77. 1 Jn 3, 78. 1 Jn 3, 79. 1 Jn 3, 80. 1 Jn 3, 81. 1 Jn 3, 82. 1 Jn 3, 83. 1 Jn 3, 84. 1 Jn 3, 85. 1 Jn 3, 86. 1 Jn 3, 87. 1 Jn 3, 88. 1 Jn 3, 89. 1 Jn 3, 90. 1 Jn 3, 91. 1 Jn 3, 92. 1 Jn 3, 93. 1 Jn 3, 94. 1 Jn 3, 95. 1 Jn 3, 96. 1 Jn 3, 97. 1 Jn 3, 98. 1 Jn 3, 99. 1 Jn 3, 100.

v = Rom. ii. 27. James ii. 8. w = Rom. ii. 27. James ii. 8. x = Rom. ii. 27. James ii. 8. y = Rom. ii. 27. James ii. 8. z = Rom. ii. 27. James ii. 8.

al. — bef εν εν λογω pref εν ενι (gloss, to refer the sentence to the Gall.) D¹EF¹FG it Ambrst: ενιν Marcion-in-Epiph Tert: in paucis syr (but txt in marg).—rec πληροῦται *corru*, in ignorance of true sense of *perfectly*, with MSS) Chr Thdr¹ Dam h. l. al Jer al: txt ABC 17. 21-3. 37-9 al. Marcion-in-Epiph Dam Aug.—εν τῷ om D¹EF¹FG it v arm slav ms Marcion-in-Epiph Ambrst Jer Pel just Aug.).—ὡς σεαυτὸν the sense of *enst.* was missed, and the 2nd person subst^d the more readily as LXX have it in l. v., and on account of the *ὡς* *perfectly* AB DEK 14. 39 9 all Marcion in Epiph Thdr¹ Dam: txt FGJ most miss happy Chr Thd Occ. 15. κατεσθ. ἀλλήλους, and ἀναλωθ. v. π. ἀλλήλ. D¹EF¹FG it Cyr¹ al: ἀναλωθ. 43.—ἐπ' BDEFG &c Bas Chr Thl: txt ACID¹EJ most miss Thdr¹ Dam Occ.—16. aft Δρ. 6. ms in Christo v-ms v-sixt Chr Bed.—τελέετε D¹E d g v lat-fl. —17. rec for γὰρ (2nd), 6. *prob corru* to avoid recurrence of γὰρ which introduced the former clause: the recurrence

The rec. reading πληροῦται would mean merely 'is in course of being fulfilled,' whereas now it is, 'is fulfilled:' not 'comprehended' (Luth., Calv., Olsh., Winer, al.). "The question, how the Ap. can rightly say of the *whole* law, that it is fulfilled by loving one's neighbour, must not be answered by understanding νόμος of the *Christian* law (Koppe), or of the *moral* law only (Estius, al.), or of the *second* table of the decalogue (Beza, al.), or of every divinely revealed law in general (Schött.);—for ὁ πᾶς νόμος cannot, from the circumstances of the whole Epistle, mean any thing but 'the whole law of Moses:'—but by placing ourselves on the lofty spiritual level from which St. Paul looked down, and saw all other commands of the law so far subordinated to the law of love, that whoever had fulfilled *this* command, must be treated as having fulfilled the whole." Meyer: who also remarks that τὸν πλησίον σου applies to fellow-Christians; cf. ἀλλήλους below.

15.] ἀλλήλους has both times the emphasis. The form of the sentence is very like Matt. xxvi. 52.—πάντες οἱ λαοὶ ὄντες μάχονται, ἐν μαχαίρᾳ ἀπολοῦνται, except that there λαοὶ ὄντες, as having the stress, precedes. Chrys. says, ταῖς λέξεσιν ἐμφαντικῶς ἐχοίτατο. οὐ γὰρ εἶπε δάκνυτε μόνον, ὅπερ ἐστὶ θηρομόνον, ἀλλὰ καὶ κατεσθίετε, ὅπερ ἐστὶν ἐμμένοντος τῷ ποικίλῳ. ὁ μὲν γὰρ δάκνυται, ὁ δὲ ἐπλήρωσε παθῶν· ὁ δὲ κατεσθίων, θηρομῶν ἐσχάτης παρίστην· οὐ δὲ δεικνύει, δὲ γὰρ δὲ κ. βρώσεις οὐ τὰς σωματικὰς φησιν, ἀλλὰ τὰς πολὺ χαλεπωτέρας. οὐ γὰρ οὕτως ὁ

ἀνθρώπινος ἀπογενεσίματος σαρκὸς ἐξάλα-
ζεν, ὡς ὁ ὄνημα εἰς τὴν ψυχὴν πηγνίς,
ὅσον γὰρ ψυχὴ τιμωσθῆναι σώματος,
τοσούτῳ χαλεπωτέρας ἢ ταύτης βλάβη.

ἀναλωθ.] The literal sense must be kept,—'consumed' (by one another),—your spiritual life altogether annihilated: ἡ γὰρ ζωὴ τῆς ψυχῆς· ἡ μὲν γὰρ ψυχὴ τῆς σαρκὸς κ. ἀναλωστέον καὶ τῶν ἐν ψυχῇ ἀσθενειῶν ἀπὸ τῶν εἰσαγόντων, καὶ σιγῆς πολλῶν ἀπαντα ἀνατρώγει. Chrys. 16—26.] Exhortation to a spiritual life, and warning against the works of the flesh. 16.]

λέγω δέ refers to ver. 13—repeating, and explaining it—q. d., 'What I mean, is this.'

πνεύματι, the normal dative, of the rule, or manner, after or in which: Meyer quotes Hom. II. 6. 194. αἰτὶ Διὸς βέομαι φρεσίν:—'by the Spirit.' But πν. is not man's 'spiritual part,' as Bez., Rück., De W., al.; nor is πνεύματι 'after a spiritual manner,' Peile,—nor will ἡ ἐννοουσα χάρις give the force of πνεῦμα (Thdr¹): it is (as in ver. 5) 'the Holy Spirit of God:' this will be clear on comparing with our vv. 16—18, the more expanded parallel passage, Rom. vii. 22—viii. 11. The history of the verbal usage is, that πνεῦμα, as χρυστός and θεός, came to be used as a proper name: so that the supposed distinction between τὸ πν. as the objective (the Holy Ghost), and πν. as the subjective (man's spirit), does not hold. σαρκός]

'the natural man':—that whole state of being in the flesh, out of which spring the practices and thoughts of ver. 19.

οὐ μὴ τελέσητε] Is this (1) merely future

^y Luke xiii. 17. ^{xxi. 15.} 1 Cor. ^{xvi. 9 al.} ^{xxi. 15.} 1 Cor. ^{z = 1 Thess. v.} ^{4. (see note.)} ^{a constr. Rom.} ^{vii. 15.} ^{b Rom. viii. 14.} ^{c ch. iv. 21 al.} ^{d Rom. i. 19 al.} ^{h Rom. i. 24.} ^{k 1 Cor. x. 14.} ^{τὸν πνεύματος, τὸ δὲ πνεῦμα} ^{x κατὰ τῆς σαρκός· ταῦτα} ^{ABCD E} ^{FGJK}
^{γὰρ ἀλλήλοις} ^{y ἀντίκειται,} ^{ἵνα μὴ} ^{a ἅ ἂν θέλητε} ^{a ταῦτα}
^{ποιῇτε.} ^{18 εἰ δὲ} ^{b πνεύματι} ^{b ἄγεσθε,} ^{οὐκ ἐστὲ} ^{ὑπὸ νόμον.}
^{19 d} ^{φανερὰ δὲ ἐστὶν τὰ} ^{e ἔργα τῆς σαρκός,} ^{f ἅτινά ἐστὶν}
^g ^{πορνεία,} ^{h ἀκαθαρσία,} ^{i ἀσέλγεια,} ^{20 k} ^{εἰδωλολατρεία,}

of *δε* would not be simply felt), with ACD³JK mss nrly (appy) vss Chr Thdrt Dam al: *οὐν* goth Clem: txt BD¹EFG 17 it v copt lat ff.—rec *αντικ. αλληλ.* with JK &c vss ff: txt ABCDEFG all it v goth al Dam, lat ff: *-κινται* 48. 71-2-6 all Thl.—for *ἅ, ὅ* D¹FG goth: *οσα* 31.—*εαν* AB al: txt C²(om C¹)DEFGJ most mss Clem Chr Thdrt Dam al.—*ποιεῖτε* 44.—18. aft *οὐκ*, ins *ετι* C 39. 47. 57. 73 al₆ syr Aug₁.—19. rec ins *μοιχεία* bef *πορν.* (from places such as Mt xv. 19, Mk vii. 21, cf Hos ii. 2: hence the plur also), with DE(FG *-εῖαι*, so Orig Iren al: FG also *-νται, -σαι, -γεται* to *ερεῖς*, so Orig as far as he cites and al) JK &c syr al gr-lat ff: aft *πορν.* 76. 115 Chr Thl: om ABC 17. 47. 57 v Syr ar-erp copt aeth Clem Marcion in-Epiph Cyr Eph Dam, Tert Jer (expr) Aug Fulg Pel.—20. rec *ερεῖς* (see above. The mss vary much between the sing and plur forms),

in meaning, and a sequence on *πνεύματι περπ.*, ‘and ye shall not fulfil,’—or is it (2) imperative, ‘and fulfil not?’ Ellic. in his note has shewn that this latter meaning is allowable, it being doubtful even in classical Greek whether there are not some instances of *οὐ μὴ* with the 2nd pers. subj. imperatively used, and the tendency of later Greek being rather to use the subj. aorist for the future. And Meyer defends it on exegetical grounds. But surely (1) is much to be preferred on these same grounds. For the next and follg vv. go to shew just what this ver. will then assert, viz., that the Spirit and the flesh exclude one another.

17.] Substantiation of the precedg,—that *if ye walk by the Spirit, ye shall not fulfil the lusts of the flesh.*—The second γάρ (see var. readd.) gives a reason for the continual *ἐπιθυμῶν* of these two against one another: viz., that they are opposites.

ἵνα] not ‘so that:’—this is the result; but more is expressed by *ἵνα*. Winer gives the meaning well: “Atque hujus luctæ hoc est consilium, ut &c. Scil. tu p. n. impedit vos, quo minus perficiatis τὰ τῆς σαρκός (ea, quæ ἡ σὰρξ perficere cupit), contra ἡ σὰρξ adversatur vobis ubi τὰ τοῦ πνεύματος peragere studetis;” and Bengel: “Spiritus obnititur carni et actioni malæ: caro, Spiritui et actioni bonæ, ut (ἵνα) neque illa neque hæc peragatur.” The necessity of supposing an ebativ meaning for *ἵνα* in theology is obviated by remembering, that with God, results are all purposed.—See this ver. expanded in Rom. vii., viii. as above: in vii. 20 we have nearly the same words, and the same constr.—It is true that *θέλειν* there applies only to one side, the better will, striving after good: whereas here it must be taken ‘sensu com-

muni,’ for ‘will’ in general, to whichever way inclined. So that our ver. requires expansion, both in the direction of Rom. vii. 15–20,—and in the other direction, *οὐ γὰρ ὅ θέλω* (after the natural man) *ποιῶ κακόν· ἀλλ’ ὃ οὐ θέλω ἀγαθόν, τοῦτο ποιῶ*,—to make it logically complete.

18.] By this verse, the locus respecting the flesh and the Spirit is interwoven into the general argument, thus (cf. ver. 23): the law is made for the flesh, and the works of the flesh: the Spirit and flesh *ἀντίκεινται*: ‘if (δὲ bringing out the contrast between the treatment of *both* in ver. 17, and the selection of *one side* in this ver.) then ye are led by (see Rom. viii. 14, ὅσοι . . . πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ) the Spirit, ye are not under the law.’ This he proceeds to substantiate, by specifying the works of the flesh and of the Spirit. This interp. is better than the merely practical one of Chrys., al., *ὃ γὰρ πνεῦμα ἔχων ὡς χρὴ, σβέννυσσι διὰ τοῦτου πονηρὰν ἐπιθυμίαν ἅπασαν· ὃ δὲ τούτων ἀπαλλαγίς οὐ δίδται τῆς ἀπὸ τοῦ νόμου βοηθείας, ὑψηλότερος πολλὰ τῆς ἐκείνου παραγγελίας γινόμενος*,—for it is a very different thing *οὐ δεῖσθαι νόμον*, from *οὐκ εἶναι ὑπὸ νόμον*.

19–23.] Substantiate (see above) ver. 18. 19.] *φανερὰ* (emph.), ‘plain to all,’ not needing, like the more hidden fruits of the Spirit, to be educed and specified: and therefore more clearly amenable to law, which takes cognizance of τὰ φανερά. ἅτινά ἐστίν] almost = ‘for example:’ ‘qualia sunt:’ see on ch. iv. 24.

ἀκαθ., ‘impurity’ in general. ἀσέλγ., *ἐτοιμότης πρὸς πᾶσαν ἡδονήν*, Etym. Mag. It does not seem to include necessarily the idea of lasciviousness: “Demosthenes, making mention

¹ φαρμακεία, ^m ἔχθραι, ⁿ ἔρις, ^o ζῆλος, ^p θυμοί, ^p ἐριθείαι, ¹ Rev. ix. 21.
^q διχοστασίαι, ^r αἰρέσεις, ²¹ φθόνοι, φόνοι, ^s μέθαι, ^k κω-
 μοι, καὶ τὰ ὅμοια τούτοις, ^a ¹ προλέγω ὑμῖν καθὼς καὶ
^u προεῖπον, ὅτι οἱ τὰ ^w τοιαῦτα ^w πράσσοντες ^s βασιλείαν
 θεοῦ οὐ ^s κληρονομήσουσιν. ²² ὁ δὲ ^s καρπὸς τοῦ πνεύ-
 ματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, ^z μακροθυμία, ^z χρηστό-
 1 Cor. iii. 3, var. read only + 1 Mac. iii. 29.
 s Rom. xiii. 13. t 2 Cor. xiii. 2. 1 Thess. iii. 4 only. Isa. xli. 26.
 y constr. John viii. 54. w Rom. i. 32. x 1 Cor. vi. 9, 10. Eph. v. 3. James i. 5.
 y = Rom. xv. 28. Eph. v. 9. Heb. xiii. 17. z Rom. ii. 4 reff. 2 Cor. vi. 6.

with MSS vss (appy) ff: txt AB¹¹ 44. 72. 103. 219. — rec ζῆλος (see above), with CD²JK &c vss gr-lat ff: txt (A uncert) BD²F²FG ζήλον; 17 goth Council Carthagin-Cypr. = 21. φωνοι om (prob. from homotel. It might certainly have been used from Rom. i. 29: but the authority for the om is overborne in so doubtful a case, by that opposed to it) B 17. 33-5. 57. 73 demid f Clem Marcion-in-Epiph Iren Cyr Jer (and elsw expressly) Ambrst Aug. txt MSS mss &c Chr Thdr² once om φθον. Dam al lat-mss-in Jer Lucif al: φον. φθον. 112.— καθὼς om slav.— καὶ {2nd} om BFG v aeth ar-pol Chr₁ Tert Lucif al: ins ACDEJK mss (appy) vss Clem Chr (h. l. Thdr² Dam al Iren Jer al.—for προειπ., προειρηκα D²E(E²)FG.— 22. αγαθωσύνη DEFGJ al Dam:

of the blow which Meidias had given him, characterises it as in keeping with the well-known ἀσέλγεια of the man (Meid. 514). Elsewhere he joins *ἀσεπτικῶς* and *ἀσελγῶς* and *προπετῶς*. Trench, New Test. Synonyms, p. 64. The best word for it seems to be 'wantonness,' 'protervitas.'

20.] εἰδωλ., in its proper meaning of 'idolatry,' not, as Olsh., 'sins of lust,' because of the unclean orgies of idolatry.

φαρμ., either 'poisonings,' or 'sorceries.' The latter is preferable, as more freqly its sense in the LXX and N. T. (reff.), and because (Mey.) Asia was particularly addicted to sorceries (Acts xix. 19).

θυμοί 'passionate outbreaks.' θυμὸς μὲν ἐστὶ πρόσκατος, ὁργὴ δὲ πολυχρόνιος μνησικακία, Ammonius. διαφέρει δὲ θυμὸς ὁργῆς, τῷ θυμῷ μὲν εἶναι ὁργὴν ἀναθυμωμένην κ. ἐπὶ ἰκασιμένην, ὁργὴν δὲ ὁρεῖν ἀντιτιμωρήσεως. Orig. ii. 541: both cited by Trench, Syn. p. 146.

ζῆλος, 'jealousy' (in bad sense)—reff. ἐριθείαι] not 'strife,' as E. V. and commonly, in error: see note on Rom. ii. 8,—but 'cabals,' unworthy compassings of selfish ends.

21.] Wetst., N. T. ii. p. 147, traces in a note the later meanings of αἵρεσις. Here διχοστ., 'divisions,' seems to lead to αἵρεσις., 'parties,' composed of those who have chosen their self-willed line and adhere to it. Trench quotes Aug. (cont. Crescon. Don. ii. 7): 'Schisma est recens congregationis ex aliquâ sententiarum diversitate dissensio: hæresis autem schisma inveteratum.' But we must not think of an ecclesiastical meaning only, or chiefly, here. φθόν., φόν.] see Rom. i. 29, where we have the same alliteration.

ἂ προλ.] The constr. of ἂ is exactly as John viii. 54, ὃν ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἐστίν:—it is governed, but only as matter of reference, by προλέγω,—not to be joined by attr. with πράσσοντες, as Olsh., al.

προλ. κ. προεῖπον] 'I forewarn you (now), and did forewarn you (when I was with you):' the προ- in both cases pointing on to the great day of retribution.

τὰ τοιαῦτα] The art. generalizes τοιαῦτ.,—'the things of this kind,' i.e. 'all such things.' See Ellic.'s note.

βασ. θ. ου κλ.] reff.

22.] καρπός, not ἔργα, τοῦ πνεύματος. The works of the flesh are no καρπός, see Rom. vi. 21. These are the only real fruit of men: see John xv. 1—8: compare also John iii. 20, note. They are, or are manifested in, ἔργα: but they are much more: whereas those others are nothing more, as to any abiding result for good.

ἀγάπη—at the head, as chief—1 Cor. xiii. Rom. xii. 9.

χαρὰ, better merely 'joy,' than as Winer, al., 'voluptas ex aliorum commodis percepta,' as opposed to φθόνος. We must not seek for a detailed logical opposition in the two lists, which would be quite alien from the fervid style of St. Paul.

χρηστότης, ἀγαθωσύνη] Jerome comm. in loc. says, "Benignitas sive suavitas, quia apud Græcos χρηστότης utrumque sonat, virtus est lenis, blanda, tranquilla, et omnium bonorum apta consortio: invitans ad familiaritatem sui, dulcis alloquio, moribus temperata. Non multum bonitas (ἀγαθωσύνη) a benignitate diversa est, quia et ipsa ad beneficiendum videtur exposita. Sed in eo differt; quia potest bonitas esse tristior, et

a Rom. xv. 14. της, ^a ἀγαθωσύνη, πίστις, ²³ b προαύτης, ^c ἐγκράτεια· ^d κατὰ ABCDE
Eph. v. 9. τῶν τοιούτων οὐκ ἔστιν νόμος. ²⁴ οἱ δὲ τοῦ ^e χριστοῦ FGJK
2 Thess. i. 11
only. Neh.
ix. 35.
b 1 Cor. iv. 21
rell.
c Acts xxiv.
25. 2 Pet.
i. 6 only f.
d ch. iii. 21.
ver. 17.
e gen. i. Cor. iii.
22, 23 al.
f see Rom. vi. 6.
i dat., Rom. xii. 12 al. Winer, § 31. 4.
l = ch. iv. 12. Eph. v. 12, 17 al.

g = Rom. vii. 5 only. (see reff. there.)
h Rom. i. 24 reff.
k Acts xxi. 24. Rom. iv. 12, ch. vi. 16. Phil. iii. 16 only. (Eccles. xi. v.)
m here only f.

αγαθουργία Chr.—πιστις om 219¹.—23. rec προαύτης: txt ABC 17. 31. 47 al₂ Doroth.
—aft εγκρατ. ins αγνεια D¹EFG it v (not am harl) Bas Pallad Iren Cypr Ambrst Pel
Sedul (not Jer Aug).—24. aft χριστου ins ιησου (earn for τ. χρ., admitted into the text
beside it. It is hardly possible that του χρ. ιησου as Lachm. [ιησ.] and Tisch. edit,
should have been origl) ABC 17. 80 copt sah aeth slav Cyr.-very-oft Doroth Bas Procop
Dam al Aug (somet ιησ. χρ.): txt DEFG(FG add εντες) (οντες) JK &c it v syrr al Chr
Thdrt Ps-Ath al lat.-ff.—σαρκ. αυτων FG g v al Cypr al.—25. πν. ζωμ. DEFG it v
(not am demid al) al Aug: ει om 35; ζ. ουν εν πν., κ. πν. στοιχ syrr Chr.—και om
FG it Ambrst-ed.—στοιχουμεν D³EJK 71-2¹ al₃.—26. γινωμεθα JK al Clem.-ms:
γενωμ. G¹ 72-3-4. 113 Chr al.—προσκαλουμενοι 48. 72-3 al₃ Dam.—αλληλους BG¹ 72-
3. 109 all Chr Thdrt₂-ms, Oec: txt ACD &c Clem₂ Thdrt₂ Dam al.

CHAP. VI. 1. και om K 4¹. 61. 117: forsā arm.—προκαταληφθη K 117: προελ. 73.

fronte severis moribus irrugata bene quidem facere et præstare quod poscitur: non tamen suavis esse consortio, et sua cunctos invitare dulcedine." Plato, deff. 412 e, defines χρηστότης, ἡθους ἀπλαστία μετ' εὐλογιστίας. ἀγαθωσ. is a Hellenistic word, see reff. Perhaps 'kindness' and 'goodness' would best represent the two words.

πίστις, in the widest sense: 'faith,' towards God and man: of love it is said, 1 Cor. xiii. 7, πάντα πιστεύει.

23.] προαύτης seems to be well represented by 'meekness,'—again, towards God and man: and ἐγκρ. by 'temperance,'—the holding-in of the lusts and desires.

τῶν τοιούτ. answers to τὰ τοιαῦτα above, and should therefore be taken as neuter, not masc., as Chrys., al. This ver. (see above on ver. 18) substantiates οὐκ ἐστὶ ὑπὸ νόμον—for, if you are led by the Spirit, these are its fruits in you, and against these the law has nothing to say: see 1 Tim. i. 9, 10.

24.] Further confirmation of this last result, and transition to the exhortations of vv. 25, 26. 'But (contrast, the one universal choice of Christians, in distinction from the two catalogues) they who are Christ's, crucified (when they became Christ's,—at their baptism, see Rom. vi. 2: not so well, 'have crucified,' as E. V.) the flesh, with its passions and its desires,'—and therefore are entirely severed from and dead to the law, which is for the fleshly, and those passions and desires—on which last he founds,— 25:] 'If (no connecting particle—giving more vividness to the infer-

ence) we LIVE (emphatic—if, as we saw, having slain the flesh, our life depends on the Spirit) in (said to be a species of instrumental dative; but such usage is of very rare occurrence, and hardly ever undoubted. Here the dat. is probably employed more as corresponding to the dat. in the other member, than with strict accuracy. But it may be justified thus: our inner life, which is hid with Christ in God, Col. iii. 3, is lived πνεύματι [normal dative], the Spirit being its generator and upholder), the Spirit,—in the Spirit (emphatic) let us also walk' (in our conduct in life: let our practical walk, which is led κατὰ προαίρεσιν of our own, be in harmony with that higher life in which we live before God by faith, and in the Spirit).

26.] connected with στοιχώμεν above, by the first pers.,—and with ch. vi. 1, by the sense; and so forming a transition to the admonitions which follow.

μη γινώμ., 'let us not become,'—efficiamur, vulg., Erasm.,—a mild, and at the same time a solemn method of warning. For while it seems to concede that they were not this as yet, it assumes that the process was going on which would speedily make them so. 'Let us not be,' of the E. V., misses this.

κενόδοξοι would include, as De W. observes, all worldly honour, as not an object for the Christian to seek, 1 Cor. i. 31. 2 Cor. x. 17.

ἀλλήλ. προκαλ.] εἰς φιλονεικίας κ. ἔρις, Chrys. So εἰς ἑκάς προκαλουμένων τῶν Ἀθηναίων, Thuc. vii. 18: εἰς μάχην προὐκαλείτο, Xen. (Wetst.) — "φθονεῖν is the correlative act on

^a προλημφθῇ ἄνθρωπος ἐν τινὶ ^b παραπτώματι, ἡμεῖς οἱ ^c πνευματικοὶ ^d καταρτίζετε τὸν τοιοῦτον ἐν ^e πνεύματι ^f πραύτητος, ^g σκοπῶν σεαυτὸν, μὴ καὶ σὺ ^h πειρασθῇς. ⁱ ἀλλήλων τὰ ^j ῥάρη ^k βαστάζετε, καὶ ^l οὕτως ^m ἀναπλη-

12. Ezek. xviii. 26. q 1 Cor. ii. 13 ref. t. r 1 Cor. i. 10. Matt. iv. 21 al.
 Rom. xi. 8 ref. 1 Cor. v. 21. t = & constr., Luke xi. 35. u = 1 Cor. vii. 2. James. 24 ref.
 v Matt. xx. 12. Acts xv. 28. Rev. ii. 24. Sir. xiii. 2. w Rom. xv. 1. xi. 18 ref.
 x = Acts xvi. 34 ref. y 1 Cor. xiv. 16 ref. imper. aor., John xiv. 15. 1 Cor. vi. 20.

109 al.; προλημφθῇ 39.—aft *ανθρ.*, ins. εἰς ἡμῶν 80 Did. *en hman sah.*—*τὸν πρῶτον*: tat B al. *see ch. v. 23*).—*σκ. ἑαυτοῦ* (*εαυτ.* Dam) *μη κ. αὐτοῦ* (*αυτοῦ* D'E also) *πνευ. αὐτοῦ* FG it.—*οὐντες ἑαυτοῦς, μ. κ. ὑμεῖς -ητε* arm Cypr Pacian; *σκ. και sah: μηπως sah.*—2. *ἀναπληρωσατε* (*prob. corr. the imper aor being unusual*; *see ref.* BFG 35-5 it γ Syr arr sah aft slav Thdrt-ins Aster Procl al lat-if: tat AC DEJK miss curly. appy syr

the part of the weak, to the *προκαλεῖσθαι* on the part of the strong. The strong vauntingly challenged their weaker brethren: they could only reply with *envy*." Ellicott.—These words are addressed to *all* the Gall. :—the danger was common to both parties, the obedient and disobedient, the orthodox and the Judaizers.

VI. 1–5.] *Exhortation to forbearance and humility.*—*Brethren* (bespeaks their attention by a friendly address; marking also the opening of a new subject, connected however with the foregoing: *see above*), if a man be even surprised (*προλημφθῇ*) has the emphasis, on account of the *καί*. This makes it necessary to assign a meaning to it which shall justify its emphatic position. And such meaning is clearly not found in the ordinary renderings. E. g. Chrysostom,—*ἐὰν συναρπαγῇ*,—so E. V. '*overtaken*,' and De Wette, al., which could not be emphatic, but would be palliative: Grotius,—*si quis antea* [h. e. *antequam hæc ep. ad vos veniat*] *deprehensus fuerit*?' Winer,—*etiam si* [si vel] *quis antea deprehensus fuerit in peccato, eum tamen* [iterum peccantem] *corrigite*?' Olsh., who regards the *προ-* almost as expletive, betoken merely that the *λαμβάνεσθαι* comes in time before the *καταρτίζειν*. The only meaning which satisfies the emphasis is that of being caught in the fact, '*flagrante delicto*,' before he can escape: which, though unusual, seems justified by ref. Wisd.: and so Meyer, Ellic., al.) in *any transgression* (with the meaning '*overtaken*' for *προλημφθῇ*, falls also that of '*inadvertence*' for *παράπτωμα*. The stronger meaning of '*sin*,' is far commoner in St. Paul: *see ref. Rom.* and *ib. v. 15, 16. 20.* 2 Cor. v. 19. Eph. i. 7; ii. 1. 5. Col. ii. 13 bis), do ye, the spiritual ones (said not in irony, but *bonâ fide*: referring not to the clergy only, but to every believer), *restore* (Beza, Hammond, Bengel, al., have imagined an allusion to a dislocated

limb being reduced into place: but the simple ethical sense is abundantly justified by exx.: *see Herodot.*, cited on 1 Cor. i. 10; Stob. i. 85, *καταρτίζειν φίλους διαφερομένους* [Ellic.]) such a person (*see esp. 1 Cor. v. 5. 11*) in the spirit of meekness (beware of the silly *hendiadys*: Chrys. giveth the right allusion,—*οὐκ εἶπεν* '*ἐν πραύτητι*,' ἀλλ' '*ἐν πνεύματι πραύτητος*' *ἐηλὼν οὐ καὶ τῷ πνεύματι ταῦτα ὁκεί, καὶ τὸ ἐκείσθαι μετ' ἐπεικειας ἐπιθεῖν τοῦ ἀμαρτανίου, χαρισματοῦ ἐστι πνευματικοῦ*: and Ellic., "*πν.* here seems immediately to refer to the state of the inward spirit as wrought upon by the Holy Spirit, and ultimately to the Holy Spirit, as the inworking power. Cf. Rom. i. 4; viii. 15. 2 Cor. iv. 13. Eph. i. 17: in all which cases *πν.* seems to indicate the Holy Spirit, and the abstract gen. the specific *χάρισμα*"),—looking to thyself (we have the same singling out of individuals from a multitude previously addressed in Thucyd. i. 42. *ὧν ἐντρυφῆντες, καὶ νεώτερός τις παρὰ πρεσβυτέρου μαθὼν, ἀξιοῦτος . . . ἡμᾶς ἀμύνεσθαι*. *See more exx. in Bernhardy, p. 421*), lest thou also be tempted' (on a similar occasion: notice the aor.).

2.] *ἀλλήλων*, prefixed and emphatic, has not been enough attended to. You want to become disciples of that Law which imposes heavy burdens on men: if you will bear burdens, '*bear ONE ANOTHER'S burdens, and thus fulfil* (*see var. readd.*: notice aor.: by this act fulfil) *the law of Christ*,"—a far higher and better law, whose only burden is love. The position of *ἀλλήλων* I conceive fixes this meaning, by throwing *τὰ βάρη* into the shade, as a term common to the two laws. As to the *βάρη*, the more general the meaning we give to it, the better it will accord with the sense of the command. The matter mentioned in the last ver. led on to this: but this grasps far wider, extending to *all* the burdens which we can, by help and

z see Rom. viii. 2, 1 Cor. ix. 21.
 a = 1 Cor. iii. 18 reff.
 b ch. ii. 6 reff. Acts v. 30.
 c εν δοκιμασίαι είναι.
 d μηδεν ουτες. Plato, Apol. Suor. p. 41. § 33.
 e here only f. -της. Tit. i. 10. viii. 8. xi. 28. Luke xi. 46 (bis) only.
 g = Luke xvi. 8. Eph. iiii. 16.
 h = Rom. xii. 13 reff.
 i 1 Pet. i. 17. Rev. xxii. 12.
 j Rom. ii. 1 reff.
 k Luke i. 4. constr., Acts xviii. 25.
 l = Luke xiv. 19. 1 Cor. iiii. 13.
 m Matt. xi. 30. xxiii. 4.

ρῶσατε τὸν ^z νόμον τοῦ χριστοῦ. ³ εἰ γὰρ ^a δοκεῖ τις ^{ABCDE}
^b εἶναι τι μηδὲν ὦν, ^c φρεναπατᾶ ἑαυτὸν. ⁴ τὸ δὲ ^c ἔργον ^{FGJK}
 ἑαυτοῦ ^d δοκιμαζέτω ἕκαστος, καὶ τότε ^e εἰς ἑαυτὸν μόνον
 τὸ καύχημα ἔξει, καὶ οὐκ ^e εἰς ^f τὸν ἕτερον. ⁵ ἕκαστος
 γὰρ τὸ ἴδιον ^g φορτίον ^h βαστάσει. ⁶ ^h κοινωνεῖτω δὲ ὁ
ⁱ κατηχούμενος τὸν λόγον τῷ ⁱ κατηχοῦντι ἐν πᾶσιν

(*impletis* goth) Clem Ath Chr Thdrt Dam al.—3. εἰ γ. λέγει τις ἐγὼ εἰμι τι (omg μηδὲν ὦν) sah: τι om 26. 32-3—rec *εαυτ. φρ.* (prob *corru* for emphasis), with DEFGJK vss gr-lat-ff: txt ABC 80 copt sah Chr.—4. δὲ om sah.—αὐτὸν 108¹.—ἐκαστος om B sah.—μόνον om Syr æth Aug-somet.—ἐξη slav: αὐτου εσται sah.—και om sah.—5. εκ. δὲ 17.—6. τον λογ. om arm (and for κοινων., *eucharistiam faciat*) Chr-comm: τω λογω

sympathy, bear for one another. There are some which we *cannot*: see below.

ἀνα-πληρ., 'thoroughly fulfil:' Ellic. quotes Plut. Poplicol. ii., ἀνεπλήρωσε τὴν βουλὴν δλιανδροῦσαν, 'filled up the Senate.'

3.] The chief hindrance to sympathy with the burdens of others, is self-conceit: that must be got rid of.

εἶναι τι, see reff. μὴδὲν ὦν] there is a fine irony in the subjective μὴδὲν—'being, if he would come to himself, and look on the real fact, nothing:—'whereas οὐδὲν ὦν expresses more the objective fact,—his real absolute worthlessness. See exx. of both expressions in Wetst. h. l.

φρεναπατᾶ] not found elsewhere: see reff. and James i. 26. The word seems to mean just as ἀπατᾶ τ. καρδίαν there: I should hardly hold Ellic.'s distinction: both are subjective deceptions, and only to be got rid of by testing them with plain matter of fact.

4.] *The test applied*: emphasis on τὸ ἔργον, which (as Mey.) is the complex, the whole practical result of his life, see reff.

δοκ.] 'put to the trial' (reff.): not, 'render δόκιμον,' which the word will not bear.

κ. τότε] 'And then (after he has done this) he will have his matter of boasting (the art. makes it subjective: the καύχημα, 'that whereof to boast,' not without a slight irony,—whatever matter of boasting he finds, after such a testing, will be) in reference to himself alone (εἰς ἑαυ. μόν. emphatic—corresponds to εἰς τὸν ἑτ. below), and not (as matter of fact: not μὴ) in reference to the other' (or, 'his neighbour')—the man with whom he was comparing himself: general in its meaning, but particular in each case of comparison).

5.] And this is the more advisable, because in the nature of things, 'each man's own load (of infirmities and imperfections and sins: not of 'responsibility,' which is alien from the context) will (in ordinary

life; not 'at the last day,' which is here irrelevant, and would surely have been otherwise expressed: the βαστάσει must correspond with the βαστάζετε above, and be a taking up and carrying, not an ultimate bearing the consequences of) come upon himself to bear.'

φορτίον here, hardly with any allusion to 'Æsop's well known fable' (C. and H. ii. 151), but,—as distinguished from βάρος, in which there is an idea of grievance conveyed,—the load imposed on each by his own fault. The future, in this sense of that which must be in the nature of things, is discussed by Bernhardt, pp. 377-8.

6—10.] *Exhortation* (in pursuance of the command in ver. 2, see below), to liberality towards their teachers, and to beneficence in general.

6.] κοινωνεῖτω most likely intransitive, as there does not appear to be an instance of its transitive use in the N. T. (certainly not Rom. xii. 13). But the two senses come nearly to the same: he who shares in the necessities of the saints, can only do so by making that necessity partly his own, i. e., by depriving himself to that extent, and communicating to them. On κατηχούμ. and κατηχῶν, see Suicer, Thes. sub voce. This meaning, of 'giving oral instruction,' is confined to later Greek: see Lidd. and Scott.

τὸν λόγον, in its very usual sense of 'the Gospel,' 'the word of life.' It is the accus. of reference, or of second government, after κατηχούμενος.

ἐν πᾶσ. ἀγ.] 'in all good things:' the things of this life mainly, as the context shews. Nor does this meaning produce an abrupt break between vv. 5 and 6, and 6 and 7, as Meyer (who understands ἀγαθά of moral good; 'share with your teachers in all virtues:' i. e. 'imitate their virtues') maintains. From the mention of bearing one another's burdens, he naturally passes to one way, and one case,

ἀγαθοῖς. 7 μὴ^k πλανᾶσθε, θεὸς οὐ^l μυκτηρίζεται· ὁ γὰρ^k ἔαν^m σπείρῃ ἄνθρωπος, τοῦτο καὶ^m θερίσει· 8 ὅτι ὁ^l σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς^l θερίσει^l φθοράν· ὁ δὲ^m σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος^m θερίσει ζωὴν αἰώνιον. 9 τὸ δὲ^o καλὸν ποιῶντες μὴⁿ ἐγκακῶμεν·^q καιρῷ γὰρ^q ἰδὼν θερίσομεν μὴ^l ἐκλυ-
όμενοι. 10 ἄρα οὖν^l ὥς^u καιρὸν ἔχομεν, ἐργαζόμεθα

q 1 Tim. ii. 6, vi. 15. Tit. i. 3 only.

2 Kings iv. 1.

u = Acts xxiv. 25. 1 Cor. vii. 20.

8 Rom. v. 18 al. B.

Paul only.

γ Rom. ii. 10.

1 M. P. 88 32 Mk. Heb. xii. 1, 5 only. — Deut. xx. 2.

1 Luke xii. 28. John xii. 35.

(omg τω κατηγ.) 117. —7. γαρ om 106.—av BD FG al Tld: txt ACID'EJK must miss Clem Chr Thdrt Dam al.—for *τοῦτο, ταῦτα* D'FG (it v).—8. *τη σαρκι* FG: *in carne* it v lat-f.—for *εαυτον, αυτον* D'FG al Thdrt Tld: txt ABCD'EJK all ff: om Orig. Cyr Aug al gr-lat.—*σαρκος αυτου* DEFG it aeth Chr Thdrt Zeno.—for *με τ. πν.* εκ τῶ πν. D^l sah: *in spiritu* it v lat-f.—9. rec εκκακ. (so also Clem Chr Thdrt al): txt ABD^l 17. 39: εκκακησωμεν FG. *ιδω* om sah. *θερισωμεν* CFGJ 30.—10. *α. α* D.—*εργαζομεθα* ABJ 31-7-9. 47. 72 al₃ gothi Oec: txt *-σωμεθα* K 46 9 al: *-σωμεθα* al)

in which those burdens may be borne—viz. by relieving the necessities of their ministers (thus almost all Comm.): and then,

7.] regarding our good deeds done for Christ as a seed sown for eternity, he warns them not to be deceived: in this, as in other seed times, God's order of things cannot be set at nought: whatever we sow, that same shall we reap. οὐ μυκτηρ.] 'is not mocked':—though men subjectively mock God, this mocking has no objective existence: there is no such thing as mocking of God in reality. μυκτηρίζειν λέγομεν τοὺς ἐν τῷ ἐὰν παιζειν τινας τοῦτο πως τὸ μέρος (μυκτηρίου) ἐπιπύωντας, Etym. Mag. (cited by Ellic.). Pollux quotes the word from Lysias: in medicine it is used for bleeding at the nose (Hippocrat. p. 1240 p.). γάρ, 'and in this it will be shewn.'

σπείρῃ, pres. subj. (cf. σπείρων below). τοῦτ. κ. θ.] 'this (emphat., this and nothing else) shall he also (by the same rule) reap,' viz. eventually, at the great harvest. The final judgment is necessarily *now* introduced by the similitude (ὁ θριαμβὸς, συντέλεια τοῦ αἰῶνος ἐστιν, Matt. xiii. 39), but does not any the more belong to the context in ver. 5. 8.] ὅτι, 'for'—i. e. and this will be an example of the universal rule.

ὁ σπείρων, 'he that (now) soweth,'— 'is now sowing.' εἰς, 'unto,' with a view to—'not local, 'drops his seed into,' 'tanquam in agrum,' Bengel: this in the N. T. is given by ἐν (Matt. xiii. 24. 27. Mark iv. 15), or ἐπὶ (Matt. xiii. 20. 23. Mark iv. 16. 20. 31): εἰς τὰς ἀκάνθας (Matt. xiii. 22. Mark iv. 18) rather being 'among the thorns' (see Ellic.). ἑαυτοῦ, not apparently with any especial emphasis

—'to his own flesh.'

φθοράν (not ἀπόλειαν—as Phil. iii. 19) 'corruption'—because the flesh is a prey to corruption, and with it all fleshly desires and practices come to nothing (De W.): see 1 Cor. vi. 13; xv. 50.—or perhaps in the *stronger* sense of φθορά (see 1 Cor. iii. 17. 2 Pet. ii. 12), 'destruction' (Meyer). ἐκ τ. πν.] See Rom. viii. 11. 15—17. 9.]

'But (in our case, let there be no chance of the alternative: see Hartung, Partikell. i. 166) in well doing (stress on καλόν) let us not be faint hearted (on ἐγκ. and ἐκκ., see note, 2 Cor. iv. 1. It seems doubtful, whether such a word as ἐκκακῶ exists at all in Greek, and whether its use by later writers and place in lexicons is not entirely due to these doubtful readings. See Ellic.'s note); for in due time (an exprn of the pastoral Epp., see reff.,—and prolegg. to those Epp.) we shall reap, if we do not faint' (so reff., and Isocr. p. 322 a, ἢ' οὐκ ὀνὴ μὴ παντάπασιν ἐκλεθῶ, πολλῶν ἐτι μοι λεκτικῶν ὄντων. Thdrt., al., join μὴ ἐκλ. with θερισομεν,—πόνοι διχα θερισομεν τὰ σπειρώμενα: . . . ἐπὶ μὲν γὰρ τῶν αἰσθητῶν σπειρωμάτων καὶ ὁ σπόρος ἔχει πόνον, κ. ὁ ἀμητὸς ὡραίως· ὡραῖα γὰρ πολλάκις τοὺς ἀμῶντας κ. τὸ τῆς ὥρας θεμόν· ἀλλ' ἐκεῖνος οὐ τοιαῦτος ὁ ἀμητὸς· πόνον γὰρ ἐστὶ κ. ἰσώστος ἐλεύθερος. But though such a rendering would be unobjectionable (not requiring οὐ for μὴ, as Rück., al., for as Mey. rightly, the part. being subjective, μὴ would be in place), it would give a very rapid sense: whereas the other eminently suits the exhortation μὴ ἐγκ. 10.] ἄρα οὖν, 'so then': "the proper meaning of ἄρα, 'rebus ita comparatis,' is here distinctly apparent:

v v 1 Thess. v. 15. τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς ^w οἰκείους ABCDE
 v Eph. ii. 19. τῆς πίστεως. FGJK
 1 Tim. v. 8.
 Isa. iii. 6.
 2 Macc. xv.
 12. οἰκίοι
 φιλοσοφίας,
 Strab. i. p. 13.
 οἰκίον γὰρ
 γραμμάτων,
 ib. p. 25.
 (Wetst.).
 x Heb. vii. 4
 only. Zech.
 ii. 2.
 γ (= Acts
 x viii. 21.
 1 Macc. v. 10, but qu.?) dat., Matt. viii. 8. z Philem. 19. a here only †, see Gen. xii. 11. Xen. Mem. i. 3. 10.
 b Rom. ii. 28 reff. c = ch. ii. 3 al. d Luke i. 59 al. Gen. xvii. 10.
 e = 1 Cor. i. 17 reff. ch. v. 11. dat., Rom. xi. 20. 2 Cor. ii. 12. Bernhardt, p. 370. f ch. v. 11.
 g Acts xxi. 24. Rom. ii. 26. h Rom. ii. 17. v. 3. 2 Cor. x. 15 al.

CDEFGK most mss vss nrly Clem all.—το om 238.—11. εἰδετε 238.—12. οσοι γαρ παλιν arm.—rec ινα μη (transposn), with FGJK &c: txt ABCDE 31. 73. 118 de v Syr goth Aug Jer Pel.—διωκονται ACFGJK all: txt B(e sil)DE &c.—13. περιτετμημενοι (gramml corr to sense) BJ 1. 37-9 al₃₇ (-τεμνημοι F, τεμνημενοι G) it all latt-ff: txt ACDEK all v syrr al Marcion-in-Epiph Chr Thdrt Dam al Bed.—for θελουσιν, βουλουται

its weaker ratiocinative force being supported by the collective power of οὖν." **ὡς**] not 'while' (Olsh., al.), nor, 'according as,' i. e. 'quotiescunque,' nor, 'since,' causal (DeW., Winer, al.),—but 'as,' i. e. 'in proportion as:' let our beneficence be in proportion to our *καιρός*—let the seed time have its *καιρός ἴδιος*, as well as the harvest, ver. 9. Thus *καιρός* is a common term between the two vv. τὸ ἀγ.] 'the good thing:' as we say, 'he did the right thing:' that which is (in each case) good. τ. οἰκείους τ. πίστ.] 'those who belong to the faith:' there does not seem to be any allusion to a household, as in E. V. In Isa. lviii. 7 'thy fellow men' are called οἱ οἰκίοι τοῦ σπέρματος σου: so also in the exx. from the later classics in Wetst., οἰκίοι φιλοσοφίας, — γεωγραφίας, δλιγαρχίας, — τυραννίδος, — τυρῆς.

11—end.] **POSTSCRIPT AND BENEDICTION.** 11.] 'See in how large letters (in what great and apparently unsightly characters; see note on next ver. *πηλίκους* will not bear the rendering (1) 'how many,' πόσοις,—or (2) 'what sort,' ποίοις:—but only (3) 'how great' [reff.]. Nor can (3) be made to mean (1) by taking *γράμματα* for 'Epistle,' a sense unknown to St. Paul) I wrote (not strictly the epistolary *scribēbam*, nor referring to the following verses only: but the aorist spoken as at the time when they would receive the Ep., and referring I believe to the whole of it, see also below) with my own hand.' I do not see how it is possible to avoid the inference that these words apply to the whole Epistle. If they had reference only to the passage in which they occur, would not *γράψω* have been used, as in 2 Thess.

iii. 17? Again, there is no break in style here, indicating the end of the dictated portion and the beginning of the written, as in Rom. xvi. 25. 2 Thess. iii. 17, al. I should rather believe, that on account of the peculiar character of this Epistle, St. Paul wrote it all with his own hand,—as he did the pastoral Epp.: and I find confirmation of this, in the partial resemblance of its style to those Epp. (See prolegg.) And he wrote it, whether from weakness of his eyes, or from choice, in large characters.

12.] As my Epistle, so my practice: I have no desire to make a fair show outwardly: my *γράμματα* are not *εὐπρόσωπα* (is there a further allusion to the same point in ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, and even in *στίγματα*, below?), and I have no sympathy with these *θέλοντες εὐπρόσωπῆσαι ἐν σαρκί*. The word *εὐπρόσωπῆσαι* occurs only here: but we have *φαινοπροσωπεῖν*, Cic. Att. vii. 21; xiv. 21: *σεμνοπροσωπεῖν*, Aristoph. Nub. 363. ἐν σαρκί, not merely 'in the flesh,' but 'in outward things,' which belong to man's natural state: see ch. v. 19.

οὗτοι, 'it is these who:' see ver. 7. ἀναγκάζουσιν] 'are compelling:' 'go about to compel.' τῷ σταυρῷ] dat. of the cause, see reff. Winer would understand 'should be persecuted with the Cross (i. e. with sufferings like the Cross) of Christ.' But apart from other objections (which I do not feel, however, so strongly as Ellic.) surely this would have been otherwise expressed—by τοῖς παθήμασιν or the like.

13.] 'For (proof that they wish only to escape persecution) neither do they who are being circumcised (who are the adopters and instigators

^hκαυχῶσονται. ¹⁴ἔμοι δὲ μὴ ⁱγένοιτο ^hκαυχᾶσθαι, εἰ
^{μὴ} ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, δι'
^{οὗ} ἔμοι κόσμος ^kἐσταύρωται καὶ γὰρ κόσμῳ. ¹⁵οὔτε γὰρ
^lπεριτομή ^mτι ἔστιν οὔτε ἀκροβυστία, ἀλλὰ ⁿκαὶ
^uκτίσις. ¹⁶καὶ ὅσοι τῷ ^oκανόνι τούτῳ ^pστοιχῶσουσιν.
^qεἰρήνη ^rἐπ' αὐτοὺς καὶ ἔλεος, ^sκαὶ ^tἐπὶ τὸν ^uἸσραὴλ.

Phil. iii. 16.
r = Rom. ix. 6.

p & constr., ch. v. 25.

q = Rom. ii. 2. 9.

qq = 1 Cor. xii. 5. Vulg. 125. 283. 307.

AC 23. 114.—πειριτεμεσθαι B.—ἡμετέρα 17. 106-9.—καυχῶσονται D E; G¹ al. 14. καυχῶσασθαι AD¹.—εἰ μητι sah.—ο κόσμ. FG 219 (Clem Bas. Thl.—*hef kosm. omi tow to correspond with kosm. before*) ABCD¹DEFG 17 Orig. Ath. ins. C¹D¹EJK *miss nrlly appy* Clem Orig. Ath. Mac Bas. Epiph Chr Thdrt Dam al. 15. *rec ei γὰρ χ. υπ. οὔτε ἐσται from ch v. 6*), with ACDEFGJK & vss i-syr* *into υπ.*, Thdrt Dam al Ambst al : txt B 17 goth (Syr sah ov) (syr) æth arm-venet Chr Syncell Jer Aug.—*rec for ἐστιν. ἐσχωι (from ch v. 6)*, with D¹EJK & v al Chr Thdrt al : txt ABCD¹DEFG 28. 67. 80. 178 it Syr syr-marg ar-erp copt sah æth Orig Thl somet Georg Syncell Jer Aug Ambst.—16. *στοιχῶσουσιν (corrū to pres, as more usual and simpler. No reason can be given why the fut should have been substituted, and it belongs to the nervous style of this conclusion)* AC¹DEFG 4. 71 it syrr all Chr Jer Aug. Ambst Ruf¹ : txt B e sd C¹EJK & v al Chr Thdrt al Hil Bed.—for ἐλεος, πνεῦμα sah.—καὶ 3rd, om D¹E 121. 233.—for θεοσ.

of circumcision, cf. ἀναγκάζουσιν above) keep the law (νόμον emphatic: the words contain a matter of fact, not known to us otherwise,—that these preachers of legal conformity extended it not to the whole law, but selected from it at their own caprice) but wish you (emph.) to be circumcised, that in your (emph.) flesh they may make their boast (ἵνα ἐν τῷ κατακόπτειν τὴν ὑμετέραν σάρκα καυχῶσονται ὡς διδάσκαλοι ὑμῶν, i.e. μαθηταὶ ὑμᾶς ἔχοντες. Thl. In this way they escaped the scandal of the Cross at the hands of the Jews, by making in fact their Christian converts into Jewish proselytes). 14.] But to me let it not happen to boast (on the constr., see reff. Mey. quotes Xen. Cyr. vi. 3. 11,—ὦ Ζεῦ μέγιστε, λαβεῖν μοι γένοιτο αὐτόν), except in the Cross (the atoning death, as my means of reconciliation with God) of our Lord Jesus Christ (the full name for solemnity, and ἡμῶν to involve his readers in the duty of the same abjuration), by means of whom (not so well, 'of which' [τοῦ σταυροῦ], as many comm.; the greater antecedent, τοῦ κυρ. ἡμ. Ἰ. χ., coming after the σταυρῷ, has thrown it into the shade. Besides, it could hardly be said of the Cross, δι' οὗ) the world (the whole system of unspiritual and unchristian men and things. Notice the absorption of the art. in a word which had become almost a proper name: so with ἡλιος, γῆ, πόλις, &c.) has been (and is) crucified (not merely 'dead': he chooses, in relation to σταυρὸς above, this stronger word, which at once brings in his

union with the death of Christ, besides his relation to the world) to me (ἐμοί, dat. of ethical relation: so μόνῳ Μακρήνα καθ' εἶδω, Plut. Erot. p. 760 A: see other exx. in Bernhardy, p. 85) and I to the world.' Ellic. quotes from Schött., 'alter pro mortuo habet alterum.' 15.] See ch. v. 6. Confirmation of last ver.: so far are such things from me as a ground of boasting, that they are nothing: the new birth by the Spirit is all in all. κτίσις (see note on 2 Cor. v. 17), 'creation': and therefore the result, as regards an individual, is, that he is 'a new creature': so that the word comes to be used in both signif.

16.] 'And as many (reference to the ὅσοι of ver. 12; and in κανόνι to the ἐμπροσῶπ. and πηλικοῖς γράμμ.? see above) as shall walk by this rule (of ver. 15. κανὼν is a 'straight rule,' to detect crookedness: hence a *norma vivendi*. The dative is *normal*), peace be (not 'is': it is the apostolic blessing, so common in the beginnings of his Epp.: see also Eph. vi. ult.) upon them (come on them from God; reff., and Luke ii. 25, 40 al. freq.) and (and indeed, und ζωᾶ: the καὶ explicative, as it is called: see reff.) upon the Israel of God' (the subject of the whole Ep. seems to have given rise to this exprn. Not the Israel after the flesh, among whom these teachers wish to enrol you, are blessed: but the ISRAEL of God, described ch. iii. ult., εἰ δὲ ὑμεῖς χριστοῦ, ἀρα τοῦ Ἀβραὰμ σπέρμα ἐστέ. Jowett compares, though not exactly parallel, yet for a similar apparent though not actual distinction,

s gen. of time, John iii. 2. **τοῦ θεοῦ.** 17^s τοῦ λοιποῦ ^t κόπους μοι μηδεὶς ^t παρεχέτω^{ABCDE} ^{FGJK} ^{χρυσόμοις} ^{Thuc. iii. 104,} ^{& passim.} ^{10. Luke} ^{xviii. 5. Sir.} ^{xix. 4.} ^{u here only.} ^{Can. i. 11.} ^{v ver. 2. Rom.} ^{xi 18. xv. 1. or (2) Acts ix. 15.} ^{είκόνα θεοῦ βαστίζειν, Clem. Hom. (Coteler. i. 692—Ellic.)} ^{w Phil. iv.} ^{23. 2 Tim. iv. 22. Philem. 25.}

^u ἐγὼ γὰρ τὰ ^u στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου ^v βαστάζω.

18^s Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

κυριον D¹EFG d e (g has both): om Hil.—17. το λοιπον D¹ al.—μηδ. μοι κοπ. DE d e: κοπ. μου 17.—rec κυριον ιησ., with C³D³EJK &c: του χρ. al: του κυρ. al: add ημων 111: ημων ιησ. χρ. D¹FG &c: alii aliter: txt ABC¹ 17. 109-18 am demid al arr æth arm al Pet alex Dial Euthal (ms, diff) Epiph.—18. αμην om G g Ambrst.

Subscription: προς γαλατας ABC¹: προς γαλ. πληρωθη DE: ετελεισθη επιστ. π. γαλ. FG: τέλος της π. γαλ. J: rec προς γαλ. εγραφη απο ρωμης, with B²JK &c syrr copt al (not goth) Thdrt Euthal Jer: απο εφεσου Thl, Oec Claud-antiss: some add δια τριτου, or δια τιτ. κ. λουκα, or δια τυχηκου: δια χειρος παυλου 113.

1 Cor. x. 32. 17.] τοῦ λοιποῦ, as E. V., 'henceforth:' scil., χρόνον. So Herod. iii. 15, ἐνθα τοῦ λοιποῦ διαιτᾶτο:—see numerous other exx. in Wetst. "τὸ λοιπὸν continuum et perpetuum tempus significat,—ut apud Xen. Cyr. viii. 5. 24; τοῦ λοιποῦ autem repetitionem ejusdem facti reliquo tempore indicat, ut apud Aristoph. in Pace, v. 1684 [1050 Bekk.]." Hermann. ad Viger, p. 706. But the above ex. from Herod. hardly seems to bear this out, nor the idea of such genitives being partitive, as Ellic. Rather is a thing happening in time regarded as *belonging* to the period including it, and the gen. is one of possession. **κόπ. παρεχ.]** How? Thdrt. (hardly Chrys.), al., understand it of the trouble of writing more epistles—οὐκέτι, φησι, γράψαι τι πάλιν ἀνέξομαι ἀντὶ δὲ γρισμάτων τοὺς μὴ ὁλῶπα δεικνυμι, κ. τῶν αἰκισμῶν τὰ σημεῖα. But it seems much more natural to take it of giving him trouble by rebellious conduct and denying his apostolic authority, seeing that it was stamped with so powerful a seal as he proceeds to state. **ἐγὼ γάρ]** 'for it is I (not the Judaizing teachers) who carry (perhaps as in ver. 5, and ch. v. 10,—bear, as a burden: but Chrys.'s idea seems more adapted to the 'feierlich' character of the sentence: οὐκ εἶπεν, ἐγὼ, ἀλλὰ, βαστάζω, ὥς περ τις ἐπὶ τροπαιοῖς μέγα φρονῶν ἢ σημείοις βασιλικαῖς: see reff. (2)) in (on) my body the marks of Jesus.' τὰ στίγματα, —the marks branded on slaves to indicate their owners. So Herod. vii. 233, τοὺς πλεῖντας αὐτίων, κτελέσαντος Ξέρξεω, ἔστιν στίγματα βασιλῆα: and in an-

other place (ii. 113) is a passage singularly in point: ὅτι περ ἀνθρώπων ἐπιβάληται στίγματα ἰρὰ, ἐωὐτόν ἐδούε τῷ θεῷ, οὐκ ἔξεστι τοῦτον ἄψασθαι. See many more exx. in Wetst. These marks, in St. Paul's case, were of course the *scars of his wounds received in the service of his Master*—cf. 2 Cor. xi. 24, 25 ff. Ἰησοῦ is the gen. of possession,—answering to the possessive βασιλῆα in the extract above. There is no allusion whatever to any similarity between himself and our Lord, 'the marks which Jesus bore;' such an allusion would be quite irrelevant: and with its irrelevancy falls a whole fabric of Romanist superstition which has been raised on this verse, and which the fair and learned Windischmann, giving as he does the honest interpretation here, yet attempts to defend in a supplemental note.—Neither can we naturally suppose any comparison intended between these his στίγματα as Christ's servant, and *circumcision*: for he is not now on that subject, but on his *authority as sealed by Christ*: and such a comparison is alien from the majesty of the sentence.

18.] THE APOSTOLIC BLESSING. No special intention need be suspected in πνεύματος (ἀπάγων αὐτοὺς τῶν σαρκικῶν, Chrys.), as the same exprn occurs at the end of the Epp. to Philemon and 2 Tim. I should rather regard it as a deep exprn of his Christian love, which is further carried on by ἀδελφοί, the last word,—parting from them, after an Epistle of such rebuke and warning, in the fullness of brotherhood in Christ.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

ABDEF I. ¹ Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ ^a διὰ θελήματος ^a θεοῦ, τοῖς ^b ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ ^c πιστοῖς ἐν ^a χριστῷ Ἰησοῦ. ^{2d} χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ^a ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ. ^b = Rom. i. 7 ^c = Rom. i. 7 ^d Gal. i. 3 al.

c = Acts x. 45. 1 Tim. v. 16. Rev. xvii. 14. Wisd. iii. 9.

Inscription: προς εφεσιους (pref αρχεται DEFG) ABDEFG all Orig: του αγ. απ. π. επιστ. πρ. εφ. J: πρ. εφ. επ. π. 80. 91. 219 &c.—rec π. τ. αποστ. η πρ. εφ. επιστ. &c.

CHAP. I. 1. rec ιησ. χρ. with AFGJK &c vss gr-lat-fl: txt BDE d syr copt goth Dam Ambrst.—aft αγιους, ins πασιν A 10. 80 v copt Cyr Jer-text al.—τοις (2nd) om D(E?) 46.—εν εφεσω om B¹ (“B² has supplied it in margin, not B¹.” Tisch) 67². Basil says, οὕτω γὰρ καὶ οἱ πρὸ ἡμῶν παραϊεδοκασι καὶ ἡμεῖς ἐν τοῖς παλαιαῖς τῶν ἀντιγράφων εἰρήκαμεν: Marcion is accused by Tert of inserting *ad Landicenos*, and so does not seem to have read *εν εφ.* here. Also Tert and Jerome seem to have found it omd in other MSS. (“quidam putant . . . eos qui Ephesi sunt sancti et fideles essentiae vocabulo nuncupatos ut . . . ab Eo qui EST, hi qui SUNT appellantur. Alii vero simpliciter non ad eos qui sunt, sed qui Ephesi sancti et fideles sunt, scriptum arbitrantur.” Jerome ad Eph. i. 1

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1.] χρ. Ἰησ., as in the case of δοῦλος Ἰησ. χρ., seems rather to denote possession, than to belong to ἀπόστολος and designate the person from whom sent. διὰ θελ. θε.] See on 1 Cor. i. 1. As these words there have a special reference, and in Gal. i. 1 also, so it is natural to suppose that here he has in his mind, hardly perhaps the especial subject of vv. 3—11, the will of the Father as the ground of the election of the church, but, which is more likely in a general introduction to the whole Ep., the great subject of which he is about to treat, and himself as the authorized expositor of it. τ. οὖσιν ἐν Ἐφ.] On this, and on Ephesus, see Prolegg. καὶ πιστοῖς ἐ. χ. Ἰ.] These words follow rather unusually, separated from τ. αγ. by the designation of VOL. III.

abode: a circumstance which might seem to strengthen the suspicion against ἐν Ἐφέσῳ, were not such transpositions by no means unexampled in St. Paul. See the regular order in Col. i. 2. The omn of the art. before πιστ. shews that the same persons are designated by both adjj. Its insertion would not, however, prove the contrary. ἐν χρ. Ἰησ. belongs only to πιστοῖς: see Col. i. 2: ‘believers, faithful, i. e. in (but ἐν does not belong to πιστός, as it often does to πιστεύω: see also Col. i. 4) Chr. Jesus.’ This, in its highest sense, ‘qui fidem præstant,’ not mere truth, or faithfulness, is imported: see reff. The ἁγίοις and πιστοῖς denote their spiritual life from its two sides—that of God who calls and sanctifies,—that of themselves who believe. So Bengel, ‘Dei

e Luke i. 68 al.
Gen. ix. 26.
Rom. ix. 5
ref.
f — Acts iii. 26.
Gal. iii. 9. Heb. vi. 14 al.
Heb. vi. 74. Gen. xxxiii. 11.

³ ^c Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν ABDEF
'Ἰησοῦ χριστοῦ, ὁ ^f εὐλογήσας ἡμᾶς ^g ἐν πίσρ ^h εὐλογία GJK

g constr., here only. see James iii. 9.

h = Rom. xv. 29.

(see *proleg.*)—καὶ om 37 tol.—2. χρ. ιησ. B.—3. καὶ πατὴρ om B: θεος καὶ om Hil: εὐλ. to εὐλ. om 80.—ἀφ' ἡριστω, add ἡριστω D²E 109 syr æth Thl: ἐν χρ. om 7 al.—

est, sanctificare nos et sibi asserere; nostrum, ex Dei munere, credere.' Stier remarks that by πιστ. ἐν χ. 'I.,—ἁγίοις gets its only full and N. T. meaning. He also notices in these exprns already a trace of the two great divisions of the Ep.—God's grace towards us, and our faith towards Him. 2.] See Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3, &c.—The Socinian perversion of the words, 'from God, who is the Father of us and of our Lord Jesus Christ,' is decisively refuted by Tit. i. 4, not to mention that nothing but the grossest ignorance of St. Paul's spirit could ever allow such a meaning to be thought of. We must not fall into the error of refining too much, as Stier, on χάρις and εὐήνη, as referring respectively to ἁγίοις and πιστοῖς: see || above, where these last epithets do not occur.

3.—III. 21.] FIRST PORTION OF THE EPISTLE: THE DOCTRINE OF THE CHURCH OF CHRIST. And herein, I. 3.—23.] GROUND AND ORIGIN OF THE CHURCH, IN THE FATHER'S COUNSEL, AND HIS ACT IN CHRIST, BY THE SPIRIT. And herein again, (A) the preliminary IDEA OF THE CHURCH, set forth in the form of an ascription of praise vv. 3—14:—thus arranged:—vv. 3—6] THE FATHER, in His eternal Love, has chosen us to holiness (ver. 4),—ordained us to sonship (ver. 5),—bestowed grace on us in the Beloved (ver. 6):—vv. 7—12] In the SON, we have,—redemption according to the riches of His grace (ver. 7),—knowledge of the mystery of His will (vv. 8, 9),—inheritance under Him the one Head (vv. 10—12):—vv. 13, 14] through the SPIRIT we are sealed,—by hearing the word of salvation (ver. 14),—by receiving the earnest of our inheritance,—to the redemption of the purchased possession (ib.).

3.] 'Blessed (see note on Rom. ix. 5. Understand εἰη—'Be He praised.' See a similar doxology, 2 Cor. i. 3. Almost all St. Paul's Epp. begin with some ascription of praise. That to Titus is the only exception [not Gal.: cf. Gal. i. 5]. See also 1 Pet. i. 3) be the God and Father of our L. Jesus Christ (cf. Rom. xv. 6. 2 Cor. i. 3; xi. 31. Col. i. 3—also 1 Cor. xv. 24. Such is the simplest and most forcible sense of the words—as Thl., ἰδὸν κ. θεὸς κ. πατὴρ

τοῦ αὐτοῦ κ. ἰδὸς χριστοῦ· θεὸς μὲν, ὡς σαρκωθέντος· πατὴρ δὲ, ὡς θεοῦ λόγον. See John xx. 17, from which saying of our Lord it is not improbable that the exprn took its rise. Meyer maintains, 'God who is also the Father of . . . ' on the ground that only πατὴρ, not θεός, requires a genitive supplied. But we may fairly reply that, if we come to strictness of constr., his meaning would require ὁ θεός, ὁ καὶ πατὴρ. Harless's objection, that on our rendering it must be ὁ θεός τε καὶ π., is well answered by Meyer from 1 Pet. ii. 25, τὸν ποιμένα κ. ἐπίσκοπον τῶν ψυχῶν ἡμῶν who blessed (aor.: not 'hath blessed:') the historical fact in the counsels of the Father being thought of throughout the sentence. εὐλογητός—εὐλογήσας—εὐλογία—such was the ground-tone of the new covenant. As in creation God blessed them, saying, 'Be fruitful and multiply,'—so in redemption,—at the introduction of the covenant, "all families of the earth shall be BLESSED,"—at its completion,— "Come ye BLESSED of my Father."—But God's blessing is in facts—ours in words only) us (whom? not the Ap. only: nor Paul and his fellow App.:—but, ALL CHRISTIANS—all the members of Christ. The καὶ ὑμῖς of ver. 13 perfectly agrees with this: see there: but the κἀγὼ of ver. 15 does not agree with the other views) in (instrumental or medial: the element in which, and means by which, the blessing is imparted) all (i. e. all possible—all, exhaustive, in all richness and fulness of blessing: cf. ver. 23 note) blessing of the Spirit (not merely, 'spiritual [inward] blessing:' πνευματικός in the N. T. always implies the working of the Holy Spirit, never bearing merely our modern inaccurate sense of spiritual as opposed to bodily. See 1 Cor. ix. 11, which has been thus misunderstood) in the heavenly places (so the exprn, which occurs five times in this Ep. [see ref.], and no where else, can only mean; cf. ver. 20. It is not probable that St. Paul should have chosen an unusual exprn for the purposes of this Ep. and then used it in several different senses. Besides, as Harless remarks, the prep. ἐπί in composn with adjectives gives usually a local sense: e. g. in ἐπίγειος, ἐπιχθόνιος, ἐπουράνιος, as compared with

ⁱ πνευματικῇ ἐν τοῖς ^k ἐπουρανίοις ^m ἐν χριστῷ, ⁴ καθὼς ¹ ἐξελέξατο ἡμᾶς ^m ἐν αὐτῷ ⁿ πρὸς ^o καταβολῆς κόσμου, ^o εἶναι ἡμᾶς ἁγίους καὶ ^p ἀμώμους ^q κατενώπιον αὐτοῦ ἐν

Matt. xviii. 35 al. fr. Dan. iv. 23 edd. 1 = Mark xiii. 20. John vi. 70 reff. 1 Cor. i. 11. i. 27. James ii. 5 only in Epp. Deut. vii. 7. 1 Cor. ix. 11. 1 Pet. i. 20 only. ἀπό, Matt. xiii. 35 al. 1 Pet. ii. 5 f. 1 Pet. ii. 20, ch. ii. 6, iii. 10. vi. 12 only. n John xvii. 24. 1 Pet. i. 5: our inheritance is reserved for us, 1 Pet. i. 4. And there, in that place, and belonging to that state, is the εὐλογία, the gift of the Spirit, Heb. vi. 4, poured out on those who τὰ ἄνω φρονοῦσιν. Materially, we are yet in the body: but in the Spirit, we are in heaven—only waiting for the redemption of the body to be entirely and literally there.—I may once for all premise, that it will be impossible, in the limits of these notes, to give even a synopsis of the various opinions on the rich fulness of doctrinal expressions in this Ep. I must state in each case that which appears to me best to suit the context, and those varr. which must necessarily be mentioned, referring to such copious commentaries as Harless or Stier for further statement) in Christ (“the threefold ἐν after εὐλόγησας has a meaning ever deeper and more precise: and should therefore be kept in translating. The blessing with which God has blest us, consists and expands itself—in all *blessing of the Spirit*—then brings in *Heaven*, the heavenly state in us, and us in it—then finally, *CHRIST*, personally, He Himself, who is set and exalted into Heaven, comes by the Spirit down into us, so that He is in us and we in Him of a truth, and thereby, and in so far, we are with Him in heaven.” Stier).

4.] According as (καθὼς explains and expands the foregoing—shewing wherein the εὐλογία consists as regards us, and God’s working towards us. Notice, that whereas ver. 3 has summarily included in the work of blessing the Three Persons, the FATHER bestowing the SPIRIT in CHRIST,—now the threefold cord, so to speak, is unwrapped, and the part of each divine Person sepa-

rately described: cf. argument above) He selected us (reff. I render *selected*, in preference to *elected*, as better giving the middle sense,—‘chose for himself,’—and the ἐξ., that it is a choosing *out of* the world. The word [ref. Deut.] is an O. T. word, and refers to the spiritual Israel, as it did to God’s elect Israel of old. But there is no contrast between their election and ours: it has been but one election throughout—an election in Christ, and to holiness on God’s side—and involving accession to God’s people [cf. πιστεύσαντες, ver. 13, and Col. i. 23] on ours. See some excellent remarks in Stier, p. 62, on the divine and human sides of the doctrine of election as put forward in this Ep.) in Him (i. e. in Christ, as the second Adam, the righteous Head of our race. In Him, in one wide sense, were all mankind elected, inasmuch as He took their flesh and blood, and redeemed them, and represents them before the Father: but in the proper and final sense, this can be said only of His faithful ones, His Church, who are incorporated in Him by the Spirit. But in any sense, all God’s election is in Him only) before the foundation of the world (πρὸ κατ. κ. only here in St. Paul: we have ἀπὸ κατ. κ. in Heb. iv. 3; his exprns elsewhere are πρὸ τῶν αἰώνων, 1 Cor. ii. 7,—ἀπὸ τ. αἰ., Eph. iii. 9. Col. i. 26,—πρὸ χρόνων αἰώνων, 2 Tim. i. 9,—χρόνους αἰώνιους, Rom. xvi. 25,—ἀπ’ ἀρχῆς, 2 Thess. ii. 13.—Stier remarks on the necessary connexion of the true doctrines of creation and redemption: how utterly irreconcilable pantheism is with this, God’s election before laying the f. of the w., of His people in His Son), that we should be (inf. of the purpose, see Winer, § 45, 3. The Ap. seems to have Deut. vii. 6; xiv. 2, before his mind) holy and blameless (the positive and neg. sides of the Christian character—ἅγιοι, of the general positive category,—ἄμωμοι, of the non-existence of any exception to it. So Plut. Pericl., p. 173 [Mey.], βίος καθαρὸς κ. ἀμίαντος. This holiness and unblameableness must not be understood of that justification by faith by which the sinner

r ver. 11 reff.
s Rom. viii. 15,
23. ix. 4.
Gal. iv. 5
only f.
t = Col. i. 20.

ἀγάπῃ, ⁵ r προορίσας ἡμᾶς εἰς ⁵ υἰοθεσίαν διὰ Ἰησοῦ ABDEF
χριστοῦ εἰς αὐτὸν, κατὰ τὴν ^u εὐδοκίαν τοῦ θελήματος GJK

u Matt. xi. 26 j. Luke ii. 14. Phil. i. 15. ii. 13. 2 Thess. i. 11. Ps. v. 12.

Jer al.—5. ο προορ. 66²: *qui prædestinavit* v Hil al: προορῖσαι 92.—χρ. ιησ. B: χρ.

stands accepted before God: it is distinctly put forth here [see also ch. v. 27] as an ultimate *result* as regards us, and refers to that sanctification which follows on justification by faith, and which is the will of God respecting us, 1 Thess. iv. 7. See Stier's remarks against Harless, p. 71) before Him (i. e. in the deepest verity of our being—throughly penetrated by the Spirit of holiness, bearing His searching eye, ch. v. 27: but at the same time implying an especial nearness to His presence and dearness to Him—and bearing a foretaste of the time when the elect shall be ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, Rev. vii. 15. Cf. Col. i. 22, note) in love.—There is considerable dispute as to the position and reference of these words. Three different ways are taken. (1) Oecum., &c., join them with ἐξελέξατο. I do not see, with most comm., the extreme improbability of the qualifying clause following the verb after so long an interval, when we take into account the studied solemnity of the passage, and remember that ἐν χριστῷ in the last ver. was separated nearly as far from its verb εὐλογήσας. My objection to this view is of a deeper kind: see below. (2) The Syr., Chrys., Thdrt., Thl., Bengel, Lachm., Harless, Olsh., Mey., De W., Stier, Ellic., all, join them with προορίσας in the follg ver. To this, in spite of all that has been so well said in its behalf, there is an objection which seems to me insuperable. It is, that in the whole constr. of this long sentence, the verbs and participles, as natural in a solemn emphatic enumeration of God's *dealings* with His people, *precede* their qualifying clauses: e. g. εὐλογήσας ver. 3, ἐξελέξατο ver. 4, ἐχαρίτωσεν ver. 6, ἐπερίσσευσεν ver. 8, γινώρισας ver. 9, προέθετο ib., ἀνακεφαλαιώσασθαι ver. 10. In no one case, except the necessary one of a *relative* qualification (ἐν ᾧ ver. 6, ᾧς ver. 8), does the verb *follow* its qualifying clause: and for this reason, that the verbs themselves are emphatic, and not the conditions under which they subsist. "Blessed be God who DID all this, &c." He may have fore-ordained, and did fore-ordain, in love; and this is implied in what follows, from κατὰ τ. εὐδ. to ἡγαπημένῳ: but the point *brought out*, as that for which we are to bless Him, is not that in love He fore-ordained us, but the *fact* of that *fore-ordination itself*: not His attribute, but

His act. [It is evidently no answer to this, to bring forward sentences elsewhere in which ἐν ἀγάπῃ stands first, such as ch. iii. 18, where the spirit of the passage is different.] —(3) The vulg., Ambrst., Erasm., Luth., Castal., Beza, Calvin, Grot., all, join them, as in the text, with εἶναι . . . ἀμόμων κατ. αὐτοῦ. This has been strongly impugned by the last-mentioned set of comm.: mainly on the ground, that the addn of ἐν ἀγάπῃ to ἀγ. κ. ἀμώμ. κατ. αὐτοῦ, is ungrammatical,—is flat and superfluous,—and that in neither ch. v. 27, nor Col. i. 22, have these adjectives any such qualification. But in answer, I would submit, that in the first place, as against the *construction* of ἐν ἀγ. with ἀμώμ., the objection is quite futile, for our arrangement does not thus construct it, but adds it as a qualifying clause to the whole εἶναι . . . αὐτοῦ. Next, I hold the qualification to be in the highest degree solemn and appropriate. ἀγάπῃ, that which man lost at the Fall, but which God is, and to which God restores man by redemption, is the great element in which, as in their abode and breathing-place, all Christian graces subsist, and in which, emphatically, all perfection before God must be found. And so, when the Ap., ch. iv. 16, is describing the glorious building up of the body, the Church, he speaks of its increasing εἰς οἰκοδομήν ἐαυτοῦ ἐν ἀγάπῃ. And it is his practice, in this and the parallel Ep., to add ἐν ἀγάπῃ as the completion of the idea of Christian holiness—cf. ch. iii. 18; v. 2. Col. ii. 2, also ch. iv. 2; v. 2. With regard to the last objection,—in both the places cited, the adjj. are connected with the verb παραστήσαι, expressed therefore in the abstract as the ultimate result of sanctification in the sight of the Father, not, as here, referring to the *state* of sanctification, as consisting and subsisting in love. 5.] 'Having predestined us (subordinate to the ἐξελέξατο: see Rom. viii. 29, 30, where the steps are thus laid down in succession;—οὓς προέγνω, καὶ προώρισεν—οὓς προώρισεν, τοὺς οὕτως καὶ ἐκάλεσεν. Now the ἐκλογή must answer in this rank to the προέγνω, and precede the προώρισεν. Stier remarks well, "In God, indeed, all is one; but for our anthropomorphic way of speaking and treating, which is necessary to us, there follows on His first decree to adopt and to sanctify, the nearer decision, how and by

b Luke xxi. 28. τὴν ^b ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ^c ἄφεσιν ABDEF
 Rom. iii. 24. τῶν ^c παραπτωμάτων, κατὰ τὸ ^d πλοῦτος τῆς χάριτος GJK
 1 Cor. i. 30.
 Col. i. 14.
 Heb. ix. 15.
 xi. 35. Dan. iv. 32 Chis. MS. see Ps. lxxviii. 18. Isa. lxiii. 4.
 d neut., ch. ii. 7. iii. 8, 16. Phil. iv. 19. Col. ii. 2.
 c here only. see Col. i. 14.

D¹ copt (*accepimus*) Iren.—δια om 17: και δια Syr ar-erp æth.—for κατα, και 109.—
 rec τον πλουτον, with D³(E?)JK ff: txt ABD¹(E?)FG 31. 67² al: το πληθος 17.—for

Madvig, Synt. § 10. 2." Ellic.) which (there is some difficulty in deciding between the readings, ἐν ᾧ, and ἥς. The former would be the most naturally substituted for an attraction found difficult: and the existence of ᾧ, as a reading, seems to point this way. The latter, on the other hand, might perhaps be written by a transcriber carelessly, χάριτος having just preceded. But I own this does not seem to me very probable. A relative following a subst., is as often in a different case, as in the same: and there could be no temptation to a transcriber to write ἥς here, which could hardly occur at all unless by attraction, a constr. to which transcribers certainly were not prone. I therefore, with Lachm., Mey., Rück., al., adopt ἥς. Considerations of the exigencies of the sense, alleged by Harl., al., do not come into play unless where external authorities are balanced [which is the case here], and probabilities of alteration also [which is not]) **He bestowed upon us** (the meaning of χαριτώ is disputed. The double meaning of χάρις,—*favour, grace bestowed, and that which ensures favour, viz. grace inherent, beauty*,—has been supposed to give a double meaning to the verb also,—to *confer grace, and to render gracious, or beautiful, or acceptable*. And this latter sense is adopted, here and in Luke i. 28 [where see note], by many, — e. g. by Chrys., τυντίσιν, οὐ μόνον ἁμαρτημάτων ἀπηλλαξέν, ἀλλὰ καὶ ἐπεράστους ἐποίησε,—Erasm., Luth., all. But the meaning of χάρις, on which this is founded, does not seem to occur in the N. T., certainly not in St. Paul. And χαριτώ, both here and in l. c., according to the analogy of such verbs, will be 'to bestow grace.' Another reason for this sense is the indefinite aorist, referring to an act of God once past in Christ, not to an abiding state which He has brought about in us. This, as usual, has been almost universally overlooked, and the perfect sense given. Another still is, the requirement of the context. Harl. well remarks, that, according to the sense '*bestowed grace*,' ver. 7 is the natural answer to the question '*How hath He bestowed grace?*' whereas, on the other rendering, it has only a mediate connexion with this ver. Stier would unite both

meanings; but surely this is impossible. The becoming χαριέντες may be a *consequence* of being κεχαριτωμένοι, but must be quite independent of its verbal meaning. Conyb. remarks that it may be literally rendered '*His favour, wherewith He favoured us*;' but '*favour*' would not reach deep enough for the sense) **in** (see above on ἐν χριστῷ, ver. 3) **the Beloved** (i. e. Christ: = υἱὸς τῆς ἀγάπης αὐτοῦ, Col. i. 13. He is God's ἡγαπημένος κατ' ἐξοχήν, — cf. Matt. iii. 17. John iii. 16. 1 John iv. 9—11). 7.] Now the Ap. passes, with ἐν ᾧ, to the consideration of *the ground of the church in the Son* (7—12): see the synopsis above. But the Father still continues the great subject of the whole;—only the *reference* is now to the Son.—**In whom** (see on ἐν χρ. ver. 3—cf. Rom. iii. 24) **we have** (objective—'*there is for us*.' But not without a subjective implied import, as spoken of those who truly *have* it—have laid hold of it: "are ever needing and ever having it," Eadie) **the redemption** (from God's wrath—or rather from that which brought us under God's wrath, the guilt and power of sin, Matt. i. 21. The art. expresses notoriety—'*of which we all know*,'—'*of which the law testified, and the prophets spoke*') **through** (as the instrument:—a further fixing of the ἐν ᾧ) **His blood** (which was the price paid for that redemption, Acts xx. 28. 1 Cor. vi. 20: both the ultimate climax of His obedience for us, Phil. ii. 8, and, which is most in view here,—the *propitiation*, in our nature, for the sin of the world, Rom. iii. 25. Col. i. 20. It is a noteworthy observation of Harless here, that the choice of the word, the *Blood* of Christ, is of itself a testimony to the idea of *expiation* having been in the writer's mind. Not the *death* of the victim, but its *BLOOD*, was the typical instrument of expiation. And I may notice that in Phil. ii. 8, where Christ's *obedience*, not His atonement, is spoken of, there is no mention of His shedding His Blood, only of the act of His Death) **the remission** (not "*overlooking*" [πάρεσις]: see note on Rom. iii. 25) **of (our) transgressions** (explanation of τ. ἀπολύτρωσιν: not to be limited, but extending to all riddance from the practice and consequences of our trans-

αὐτοῦ, ⁸ ἥς ^f ἐπερίσσευσεν εἰς ἡμᾶς ^e ἐν πάσῃ σοφίᾳ καὶ ¹¹ φρονήσει ⁹ γινώσκας ἡμῶν τὸ ^k μυστήριον τοῦ θελή-

iv. 17. ix. 8. 1 Thess. iii. 12. g = v 17. Col. i. 3, 28. h Luke i. 17. only. i 3 Kings. ii. 28. j John x. vi. 26. Ezek. xlv. 23. Eph. & Col. tr. k ch. iii. 3. iv. 13. d. Col. i. 26. se. Mark iv. 11. Dan. ii. 29. d.

χαριστος, χρηστοςτος A 109 copt: txt BDG f v &c.—8. for ης, quæ it v lat-ff exc Jer.—for φρονησι, γνωσει 17: συνσει 71.—9. γνωριται FG 76 it v goth Hil lat-ff not

gressions: at least equipollent with ἀπολύτως:—so Thdrt, εἰ ἐκείνου γὰρ τὰς τῶν ἀμαρτημάτων ἀποθέμενοι κηλίδας, κ. τῆς τοῦ τρυάννου ἐσθλότητος ἀπαλλαγέντες, τοῖς τῆς εὐκρίτου τῆς θείας ἀπελάβομεν χαρακτῆρας. This argst Harless) according to the riches (Ellic. compares Plato, Euthyphr. 12 A, τῶς ὅτι πλοῦτον τῆς σοφίας) of His grace (this alone would prevent ἄφεσις applying to merely the forgiveness of sins. As Passavant [in Stier], “We have in this grace not only redemption from misery and wrath, not only forgiveness,—but we find in it the liberty, the glory, the inheritance of the children of God,—the crown of eternal life: cf. 2 Cor. viii. 9.”) 8.] which he shed abundantly (‘caused to abound:’ ἀφθότως ἐξίχει Thl.: Thdrt has the same idea, ἀναβλύζει γὰρ τὰς τοῦ ἐλέους πηγὰς, κ. τοῖς ἡμᾶς περικλύζει τοῖς ῥέμασιν. The E. V. is wrong, ‘wherein He hath abounded:’ no such constr. of attraction of a dat. being found in the N. T. Calvin and Beza would take ἧς not as an attraction, but as the gen. aft. ἐπερίσ. as in Luke xv. 17, ‘of which He was full, &c.’ But this does not agree well with the γινώσκας, &c. below. As little can the ‘*quæ superabundavit*’ of the Vulg [and Syr.] stand: the attr. of the nom. being scarcely possible, and this being still more inconsistent with γινώσκας) forth to us in all (possible) wisdom and prudence (with E. V., De Wette, &c., I would refer these words to God. On the other hand, Harless [with whom are Olsh., Stier, Ellic., al., maintains, that neither πάσῃ nor φρονήσει will allow this. “πᾶς,” he says, “never=*summus*,—never betokens the *intension*, but only the *extension*, never the power, but the frequency,—and answers to our ‘every,’ i. e. all possible;—so that, when joined to abstracts, it presents them to us as concrete: πᾶσα δύναμις, ‘every power that we know of,’ ‘that exists;’—πᾶσα ὑπομονή, every kind of endurance that we know of;—πᾶσα εὐσέβεια, &c. Now it is allowable enough, to put together all excellences of one species, and allege them as the motive of a human act, because we can conceive of *men* as wanting in any or all of them: but not so with God, of whom the Ap., and all of us, conceive as the

Essence of all perfection. We may say of God, ‘*in Him is all wisdom*,’ but not, ‘*He did this or that in all wisdom*.’” “Again,” he continues, “φρόνησις cannot be ascribed to God.” And this he maintains,—not by adopting the view of Wolf, al., that it is *practical knowledge*, which suits neither the context nor usage,—nor that of Anselm, Bengel, al., that σοφ. is ‘*de presentibus*,’ φρόν. ‘*de futuris*,’—but by understanding σοφία of the normal collective state of the spirit, with reference especially to the *intelligence*, which last is expressed according to its various sides, by the words so often found conjoined with σοφία,—σύνεσις, φρόνησις, γνώσις. So that φρόνησις, as a onesided result of σοφία, cannot be predicated of God, but only of men. According to this then, ἐν πάσ. σ. κ. φρ. must refer to that in the bestowal of which on us He hath made His grace to abound, so that we should thereby become σοφοὶ κ. φρόνιμοι:—as Olsh., *in* ἐν πάσῃ σοφίᾳ κ. φρονήσει περιπατῶμεν. Chrys. joins the words with γινώσκας, understanding them, however, of us, not of God: ἐν π. σοφ. κ. φρ., φησί, γινώσκας ἡμ. τὸ μ. τ. θ. αὐτ. τούτῃ, σοφοὺς κ. φρονήμονες ποιήσας τὴν ὄντως σοφίαν, τὴν ὄντως φρόνησιν. But see, on such arrangement, the note on ἐν ἀγάπῃ ver. 4—Stier quotes from Passavant: “In the living knowledge of the thoughts and ways of God we first get a sure and clear light upon ourselves and our ways, a light cast from above upon the import and aim of this our earthly life in the sight of God and His Eternity. Here is the true wisdom of the heart, the true prudence for life.” But against this view, De W. alleges, (1) that φρόνησις can be as well predicated of God as γνώσις, Rom. xi. 33, and is actually thus predicated, Prov. iii. 19. Jer. x. 12 LXX, of His *creative* wisdom, which is analogous to His *redemptive* wisdom. (2) that God’s *absolute* wisdom is not here treated of, but His *relative* wisdom, as apparent in the use of means subservient to its end: so that ἐν πάσῃ would mean ‘in all wisdom thereto belonging,’ as Jer: ‘Deus in omni sapientia sua atque prudentia, juxta quod consequi poterant, mysterium revelavit.’ And he compares ἡ πολυποίκιλος σοφία τ. θ. ch. iii. 10.—These last argu-

1 ver. 5 reff. ματος αὐτοῦ, κατὰ τὴν ¹ εὐδοκίαν αὐτοῦ, ἣν ^m προέθετο ABDEF
 m Rom. i. 13. ⁿ ἐν αὐτῷ ^{10 o} εἰς ^p οἰκονομίαν τοῦ ^q πληρώματος τῶν ^r και- GJK
 iii 25 only f. Exod. xl. 4. n vv. 3, 4 reff. o = Matt. x. 18. p = ch. iii. 9 only. see ch. iii. 2. Col. i. 25. Luke xvi. 2 reff. q = Gal. iv. 4 only.
 r see Mark i. 15. Luke xxi. 24 reff.

Jer) : ο γνωρίσας 66⁷.—του θελ. om 4¹.—*vobis* v Hil: τουτο το μυστ. D.—αυτου (2nd) om DEFG it goth copt Tert Hil.—for κατ. τ. εὐδ. av. ην.—o Syr ar-erp Sedul.—10. for εις, κατα την A: in dispensatione or dispositione d e v Pel Aug Jer: και Ambrst-ed.—

ments are weighty, as shewing the *legitimacy* of the application to God: but even beyond them is that which constr. and usage furnish.—It would be hardly possible, did no other consideration intervene, to refer this ἐν π. σ. κ. φρ. to other than the subject of the sentence,—cf. ἡς ἐχαρ. ἡμᾶς ἐν τῷ ἡγαπ. above. I therefore decide for the application to God, not to us. It was in His manifold wisdom and prudence, manifested in all ways possible for us, that He poured out His grace upon us: and this wisdom and prudence was especially exemplified in that which follows, the notification to us of His hidden will, &c. In Col. i. 9, the reference is clearly different: see note there) **having made known** (γνωρίσας is explicative of ἐπερίσσευσεν, just as προορίσας is of ἐξελέξατο above:—‘in that He made known.’ This ‘making known’ is not merely the information of the understanding, but the revelation, in its fulness, to the heart) to us (not, the App., but Christians in general, as throughout the passage) the **mystery** (reff. and Rom. xvi. 25. St. Paul ever represents the redemptive counsel of God as a mystery, i. e. a *design hidden in His counsels*, until revealed to mankind in and by Christ. So that his use of μυστήρ. has nothing in common, except the facts of concealment and revelation, with the mysteries of the heathen world, nor with any secret tradition over and above the gospel as revealed in the Scriptures. All who vitally know that, i. e. all the Christian church, are the initiated: and all who have the word, read or preached, *may* vitally know it. Only the *world* without, the unbelieving, are the uninitiated) of (obj. gen. ‘the material of which mystery was, &c.’) **His will** (that which He purposed), according to **His good pleasure** (belongs to γνωρίσας, and specifies it: not to θελήμ. [τοῦ κατὰ τ. ε. αὐ.]: i. e. so that the revelation took place in a time and manner consonant to God’s eternal pleasure—viz. εἰς οἶκον., &c. On εὐδοκ., see above ver. 5) **which He purposed** (reff.) in **Himself** (ἐν αὐτῷ is read, and referred (1) to *Christ*, by Chrys. and the ff., Anselm, Bengel, Luther, all. But this is impossible, because ἐν τῷ χριστῷ is introduced with the proper name

below, which certainly would not occur on the *second* mention after ἐν αὐτῷ, in the same reference: (2) to *the Father*, by Harless. But this is equally impossible. For αὐτῷ to refer to the subject of the sentence, we must have the mind of the reader removed one step from that subject by an intermediate idea supervening, as in κατὰ τὴν εὐδοκίαν αὐτοῦ. Had this been κατὰ τ. πρόθεσιν αὐτοῦ, the reference would have been legitimate. But when, as here, no such idea intervenes,—ἣν προέθετο ἐν αὐτῷ,—the subject is directly before the mind, and αὐτός, not being reflective but demonstrative, must point to some other person: who in this case can only be Christ. Our only resource then is to read αὐτῷ in order to (belongs to προέθετο, not to γνωρίσας. Very many ancient comm. and the Vulg. and E. V., take εἰς wrongly as = ἐν, by which the whole sense is confused. Hardly less confusing is the rendering of Erasmus., Calv., Est., al., *usque ad tempus dispensationis*, thereby introducing into προέθετο the complex idea of *decreed and laid up*, instead of the simple one which the context requires) the **œconomy** of the fulfilment of the seasons (after long and careful search, I am unable to find a word which will express the full meaning of οἰκονομία. The difficulty of doing so will be better seen below, after τὸ πλήρ. τῶν καιρ. has been dealt with. This exprn is by no means = τὸ πλ. τοῦ χρόνου in Gal. iv. 4, nor to be *equalized* with it, as Harl. attempts to do, by saying that many *καιροὶ* make up a *χρόνος*. The mistake which has misled almost all the comm. here, and which as far as I know Stier has been the only one to expose, has been that of taking τ. πλ. τῶν καιρῶν as a fixed terminus a quo, = the coming of Christ, as Gal. iv. 4,—whereas usage, and the sense, determine it to mean, the whole duration of the Gospel times; cf. esp. ch. ii. 7, ἐν τοῖς αἰώσι τοῖς ἐπέρχομένοις: 1 Cor. x. 11, τὰ τέλη τῶν αἰώνων,—and Luke xxi. 24, καιροὶ ἐθνῶν, Acts i. 7; iii. 20, 21. 1 Tim. ii. 6. Thus τ. πλ. τ. καιρῶν will mean, the filling up, completing, fulfilment, of the appointed seasons, carrying on during the Gospel dispensation. Now, belonging to, carried on during, this

ρῶν, ⁸ ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ, τὰ ⁹ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. ¹¹ ἐν αὐτῷ, ἐν ᾧ ¹⁰ καὶ ¹¹ ἐκκληρώθημεν ¹² προσορισθέντες ¹³ κατὰ ¹⁴ πρόθεσιν τοῦ

30. 1 Cor. ii. 7, ver. 5 only.
in 11. 2 Tim. i. 9. A. xxvii. 13. 2 Mac. iii. 3.

un — Phil. ii. 3 refl.

γ — Rom. xiv. 27. 18. 19. 20.

χα. ὁσ. 143.—rec aft 1st τα ins τε, with a few mss: tat ABDEFGJK 44-8 al. (only) vs most ff.—rec εν τοις, with AFGK all copt Chr Thdrt Tm If: tat BDEJ 44. 91. 106-8 al. Thdrt Occ Tert (see note). 11. for εκκληρ., εκκληρωμεν (gloss) ADEFG it: tat B(e sil)JK mss (appy) v (sorte vocati sumus) goth Chr Thdrt Dam Ambrosi (sortiti) Jer al.—bef προθ. ins την D'FG al.—aft προθ., ins του θεου DEFG 10. 46. 71-3. 80 al. it

fulfilling of the periods or seasons, is the *οικονομία* here spoken of. And, having regard to the derivation and usage of the word, it will mean, *the giving forth of the Gospel under God's providential arrangements*. First and greatest of all, *He* is the *οικονόμος*: then, above all others, His divine Son: and as proceeding from the Father and the Son, the Holy Spirit—and then in subordinate degrees, every one who *οικονομίαν πεπίστευται*, i. e. all Christians, even to the lowest, as *οικονόμοι ποικίλης χάριτος θεοῦ*, 1 Pet. iv. 10. So that our best rendering will be, 'æconomy,' leaving the word to be explained in teaching. The genitive *καιρῶν* is one of *belonging or appurtenance*, as in *κρίσις μεγάλης ημερας*, Jude 6) to *sum up* (the infin. belongs to and specifies *εὐδοκίαν*:—*ἦν καιρῶν* having been logically parenthetical,—and explains what that *εὐδοκία* was. The verb, here as in the other place where it occurs (ref.), signifies to *comprehend, gather together, sum up*. As there the whole law is comprehended in one saying, so here all creation is comprehended, summed up, in Christ. But it can hardly be supposed that the *ἀνακεφαλαιώσασθαι* has express reference here to Him as the *κεφαλὴ*: for 1) this is not predicated of Him till below, ver. 22;—2) the verb is from *κεφάλαιον*, not from *κεφαλὴ*; so that such reference would be only a play on the word:—3) the compound verb, as here, is used in Rom. l. c. in the simple ordinary sense. The *ἀνα-* applies to the gathering of all individuals, not to any restoration (Syr., vulg., Olsh. [Ellic. in part], al.), in which *τὰ ἐν οὐρρ.* would have no share. See more below: and cf. the ||, Col. i. 19, 20, and note there) all *things* (neut., and to be literally so taken: not as a masc., which, when a neut. is so understood, must be implied in the context, as in Gal. iii. 22:—*the whole creation*, see Col. i. 20, 21), in the Christ (q. d., His Christ. The art. is not expressed with *χριστός* after a prepn, unless with some such special meaning: see below, ver. 12), the things in the heavens

(universal—not to be limited to the *angels* [Chrys., &c.], nor *spirits of the just* [Beza, al.]) still less to be understood of the *Jews*, *τὰ ἐπὶ τ. γῆς* being the Gentiles [Locke, &c.]. Chrys.'s words are so far true, *μὴν κεφαλὴν ἀπασιν ἐτίθειν τε καὶ σκελετοὺς χαίτων. κ. ἀγγέλων κ. ἀνθρώπων*. . . . τοῖς μὴν το κατὰ σῶκα, τὰ δὲ τὰ ἐκ τῶν λόγων—but the Ap.'s meaning extends much further. The rec. *ἐν τ. οὐρρ.* seems to have been adopted from Col. i. 20. There also *ἐπὶ* is read, but by a few mss. only, and evidently from our passage. The constr. is a common one: cf. *ἐπὶ χθονὶ* II. γ. 195, *ἐπὶ πύλῃσι*, ib. 149. It is in favour of the reading *ἐπὶ*, that St. Paul is fond of changing his prepositions in such sentences) and the things on the earth (general, as before *τὰ πάντα*. All creation is summed up in Christ: it was all the result of the Love of the Father for the Son [see my Doctrine of Divine Love, Sermon I.], and in the Son it is all regarded by the Father. The vastly different relation to Christ of the different parts of creation, is no objection to this union in Him: it affects, as Beng. on Rom. viii. 19, "pro suo quodque genus captu." The Church, of which the Ap. here mainly treats, is subordinated to Him in the highest degree of conscious and joyful union: those who are not His spiritually, in mere subjugation, yet consciously; the inferior tribes of creation, unconsciously: but objectively, all are summed up in Him)

11.] in Him (emphatic repetition, to connect more closely with Him the follg relative clause), in whom we (Christians, all, both Jews and Gentiles: who are resolved below into *ἡμεῖς* and *ὁμοῖς*: see on ver. 12) were also (besides having, by His purpose, the revelation of His will, ver. 9.—Not 'we also,' *καὶ ἡμεῖς*, as vulg. "in quo etiam nos. . ." nor as E. V. 'in whom also') taken for His inheritance (*κληρῶν*, in its ordinary meaning, 'to appoint by lot,'—then 'to appoint' generally:—*κληροῦμαι*, mid. 'to get, or possess any thing by such appointment.' The aor. pass., if ever taken in a middle sense, cannot be

^w 1 Cor. xii. 6, ^w τὰ πάντα ^w ἐνεργοῦντος κατὰ τὴν ^x βουλὴν τοῦ θελήμα- ABDEF
^{11.} Phil. ii. ^{11.} τος αὐτοῦ, ¹² εἰς τὸ εἶναι ἡμᾶς εἰς ^z ἔπαινον δόξης αὐτοῦ GJK
^z = Acts ii. 23. ^{iv.} 18. xiii. ^y Acts iii. 19. vii. 19. ^z Rom. i. 11, 20 al. ^z ver. 6 refl.

copt æth slav-ed Ambrst.—bef παντα, om τα D¹FG 109.—12. εἰς om 109-78.—rec της
 εὐξ., with A al Chr Thdrt Occ: txt BDEFGJK 1. 35. 48. 57 all Eus Cyr Dam Thl.—

thus understood here, on account of εἰς τὸ
 εἶναι follg. Confining ourselves therefore
 to the strict passive sense, we have three
 meanings apparently open to us: (1) '*we*
were appointed by lot.' So Chrys., Thl.,
 vulg. [*sorte vocati sumus*]. Erasm. [*sorte*
electi sumus]. Chrys. supposes this ap-
 parently fortuitous choice to be *corrected*
 by προορ. κ.τ.λ. follg: 'we were allotted,
 yet not by chance?' others justify it, as
 Estius, 'quia in ipsis electis nulla est causa
 cur eligantur præ aliis.' But to this Meyer
 properly opposes the fact, that we are never
 by St. Paul said to be chosen by any such
 θεία τύχη, but only by the gracious pur-
 pose of God: cf. Plato, Legg. vi. p. 759 c:
 κληροῦν οὕτω τῇ θείᾳ τύχῃ ἀποδιδόντα.
 (2) '*we were made partakers of the in-*
heritance,' i. e. of the Kingdom of God, as
 Israel of Canaan,—Acts xxvi. 18. Col. i.
 12. This is adopted by Harl., and Mey.,
 and many others. But it seems without
 authority from usage: the instance which
 Mey. quotes from Pind., Ol. viii. 19, κλη-
 ροῦν τινα, not bearing this rendering. And
 besides, the context is against it: ἐκληρώ-
 θημεν being followed as Stier observes, not
 by εἰς τὸ ἔχειν ἡμ., but by εἰς τὸ εἶναι ἡμ.,
 and thus pointing at something which 'we'
 are to *become*, not to *possess*. Another
 reason, see below. (3) '*we were made an*
(God's) inheritance.' This (Grot., Beng.,
 Olsh., De W., Stier, Ellic., al.) seems to
 me the only rendering by which philology
 and the context are alike satisfied. We
 thus take the ordinary meaning of κληρώω,
 to assign as a κληρος; and the prevalent
 idea of Israel in the O. T. is as a people
 whom the Lord chose for *His inheritance*:
 cf. Deut. iv. 20, ὑμᾶς ἔλαβεν ὁ θεός . . .
 εἶναι αὐτῷ λαὸν ἐγκληρον: ib. ix. 29;
 xxxii. 9. 3 Kings viii. 57, al. Platt. cites
 from Philo (qu. ref.?), ὃ προσκεκληρῶνται,
 διότι τοῦ σέμπαντος ἀνθρώπων γένους
 ἀπειριμήθη οἷα τις ἀπαρχὴ τῷ ποιητῇ κ.
 πατρί. Olsh. calls this 'the realization *in*
time of the ἐκλογὴ ἐν χρυσῷ spoken of
 before,' viz. by God taking to Himself a
 people out of all nations for an inheritance
 —first in type and germ in the O. T., then
 fully and spiritually in the N. T. This
 interp. will be further substantiated by the
 note on ver. 12 below) **having been pre-**
destined (why mention this again? Harl.

maintains that it here applies to the Jews
 only, and refers to their selection [accord-
 ing to him to *possess* the inheritance] by
 God: but this cannot be, because as re-
 marked above, ἡμᾶς, which first brings up
 the difference, does not occur yet. The
 true answer to the question lies in this,—
 that here first the Ap. comes to the idea of
 the universal Church, the whole Israel of
 God, and therefore here brings forward
 again that fore-ordination which he had
 indeed hinted at generally in ver. 5, but
 which properly belonged to Israel, and is
 accordingly predicated of the Israel of the
 Church) according to (in pursuance of) the
 purpose (repeated again [see above] from
 ver. 9: cf. also ch. iii. 11) of Him who works
 (energizes; but especially in and among
 material previously given, as here, in His
 material creation, and in the spirits of all
 flesh, also His creation) all things (not to
 be restricted, as Grot., to the matter here
 in hand, but universally predicated) accord-
 ing to the counsel of His will (the βουλὴ
 here answers to the εὐδοκία ver. 5,—the
 definite shape which the will assumes when
 decided to action—implying in this case the
 union of sovereign will with infinite wis-
 dom),

12.] in order that we (here
 first expressed, as distinguished from ὑμεῖς,
 ver. 13: see below) should be to the praise
 of His glory (see on ver. 6 and ver. 14
 below), namely, we who have before
 hoped in the Christ' (we Jewish-Christians,
 who, before the Christ came, looked for-
 ward to His coming, waiting for the con-
 solation of Israel: cf. esp. Acts xxviii. 20,
 ἐνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν
 ἄλυσιν ταύτην περικείμει,—and xxvi. 6,
 7. The objection, that so few thus looked,
 is fully met by the largeness of St. Paul's
 own expression in this last passage. But
 this whole interp. requires defending against
 opponents. First, the ver. is variously
 punctuated. Harl., and Olsh. even more
 decidedly, read it, εἰς τὸ εἶναι ἡμᾶς, εἰς
 ἔπαινον εὐξ. αὐ., τοὺς προηλπ. ἐν τ. χρ.
 But to this it may be objected, (1) that εἰς
 ἔπ. δόξης αὐ., occurring as it does again at
 the end of the whole passage as the final aim
 of all, cannot with any probability be here
 merely parenthetical: (2) that above, ver.
 6, and below, ver. 14, it, as well as the
 predestination, has reference to the fulness

τοὺς ^aπροηλπικότας ^bἐν τῷ χριστῷ. ¹³ ἐν ᾧ καὶ ὑμεῖς, ^ahere only +
 ἀκούσαντες τὸν ^cλόγον τῆς ἀληθείας, τὸ εὐαγγέλιον ^c2 Cor. xiv. 7.
 τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ^dἐσφραγίσθητε ^dJames i. 18.
 22, ch. iv. 30. see Rev. vii. 3 al.

aft δοξ. om αυτου D¹FG it flor Tert.—τους to χρ. om 115 : τω om G.—13. for υμεις, ημεις A¹JK 13. 39. 44-6 all slav-ms Thl-ms.—της 2nd om G.—ημων 74 slav Thl-ms Chr-comm.—και (2nd) om DEFG it ar-pol copt al Ir Did Tert Pel Aug : εν ω και om

of the Gospel, not to incomplete prefatory hope in Christ [this would be no objn to De W.'s view: see below]: (3) that thus we should require some demonstrative exprn preceding, to mark out these ἡμᾶς, such as ἐν ᾧ καὶ ἐκκληρώθημεν ἡμεῖς αἱ προορισθέντες. The objections which Harl. brings against the ordinary constr. are implicitly answered in this exposition. They rest mainly on the mistake of referring ἐκκληρώθ. προορισθέντες to the Jewish Christians: see above. De W. denies all reference to Jews and Gentiles,—(1) from the analogy of words compounded with προ- [προ-ακούειν Col. i. 5, προλέγειν Gal. v. 21; 1 Thes. iii. 4, προγράφειν Rom. xv. 4, προεπαγγέλλεσθαι Rom. i. 2], which he says indicate always priority as to the thing spoken of [in his idea here merely, 'hope previous to the fulfilment of that hope,' i. e. προ- has no meaning, for all hope must be this], not in comparison with other persons: but (a) this is not true—cf. προελθόντες Acts xx. 13, προϊχσθαι, προηγισθαι, προτιθίαι, προάγειν, προπορεύεσθαι,—and (b) if it were, it does not touch our interpn—hoped before [Christ's coming]:—(2) from ver. 13 saying nothing peculiar to Gentile Christians [but see there]: (3) from καὶ ὑμεῖς, in ch. ii. 1, and Col. i. 21, not meaning Gentile Christians, but being merely addressed to the readers generally. But in both these places it is so, merely because other things or persons have just been treated of: whereas here he would understand this ἡμᾶς as including the ὑμεῖς, thus depriving it of the force which it has there).

13.] What is the constr.? Have we but one sentence, ἐν ᾧ . . . ἐσφραγίσθητε, the two participial clauses being parallel, and both belonging to the verb? so the ff., Beng., De W., &c. But this is impossible, from the arrangement. It would require the omission of the second ἐν ᾧ, or the placing of the καὶ ὑμεῖς after ἀκούσαντες. As the sentence now stands, the second ἐν ᾧ καὶ must begin a new sentence, and cannot be the mere rhetorical repetition of the first. This being so, we must understand some verb to complete ἐν ᾧ καὶ ὑμεῖς. Nothing can be more usual or

more simple than to supply ἐστὶ: nothing commoner than ἐν χριστῷ εἶναι: nothing better suited to the context than, after putting forward the Jewish believers, to turn to the Gentiles, 'Ye also have your part in Christ—our prominence does not exclude you.' Some supply ἡλπίκατε (Erasm.-ver., Calv., Est., al.), some ἐκκληρώθητε (Erasm.-par., Harl., Olsh., al.); but the other is far simpler. 'In whom are ye also (ye Gentile believers) since ye heard (from the time when . . . Their hearing was the terminus a quo) the word of the truth (the word whose character and contents are the truth of God: "quasi extra ipsum nulla esset proprie veritas," Calv.: see reff. This word is the instrument of the new birth, James i. 18. See Col. i. 5, and, above all, John xvii. 17), (viz.) the Gospel of your salvation (the Gospel whose contents, whose good tidings, are your salvation: not a gen. of apposition, as Harl.,—cf. the exprns εὐαγγ. τῆς χάριτος τ. θεοῦ, Acts xx. 24,—τῆς εὐφρονης, ch. vi. 15,—τ. βασιλείας, Matt. ix. 35.—'Ἰησοῦ χριστοῦ, Mark i. 1); in whom (belongs to Christ, as the former ἐν ᾧ—not to λόγον nor to εὐαγγέλιον,—nor is ἐν ᾧ to be taken with πιστεύσαντες, see below: but with ἐσφραγίσθητε—in whom ye not only are, but were sealed. The ἐν ᾧ καὶ . . . ἐσφραγίσθητε answers exactly to ἐν ᾧ καὶ ἐκκληρώθημεν above; πιστεύσαντες not being by this constr. rendered superfluous [Mey.]; see below) also (belongs to πιστεύσαντες ἐσφραγίσθητε, not to either word alone) at your believing (terminus a quo, as ἀκούσαντες above. Not to be taken with ἐν ᾧ [as = εἰς ὃν, an usage unknown to St. Paul], for see Acts xix. 2, εἰ πνεῦμα ἄγ. ἐλάβετε πιστεύσαντες;—'did ye receive the H. G. when ye believed?'—and Rom. xiii. 11, νῦν . . . ἐγγύτερον ἡμῶν ἡ σωτηρία, ἥ ὅτε ἐπιστεύσαμεν: see also 1 Cor. iii. 5; xv. 2, 11. Heb. iv. 3. This use of the aor. marks the time when the act of belief first took place—and must naturally therefore stand absolutely) ye were sealed (the fact followed on baptism, which was administered on belief in Christ. See the key-passage, Acts xix. 1-6 —πιστεύσαντες

e here only. see **τῷ^e πνεύματι τῆς^{ee} ἐπαγγελίας τῷ^e ἀγίῳ,** ^{14^e ὅς ἐστιν} **ἄρραβὼν τῆς^g κληρονομίας ἡμῶν εἰς^h ἀπολύτρωσιν τῆς**
 Rom. i. 4. viii. 15. xi. 8. f **περιποιήσεως, εἰς^k ἔπαινον τῆς δόξης αὐτοῦ.**
 2 Cor. iv. 13. 2 Tim. i. 7. i
 Heb. x. 29. ee constr.
 Mark xv. 16. Gal. iii. 16. ch. iii. 13. vi. 17. Phil. i. 28 al. fr. f 2 Cor. i. 22. v. 5 only. Gen.
 xxxviii. 17, 18, 20. g = Acts xx. 32. Col. iii. 24. 1 Pet. i. 4. h ver. 7 reff.
 i 1 Thess. v. 9. 2 Thess. ii. 14. Heb. x. 39. 1 Pet. ii. 9 from Mal. iii. 17. 2 Chron. xiv. 13. k ver. 6 reff.

Ambrst.—*ἐσφραγίσθη* B: -*ἡμεν* Did.—14. for *ος, ο* (*gramm emendn*) ABFGJ 57. 67². 71-3 all Ath Euthal Chr text: txt DEK most mss d Chr-comm Thdrt Thl Oec Phot in Oec: ὅς ἐστι τὸ πνεῦμα, φησίν. ἐποιήσατο δὲ τὴν μετὰληψιν τοῦ ἄρθρου.—*ἀραβὼν*

is, and is not, contemporaneous with **ἐσφραγίσθητε**: it is not, inasmuch as in strict accuracy, faith preceded baptism, and baptism preceded the gift of the Spirit: but it is, inasmuch as on looking back over a man's course, the period of the commencement of his faith includes all its accidents and accompaniments. The figure of *sealing* is so simple and obvious, that it is perhaps mere antiquarian pedantry, with Schöttgen, Grot., and Wetst., to seek for an explanation of it in Gentile practices of branding with the names of their deities, or even in circumcision itself.—The sealing was objective, making manifest to others [*ὥστε εἶναι δῆλον, ὅτι θεοὺ ἐστε λάχος κ. κληρος*, Thl.; so Chr., al.]: see John iii. 33. Rev. vii. 3,—but also subjective, an approval and substantiation of their faith, [*τὴν βεβαιώσιν ἐδέξασθε*, Theod. Mops.], see Rom. viii. 16. 2 Cor. i. 22. 1 John iii. 24 b) **by the spirit of the promise** (i. e. who was *ἡ ἐπαγγελία τοῦ πατρὸς*, Luke xxiv. 49. Acts i. 4. Gal. iii. 14. 22; and I therefore insert the art. This, and not the other altern., that the Spirit confirms God's promises to us, is the true rendering: He was the promise of the O. T. as well as of the N. T.: as Chr.: *δύο εἰσὶν ἐπαγγελίαι, μία μὲν διὰ τῶν προφητῶν, ἑτέρα δὲ ἀπὸ τοῦ υἱοῦ*. To unite together both alternn. as Stier does, weakens the force of the reference of *ἐπαγγελίας* back to God, so necessary to the context. The fact, that the Spirit is *to us* the Spirit of promise, is abundantly expressed in the follg clause), **the Holy One** (I have preferred giving the *ἀγίῳ* separately, feeling with Meyer that there is an emphatic pathos in it which should not be lost in the usual prefix, 'the Holy Spirit.' The Sp. with whom He sealed you is even *His own* HOLY Spirit—what grace, and mercy, and love, is here!) **who** (*ὅς*, not for a moment to be referred to Christ,—nor to be insisted on as agreeing with the understood gender of the personal *πνεῦμα*,—but as so very often, a relative agreeing in gender with the subject [*ἄρραβὼν*] of the relative clause: see reff. and many more exx. in Brüder) is the

(not 'an') earnest ("the word signifies the first instalment paid as a pledge that the rest will follow. It is used by the Gr. orators, and by the earlier Latin writers, esp. Plautus and Terence. A. Gellius [xvii. 2] speaks of it as a word considered in his time [A.D. 120–50] to be vulgar, and superseded by 'arra,' which is the substitute for it in later Latinity. It is remarkable that the same word *נָרַח* is used in the same sense in Heb., Gen. xxxviii. 17, 18, from *רָחַץ*, to *mix* or *exchange*, and thence to *pledge*, as Jer. xxx. 21. Neh. v. 3. It was therefore probably derived by the Greeks from the language of Phœnician traders, as *tariff*, *cargo*, are derived, in the Eng. and other modern languages, from Spanish traders." Stanley, on 2 Cor. i. 22. And so here—the Spirit is the *ἀπαρχή*, Rom. viii. 23,—the *μέρος τοῦ παντός*, as Chrys., or *πρόδομα*, as Hesych.: the pledge and assurer to us of *τὰ ὑπὸ θεοῦ χαρισθέντα ἡμῖν*, 1 Cor. ii. 12, which eye hath not seen, &c.) of **our inheritance** (here the first person comes in again, and not without reason. The inheritance [see above on *ἐκληρώθημεν*, which involved the converse idea] belongs to both Jew and Gentile—to all who are the children of Abr. by faith, Gal. iii. 28, 29), for ('in order to,'—not 'until,' as E. V.; nor in ch. iv. 30: nor does *εἰς* belong to *ὅς ἐστιν* . . . , but to *ἐσφραγίσθητε*. These two final clauses express the great purpose of all—not any mere intermediate matter—nor can the Holy Spirit be said to be any such intermediate gift) **the full redemption** (*ἀπολ.* is often used by the Ap. in this sense, e. g. ch. iv. 30. Rom. viii. 28, of the full and exhaustive accomplishment of that which the word imports) of **His purchased possession** (the sense of *περιποιήσις* has been much disputed, and many ungrammatical and illogical renderings of the words given. A full discussion may be seen in Harless's note. The senses to be avoided are, (1) the nonsensical *antiptosis*, that *ἀπολ. τ. περιπ.* = *περιποιήσιν τῆς ἀπολύτρώσεως*: (2) the equally absurd *heniady*s, taking *τ. περιποιήσεως* for *τὴν*

^r Rom. i. 9. ^r μνείαν ὑμῶν ποιούμενος ^s ἐπὶ τῶν προσευχῶν μου, ¹⁷ ἵνα ABDEF
^{Phil. i. 3.} ¹ Thess. i. 2. ¹ ὁ ¹ θεὸς ¹ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ ^u πατὴρ τῆς GJK
^{iii. 6.} ² Tim. ^v δόξης, δῶν ὑμῖν ^w πνεῦμα ^w σοφίας καὶ ^x ἀποκαλύψεως
^{i. 3.} ^{Philim.} ^{4.} Paul only. ^t Rom. xv. 6. ² Cor. i. 3. ^{xi. 31.} ¹ Pet. i. 3 only. abs., here only.
^s = Rom. i. 10. ^v Acts vii. 2. ^w Exod. xxviii. 3. see 2 Tim. i. 7.
¹ Thess. i. 2. ^{Philim.} 4 only.
^u = 2 Cor. i. 3. James i. 17.
^x = ch. iii. 3.

similar case in 1 Thess. i. 2. *Having been omd, it was varly reinstated*) ABD¹ 17. 33-5-7-9. 73. 116-8 all d e goth Hil: txt D³EJK (also FG, placing *υμ.* aft *ποιουμ.*) all vss

fore (i. e., on account of what has gone before since ver. 3: but esp. of what has been said since ver. 13, where καὶ ὑμεῖς first came in:—because ye are in Christ, and in Him were sealed, &c.) I also (κάγώ, either as resuming the first person after the second, going back to the ἐκκληρώθημεν ver. 11,—or as corresponding to καὶ ὑμεῖς above:—not, as Mey., al., because he is sensible that in thus praying for them he is helping *their* prayers for themselves) having heard of (on the indication supposed to be furnished by this respecting the readers, see Prolegg.) the faith among you in the Lord Jesus (καθ' ὑμᾶς is not = ὑμετέρων, as ordinarily rendered [even by Meyer], either here or any where else: cf. the ex. which Mey. quotes from Thuc. vi. 16, τῷ κατ' αὐτοὺς βίῳ, 'the life which prevails among them:'. Ellic. compares, for the distinction, τῷ νόμῳ τῷ ὑμετέρῳ, addressed to Pharisees, John viii. 17, with νόμον τοῦ καθ' ὑμᾶς, said with reference to Jews in Achaia, Acts xviii. 15: nor is 'among you' merely local [*chez vous*], but is *partitive*, implying the possibility of some not having this faith, and thus intensifying the prayer which follows) and your love which is towards all the saints (τὴν specifies τὴν ἀγ. which might be general: τ. καθ' ὑμ. πίστιν wants no such specification, all our faith being ἐν τ. κυρ. Ἰησ., grounded in Him. Chrys. remarks: πανταχοῦ συνάπτει κ. συγκολλᾷ τ. πίστιν κ. τ. ἀγάπην θανραστὴν τινα ξυνωρίδα) cease not giving thanks for you making mention (of them,—viz. your faith alone) in (see reff. 'In ἐπὶ with a gen., the apparent temporal reference partakes somewhat of the local reference of juxta position.' Bernhardy, p. 216) my (ordinary, see Rom. i. 9 note) prayers, ^{17.} purpose (including also the *purpose*, see note on 1 Cor. xiv. 13, and Ellicott's note here) of the prayer:—that (depends on the sense of μνείαν ποι. ἐπ. τ. προσευχῶν, implying that a prayer for them took place) the God of our Lord Jesus Christ. (see on ch. i. 3. The appellation is here solemnly and most appropriately given, as leading on to what is about to be said in ver. 20, of God's exaltation of Christ to be Head over

all things to His Church. To His God, Christ also in the days of His Flesh prayed, πᾶτερ, δόξασόν σου τὸν υἱόν: and even more markedly in that last cry, θεέ μου, θεέ μου) the Father of glory (not merely the auctor, fons, of glory, Grot., Olsh.: still less = πατὴρ ἐνδοξος: nor with Chrys. to be explained ὁ μέγала ἡμῖν δέδωκώς ἀγαθά: ἀπὸ γὰρ τῶν ὑποκειμένων ἀεὶ αὐτὸν καλεῖ, ὡς, ὅταν λέγῃ ὁ πατὴρ τῶν οἰκτιρῶν: nor is δόξης to be understood of the divine nature of Christ, as Thdrt.: θεὸν μὲν ὡς ἀνθρώπου, πατέρα δὲ ὡς θεοῦ, δόξαν γὰρ τὴν θείαν φύσιν ὠνόμασεν: for this would require τ. δόξης αὐτοῦ: but God is the Father,—by being the God and Father of our Lord Jesus Christ,—of that glory, the true and all including glory, and only glory, of the Godhead, which shone forth in the manhood of the only begotten Son (John i. 14),—the true Shechinah, which His saints beheld in the face of Christ, 2 Cor. iv. 4, 6, and into which they are changed by the Lord the Spirit, ib. iii. 18. In fact, 2 Cor. iii. 7—iv. 6, is the key to this sublime exprn) would give (the account of the optative after ἵνα, when a present [παύομαι] has preceded, is very simple. It is used when the purpose is not that of the writer as he is writing, but is described as that of himself or some one else at another time. Thus Herod. ii. 93, καταπλώουσι ἐς θάλασσαν, κ. ἀναπλώοντες ὅπισω τῆς αὐτῆς ἀντέχονται, . . . ἵνα δὴ μὴ ἀμάρτοιεν τῆς ὁδοῦ διὰ τὸν ῥόον. See Klotz. Devar. p. 622) to you the Spirit (certainly it would not be right to take πνεῦμα here as solely the Holy Spirit, nor as solely the spirit of man: rather is it the complex idea, of the spirit of man indwelt by the Spirit of God, so that as such, it is His special gift, see below) of wisdom (not, which gives wisdom, but which possesses it as its character—q. d. to which appertains wisdom) and of revelation (i. e. that revelation which belongs to all Christians: see 1 Cor. ii.: not the χαρίσματα of the early Church, as Olsh.,—nor could the Ap. be alluding to any thing so trivial and fleeting, see 1 Cor. xiii. xiv. To those who are taught of God's Spirit, ever more and more of His

e ch. iv. 4 only. ^h ἡ ^e ἐλπίς τῆς ^e κλήσεως ^f αὐτοῦ, καὶ ^g τίς ὁ ^g πλοῦτος τῆς ^{ABDEF}
 constr., see Col. i. 23. ^h δόξης τῆς ⁱ κληρονομίας ⁱ αὐτοῦ ἐν τοῖς ^k ἁγίοις, ¹⁹ καὶ ^{GJK}
^f Rom. xi. 29. ^h Phil. iii. 14. ^g see ver. 7 reff. ^h Col. i. 27. ⁱ ver. 11 reff. ^j ἡμᾶς τοὺς πιστεύοντας ^o κατὰ τὴν ^p ἐνέργειαν τοῦ ^q κρά-
 only. ^k ver. 1 reff. ^l 2 Cor. iii. 10. ^{ix} 14. ^{ch. ii. 7. iii. 19} only. see Job xv. 11.
^m here only. Exod. xv. 16. ⁿ = 2 Cor. ix. 13. ^{ch. iii. 2. see ἐφ'.} ^{ch. ii. 7.} ^o = ver. 5. Col. i. 11.
^p Phil. iii. 21. ^{ch. iii. 7. iv. 16.} ^{Col. i. 29. ii. 12.} ^{2 Thess. ii. 9, 11.} ^{Paul only.} ^q ch. vi. 10 only. Isa.
 xl. 26. ^{Dau. iv. 27. see Col. i. 11.} ^{2 Thess. i. 9.}

δόξης om 109: τ. δοξ. om 63. 120 Tert.—καὶ bef τις (2nd) om ABD¹FG 59 it am togth Ambrst-ed: ins D³EJK mss nrly vss Chr Thdrt Dam Ambrst-ms Jer al. (*The prob cause of the omi was that καὶ, closing the series, follows in the next clause.*)—19. υπερβ. om FG: υπερμεγεθος 63.—της δυν. om 76. 115 Thl-text.—εις υμας D¹FG 17. 31-7 al₃

κλησίαις, κληρονομία, δύναμις, are αὐτοῦ, *His*,—but not all in the same sense: see below. On κλήσεις, see note, Rom. viii. 28. 30), and what the riches of the glory of His inheritance ('what a rich, sublime cumulation, setting forth in like terms the weightiness of the matters described;—and not to be weakened [verwähert] by any resolution of the genitives into adjectives.' Mey. See Col. i. 27) in (in the case of, as exemplified in; not so weak as 'among,'—nor merely 'in,' so as to refer to its subjective realization in them) the saints (much dispute has arisen on the constr. of ἐν τ. ἁγ. Koppe and Winer, with whom Meyer and De Wette agree, connect it with εἶστιν understood, so as to mean 'what the richness of, &c. is among the saints.' To mention no other objec. to this awkward constr., the context and sense are decisive against it. As Stier well says, 'Paul does not pray for their eyes to be enlightened, to see what great and rich things are already among Christians.'—No: nor is it easy to conceive how any intelligent reader of the Ep. could ever maintain such a rendering. The other constr. is, to take ἐν τ. ἁγ. as belonging either to πλοῦτος, or to δόξης, or to κληρονομίας, as if it had been ὁ (or τῆς) ἐν τοῖς ἁγ. And this is the only one allowed by the context: cf. vv. 19, 20, where εἰς ἡμᾶς, ἐν χριστῷ, form objects of reference precisely similar. Again there is manifestly a distinction between οἱ ἅγιοι here, and ἡμεῖς οἱ πιστεύοντες in the next ver.: the former being the *perfected*, the latter the *militant* saints. And this decides for the joining ἐν τ. ἁγ. to κληρονομίας αὐτοῦ,—'*His inheritance in, whose example and fulness, and embodying is in the saints.*' But then come the grammarians,—fresh from their classics, but raw in Hellenistic Greek,—with their constant and most futile objection of the want of the art. before ἐν. Even Meyer, who generally sees beyond this, is here fettered by it, because αὐτοῦ

has intervened, thereby preventing κληρ. ἐν τ. ἁγ. being considered as one idea. But surely this is trifling. If, before αὐτοῦ was inserted, ἡ κληρ. ἐν τ. ἁγίοις was sufficiently one to prevent the necessity of a specification of the genus κληρονομία that it was the κληρ. which was ἐν τ. ἁγ. [for such is the force of the inserted article], how can this logical fact be altered by the insertion of Him, *whose κληρ. it is*,—who originated and bestowed it,—and who is therefore necessarily *prior* to the κληρονομία, not intervening between it and its example?—I therefore join it to κληρ., and so Rück., Harless, Olsh., Stier, al. This latter, as usual, combines the senses of κληρ. αὐτοῦ, including the inheritance which God has in His people, and that which they have in Him. His whole note is well worth attention), 19.] and what the surpassing (a word only pauline. see reff.) greatness of His power to usward who believe (constr. as before, ver. 18, τῆς δυνάμ. αὐτ. εἰς ἡμ., not τί τὸ ὑπ. [εἶστιν] εἰς ἡμ. Not His future power in the actual resurr. only is spoken of, but the whole of His energizing to usward from first to last, principally however His *present* spiritual work, cf. πιστεύοντας, not, as in 2 Thess. i. 10, πιστεύσασιν: see also Col. ii. 12, and 1 Pet. i. 3—5. This power is exerted to usward, which exprn of the E. V. I retain as giving better the prominence to us in the fact of its *direction*, than the more usual but tamer 'toward us.' But it is not, as Matth., Flatt., the power which works faith in us, except in so far indeed as faith is a portion of its whole work: here, the πιστεύοντες are the material on which the power works), according to (in proportion to,—as might be expected from: but more than this—His power to usward is a part of, a continuation of, or rather included as a consequence in, the other. All the shallower interpns must be avoided here:—Grot., 'rei similitudinem signifi-

τους τῆς ἰσχύος αὐτοῦ, ²⁰ ἦν ἐνήργησεν ἐν τῷ Χριστῷ, ἔγειρας αὐτὸν ἐκ νεκρῶν, ⁸ καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ὑπουρανίοις ²¹ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόμα-

2 Thess. ii. 4 reff.
xxvi. 19.

z Col. i. 16. 2 Pet. ii. 10.

tt = Rom. vii. 34 reff.
wxy = Luke xii. 11.

Jude 8 only γ.

u ver. 3 reff.

Rom. viii. 38. 1 Cor. xv. 24.

a = Acts iv. 12. Phil. ii. 9.

v ch. iv. 10. Heb. ix. 5 constr., Col. i. 21, 26. Heb. vii. 19. 2 John 2. Winer, § 64. ii. 26. t traces, 1 Cor. vi. 4 doubly. intrane, see

5 smy. Deut. i. 15. 1 Tim. i. 1. Rev. iii. 5.

it Ambrst.—20. ἐνήργηκεν (*constr. of constr. going with the change of κ. ἐκάθισεν into καθίσας below*) AB Procop: txt DEFGJK mss appy (vss and lat-ff ambiguous) Eus Cyr Chr Thdrt Dam al.—των νεκ. 57. 72. 91 all Eus.—for ἐκάθισεν, καθίσας AB 17. 23. 57. 80 al.₁₀ Eus Cyr Procop Tert Jer Ambr Pel: txt rest of MSS miss it copt goth Chr Thdrt Dam Thl Occ al.—aft καθίσας ins αὐτον A 17. 23. 57. 80 al copt al Eus Procop lat-ff.—αὐτου 80.—for ἐπουρ., ουρανούς B 71. 213 Hil: ε. τ. επ. om Chr-text Thdrt-

cat: Van Ess., gleich der Wertung: nor must we join, as Erasm. al., κατὰ τ. ἐν. with πιστεύοντας, which is beside the Ap.'s purpose: nor, with Mey., understand it as a qualification of εἰς τὸ εἶδέναι (*Erkenntnisgrund des vorherigen Mementes*): nor, with Harless, refer it to all three, ἐλπες, πλοῦτος, μέγεθος: but with Chrys., Calv., Est., Grot., De W., Ellic., take it as an amplification, or explanation, or grounding, of—τὸ ὑπερβ. . . . το πιστεύοντας) the working (putting forth in action, in an object) of the strength of His might (κράτος, the actual measure of ἰσχύς, His might. The latter is the attribute, subjectively considered: the former the weight of that attribute, objectively esteemed: the ἐνέργεια, the operation, in matter of fact, of the strength of that might. Calvin's distinction, though not quite accurate, is worth noting: "Inter tria nomina quæ hic posuit, hoc interest: quod *robis* est quasi *radix*, *potentia* autem, *arbor* (*qu. vice versâ?*): *efficacia*, fructus, est enim *extensio* divini brachii, quæ in actum emergit"), which (viz. ἐνέργειαν: cf. ver. 6, note) He wrought in Christ (our ἀπαρχή, as Oec.: nor only this, but our Head, in virtue of God's ἐνέργεια in whom, His power to us-ward is made possible and actual. No shallower view, such as that of Grot. that 'Deus oculis humanis quantum posset, in Christo, capite et duce nostro, ostendit,' must be for a moment admitted) in that He raised (as γνωρίσας above, ver. 9) Him from the dead (the resurren of Christ was not a mere bodily act, an earnest of our bodily resurren, but was a spiritual act, the raising of His humanity [which is ours], consisting of body and soul, from infirmity to glory, from the curse to the final triumph. In that He died, He DIED UNTO SIN once: but in that He liveth, He LIVETH UNTO GOD. And so ἡμεῖς οἱ πιστεύοντες, knit to Him, have died unto sin and live unto

God. It is necessary to the understanding of the follg, thoroughly to appreciate this—or we shall be in danger of regarding, with the shallower expositors, Christ's resurren as merely a pledge of our bodily resurren, or as a mere figure representing our spiritual resurren,—not as involving the resurren of the Church in both senses); and set Him (on the change of constr. from the participial to the direct, cf. Col. i. 26. Heb. viii. 10. Winer, § 64, ii. b. In Herod. vi. 25, we have Καθίην ἔσχον οἱ Ἡερσσαι, τὰς μὲν ἐθελοντῆν τῶν πολλῶν ὑποκνήσας, τὰς δὲ ἀνάγκη προσηγάγοντο) at His right hand (see esp. Mark xvi. 19) in the heavenly places (see on ver. 3: and Matt. vi. 9, note. But the fact of the universal idea, of God's dwelling being in heaven, being only a symbolism common to all men, must not for a moment induce us to let go the verity of Christ's bodily existence, or to explain away the glories of His resurren into mere spiritualities. As Stephen saw Him, so He veritably is: in human form, locally existent) far above (reff. ὑποκάτω is the opposite: cf. ὑπερύψωσεν, Phil. ii. 9; and Heb. vii. 26) all government (cf. Matt. xxviii. 18) and power and might and lordship (see similar combinations, 1 Cor. xv. 24. Rom. viii. 38, and esp. Col. i. 16. 1 Pet. iii. 22. The most reasonable account of the four words seems to be this: ὑπ. πάσ. ἀρχῆς gives the highest and fullest expression of exaltation: κ. ἐξουσίας is added as filling out ἀρχῆς in detail: ἐξουσία being not only government, but every kind of official power, primary and delegated: cf. Mt. viii. 9; x. 1; xxi. 23 ff. Lk. xx. 20; xxiii. 7. Then in the second pair, δύναμις is mere might, the raw material, so to speak, of power: κυριότης is that pre-eminence or lordship, which δύναμις establishes for itself. So that in the first pair we descend from the higher and con-

b Luke vi. 13, 14. Acts xix. 13. Rom xv. 20. 1 Cor. xv. 11, ch. iii. 15. v. 13. 2 Tim. ii. 19 only. c Luke ii. 51 al. fr. Ps. viii. 6. f John iii. 16, 35. ch. iv. 11. Heb. viii. 10. x. 16. Rev. passim. g = 1 Cor. xi. 3. ch. iv. 15. v. 23. Col. i. 18. ii. 10, 19 only.

τος^b ὀνομαζομένου οὐ μόνον ἐν τῷ^c αἰῶνι τούτῳ ἀλλὰ^{ABDEF} καὶ ἐν τῷ^d μέλλοντι²² καὶ πάντα^e ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν^f κεφαλὴν ὑπὲρ πάντα

somet.—21. εἶον. κ. αρχ. B.—και το ονομαζ. om 57. 80.—22. υπερ πασαν την εκκλη-

centrated to the lower and diffused: in the second we ascend from the lower and diffused to the higher and concentrated. The follg shews that in this enumeration not only earthly, nor only heavenly authorities are meant to be included, but both together,—so as to make it perfectly general. That the *evil spirits* are included, is therefore manifest: see also ch. vi. 12. 1 Cor. xv. 24—26) and every name that is named (further generalization: indicating not merely titles of honour [cf. ὀνομαζομ.], nor persons, but, as Stier, a transition from the ἀρχαί, &c. to πάντα below: answering to οὕτε τις κτίσις ἐτέρα, cf. Rom. viii. 39. And this transition passes into still wider meaning in the follg words) not only in this present state but also in that which is to come (= ἐνιστώτα and μέλλοντα of Rom. viii. 38—not only time present and to come, but the present [earthly] condition of things, and the future [heavenly] one. And forasmuch as that heavenly state which is for us *future*, is now, to those in it, present, *it* is by the easiest transition denoted by the μέλλων αἰών: cf. Lk. xx. 35. and esp. Heb. ii. 5, τὴν οἰκουμένην τ. μέλλουσαν. So that the meanings seem combined,—‘every name now named in earth and heaven:’ and, ‘every name which we name,—not only now, but hereafter.’ And in this last view Thdrt: προετίθεικεν, ὅτι καὶ εἰ τις τούτων ἀγνοοῦμεν, μετὰ δὲ ταῦτα γνωσόμεθα ἐν τῷ μέλλοντι βίῳ. Chrys.: ἅρα ἐστὶ ἐναντιῶν τινων δνόματα ἡμῖν ἄσημα κ. οὐ γνωριζόμενα. Grot., ‘quæ noscemus in altero sæculo:’ Beng., ‘quamvis non omnes nominare possumus.’ Wesley, beautifully expanding Bengel (Stier, p. 183): ‘We know that the king is above all, though we cannot name all the officers of his court. So we know that Christ is above all, though we are not able to name all His subjects’), 22.] and subjected all things under His feet (from the Messianic Ps. viii.; not without an allusion also in ἐκάθισεν, &c. above to Ps. cx. 1: not merely cited, as Thdrt,—καὶ τ. προφητικὴν ἐπιγαγε μαρτυρίαν, but interwoven into the context, πάντα being a summing up of all mentioned before), and gave (‘presented:’ keep the literal sense: not

‘appointed:’ see below) HIM (emphatic, from its position: HIM, thus exalted, thus glorified, the Father not only raised to this super-eminence, but gave Him to His redeemed as their Head, &c.) as Head over all things to the Church (not as Chrys.,—in either of his alternatives: ἡ, τὸν ὄντα ὑπὲρ πάντα τὰ ὀρώμενα κ. τὰ νοούμενα χριστόν [which would be τὴν κεφ., or τὸν ὑπὲρ πάντα], ἡ ὑπὲρ πάντα τὰ ἀγαθὰ τοῦτο πεποιηκε, τὸ τὸν υἱὸν εὐδοῖαι κεφαλὴν,—which is beside the context, in which no comparison is made between the gift of Christ and other blessings: nor as Beng., ‘Ecclesia, super omnia, super imperia, &c., quorum caput (?) Christus est, potest dicere, Christus est caput meum: ego sum corpus ejus,’—for this sense cannot possibly be extracted out of the words themselves ὑπὲρ πάντα: nor as Baumgarten, ὑπὲρ πάντα = μάλιστα πάντων, præcipue [ἐπὶ πᾶσιν, ch. vi. 16], potius quam cæteris,—for, not to mention other objections, πάντα must surely be the same in meaning as πάντα before: nor can πάντα be masculine, as Jer., Anselm, al., and Wahl: nor, as Calv., ‘quia simul plena rerum omnium potestas et administratio illi sit commissa:’ nor, with Harl., does πάντα find its limitation within the Church, so as not to apply to other things without it: nor is ὑπὲρ πάντα to be taken with κεφ., summum caput, as Olsh., all.: nor as Meyer, Stier, and Ellicott, is another κεφαλὴν to be supplied before τῇ ἐκκλ., ‘gave Him, as Head over all things, as Head to the Church:’ nor is the dat. a dat. commodi, as De W.: but the meaning is thus to be gained, from what follows: CHRIST is Head over all things: the Church is the BODY of Christ, and as such is the fulness of Him who fills all with all: the Head of such a Body, is Head over all things; therefore when God gives Christ as Head to the church, He gives Him as Head over all things to the church, from the necessity of the case. Thus what follows is epexegetical of this), which same (Church, ‘quæ quidem,’ hardly ‘ut quæ,’ “in virtue of her being,” as Meyer) is HIS BODY (not in a figure merely: it is veritably His Body: not that which in our glorified humanity He personally bears, but

τῇ ἡ ἐκκλησίᾳ, ²³ ἥτις ἐστὶ τὸ ἰ σῶμα αὐτοῦ, τὸ ἰ πλήρωμα ^{h absol., Acts ii 47. see Matt. xvi. 18. ἐπιρ. passim. i—Rom. xii. 5.}
 τοῦ τὰ πάντα ἰ ἐν πᾶσιν ἰ πληρουμένου.

1 Cor. xii. 27. ch. iv. 4 al. Col. i. 18 al.

j1 see notes.

k = ch. v. 10. Col. i. 9 (note). Gal. v. 14.

σαν (v) lux Ambrst Pol.—23. rec bef παντ. om τα, with some mss: ins MSS, most mss.-ff.

that in which He, as the Christ of God, is manifested and glorified by spiritual organization. He is its Head; from Him comes its life: in Him, it is exalted: in it, He is lived forth and witnessed to; He possesses nothing for Himself,—neither His communion with the Father, nor His fullness of the Spirit, nor His glorified humanity,—but all for His Church, which is in the innermost reality, HIMSELF; His flesh and His bones—and therefore) the fullness (πλήρ. is in apposition with τὸ σῶμα αὐτ. and is a fresh description of ἡ ἐκκλησία. It would pass my limits, even to notice summarily what has been written on πλήρωμα. I will endeavour to give an account of the word itself. Like other derivatives in -μα from the perfect passive, it would appear primarily to designate either (1) concrete, that thing on which the action denoted by the verb has passed: e. g. ποίημα, the thing made, πᾶγμα, the thing done, σπέρμα, the thing sown, πλήρωμα, the thing filled: or (2) abstract, that occurrence whereby the action denoted has been exemplified: e. g. τρώμα, the effect of τιτρώσκειν, not the thing wounded, but the wound inflicted: so κλάσμα, ἀριθμημα, and the like; πλήρωμα, the fullness. From this latter, the transition is very easy to the meaning the thing whereby the effect is produced, as where πλήρωμα is used for the crew of a ship [see also Matt. ix. 16 ||. Mark vi. 43. 1 Cor. x. 26. Gal. iv. 4. Eph. i. 10], ζεύγμα for a bridge or yoke, &c. Hence arises the so called active sense of such nouns, which is not in fact an active sense at all, but a logical transference from the effect to that which exemplifies the effect. Here, the simple and primary meaning is by far the best,—‘the thing filled,’—‘the filled up receptacle’ (cf. κατοικητήριον, ch. ii. 22), as Eadie expresses it: the meaning being, that the church, being the Body of Christ, is dwelt in and filled by God: it is His πλήρωμα in an especial manner—His fullness abides in it, and is exemplified by it. The nearest approach to any one word in English which may express it, is made by ‘fullness,’ though it, as well as πλ., requires explaining, as importing not the inherent plenitude of God Himself, but that communicated plenitude of gifts and graces wherein He infuses

Himself into His Church. I would refer those who wish to enter more fully into this matter, to the long and laboured notes of Harless, and Stier: and to Fritzsche on Rom. ii. 469 ff.) of Him who filleth (it is doubted whether πληρουμένου is passive, or middle in an active sense. Those who take πλήρωμα above, actively, ‘the filling up,’ generally [Harless is an exception] defend the passive sense here, ‘of Him who is [being] filled, &c.’ So Chrys.: πλήρωμα, φησιν· οὐκ κεφαλὴ πληροῦται παρὰ τοῦ σώματος . . . διὰ πάντων οὖν πληροῦται τὸ σῶμα αὐτοῦ. τότε πληροῦται ἡ κεφαλὴ, τότε τέλειον σῶμα γίνεται, ὅταν ὁμοῦ πάντες ὤμεν συνημμένοι κ. συγκκολλημένοι. Jer.: ‘Sicut adimpletur imperator, si quotidie ejus augeatur exercitus, et fiant novæ provinciæ, et populorum multitudo succrescat, ita et Christus, in eo, quod sibi credunt omnia, ipse adimpletur in omnibus;’ and Estius: ‘Qui secundum omnia, sive quoad omnia in omnibus sui corporis membris adimpletur. Nisi enim essent hic quidem pes ejus, ille vero manus, alius autem aliud membrum . . . non perficeretur Christus secundum rationem capitis.’ But to this it is difficult to assign any satisfactory sense, especially on account of τὰ πάντα ἐν πᾶσιν. It certainly cannot be said that Christ awaits His completion, in any such meaning as this, by the completion of his Church. And it is not probable that if such had been the meaning, τὰ πάντα ἐν πᾶσιν would have thus barely and emphatically preceded the participle which itself conveyed so new and startling an idea. We should have had some such arrangement as this—τὸ πλήρωμα τοῦ καὶ αὐτοῦ τὰ πάντα [κ.] ἐν πᾶσιν πληρουμένου. If now we take πληρουμένου in an active reflective sense, both meaning and arrangement will be satisfactory—‘the fullness [receptacle, filled and possessed] of Him who filleth’ τὰ πάντα ἐν πᾶσιν. But are we justified in thus taking it? It seems so, from Xen. Hell. vi. 2. 14, ὁ στρατηγὸς μάλα ὀξέως τὰς ναῖς ἐπληροῦτο κ. τοὺς τριηράρχους ἡγάκαζε. See likewise Plato, Gorg. § 106: Xen. Hell. v. 4. 56; vi. 2. 35: Demosth. p. 1208. 14: Plut. Alcib. 35: Pollux i. 99: in all of which the 1 aor. middle is thus used.

m = John v. 25.
Rom. xi. 15.
Col. ii. 13.
Rev. iii. 1.
n here only.

παρ. Matt. vi. 14.

II. ¹ Καὶ ὑμᾶς ὄντας ^m νεκροὺς τοῖς ⁿ παραπτώμασιν ABDEF
καὶ ταῖς ⁿ ἁμαρτίαις, ² ἐν αἷς ποτὲ ^o περιεπατήσατε ^o κατὰ GJK

o Rom. viii. 1, 4. xiv. 15. 1 Cor. iii. 3 al. 2 John 6.

CHAP. II. 1. *ημας* 44-5-8: add *convivificavit* v-sixt lat-mss Pel.—for *αμαρτ.*, *επιθυμιας* B.—aft *am. ins* *υμων* (*supplem.*, as *shewn by varn* in A) A(εαυτων)BDEFG 17. 57. 67² al₁₂ it v vss Thdr̄t syrr ar-erp copt æth arm lat-ff (ημων Cyr): txt JK most mss ar-pol Chr-text-comm Dam Thl Occ.—2. *οις* 109.—*αερος τουτου* (omg του follg) FG it

Having then this authority as far as grammatical usage is concerned, we are further inclined to this rendering by ch. iv. 10, where it is said of Christ, ὁ ἀναβὰς ὑπερ-άνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα, and the Ap. proceeds to enumerate the various gifts bestowed by Him on his Church. See further in note there) **all things** (the whole universe: not to be restricted in meaning. The Church is the special receptacle and abiding-place—the πλήρωμα κατ' ἐξοχὴν, of Him who fills all things) **with all things** (i. e. who is the bestower of all, wherever found. ἐν πᾶσιν has been rendered 'every where' [B.-Crus.]: 'in every way' [De W.]: 'in every case' [Harl]: and al.: but the Ap.'s own usage is our best guide,—πληροῦσθε ἐν πνεύματι, ch. v. 10, and other reff., and directs us to the *instrumental* or *elemental* meaning—the thing with, or by, or in which as an element, the filling takes place. So that the exprn will mean, *with all*, not only gifts, not only blessings, but *things*: who fills all creation with whatever it possesses—who is the Author and Giver of all things. The reference is, I think, to the Father, not to Christ. The latter has been imagined, principally from strictly parallelizing the two clauses,—τὸ σῶμα | αὐτοῦ ||, τὸ πλήρωμα | τοῦ τ. π. ἐν π. πληρουμένον ||. But this is by no means conclusive: the second definitive clause may assert more than the first;—may be, not subordinate to the first, but inclusive of it. In ch. v. 10, where Christ's filling all things is spoken of, we have the active voice, denoting the bare objective fact: whereas here the reciprocal middle implies a filling for Himself, which can hardly be predicated of any but the Father, for whom are all things, even the Son Himself.

II. 1—22.] (See on ch. i. 3.) **COURSE AND PROGRESS OF THE CHURCH THROUGH THE SON**; consisting mainly in the receiving of believers in the new man Christ Jesus—setting forth on one side the death and ruin in which they were;—on the other, the way to life opened to them by the finished work of Christ. This throughout the chapter, which is composed (as

ch. i.) of two parts—the first, more doctrinal and assertive (vv. 1—10), the second more hortative and reminiscent (vv. 10—22). In both, the separate cases of Gentiles and Jews, and the present union in Christ, are treated of. And herein

A. 1—10.] **THE POWER OF THE FATHER IN QUICKENING US, BOTH GENTILES AND JEWS, IN AND WITH CHRIST** (1—6); —**HIS PURPOSE IN MANIFESTING THIS POWER** (7); —**INFERENCE RESPECTING THE METHOD OF OUR SALVATION** (8—10).

1, 2.] *Actual state of the Gentiles*—dead in trespasses and sins, living under the power of the devil.

1.] 'You also (καὶ is much more than merely copulative. It selects and puts into prominence ὑμᾶς, from among the recipients of God's grace implied in vv. 19—23 of the former chapter. See below), **who were** ("ὄντας clearly marks the state in which they were at the time when God quickened them: this in ver. 5 is brought prominently forward by the καὶ: here however καὶ is joined with and gives prominence to ὑμᾶς. A simple indication, then, of their state, without any temporal or causal adjunct, 'when,' 'whereas,' &c., seems in the present case most satisfactory, as less calling away the attention from the more emphatic ὑμᾶς." Ellicott) **dead** (certainly not, as Meyer, 'subject to (physical) death: the whole of the subsequent mercy of God in His quickening them is *spiritual*, and therefore of necessity the death also. That it *involves* physical death, is most true; but as I have often had occasion to remark [see e. g. on John xi. 25, 26], this latter is so subordinate to spiritual death, as often hardly to come into account in Scripture) **in** (not exactly as in Col. ii. 13, νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν, where the *element* is more in view, whereas here it is the causal dative—we might render, were the exprn good in serious writing, 'dead of your tr.,' as we say 'He lies dead of cholera.' I use 'in' as giving nearly the same causal sense: we say, indiscriminately, 'sick of a fever,' and 'sick in a fever') **your** (well known, patent: this seems the force of the art. here) **trespasses and your sins** (it seems difficult to establish uni-

τὸν ^p αἰῶνα τοῦ ^p κόσμου τούτου, ⁹ κατὰ τὸν ^q ἄρχοντα ^p ἑξουσίας τοῦ ^r αἵρος, τοῦ ^s πνεύματος τοῦ ^t ὕψους ^u ἐνερ-

r ch. i. 21 refl. xvii. 11. t ch. i. 11 refl. tr Acts xxii. 23. 1 Cor. ix. 26. xiv. 9. 1 Thess. iv. 17. Rev. ix. 2. xvi. 17 only. Ps. s = Luke ix. 55. Rom. viii. 15. 1 Cor. iv. 21. 2 Tim. i. 7. 1 John iv. 1 ff. u here only. q = Gal. i. 1. r = 1 John xii. 31. xiv. 30. xvi. 11.

v Tert Lucif Hil, Ambrst Aug-somet Fortunatus-the-Manich-in-Aug Pol.—τὸν πν. οὐμ

versally any distinction such as has been attempted, e. g. by Tittm. Synon. p. 47,—“ licet non satis vera Hieronymi distinctio videatur, quæ παράπτωμα primum ad peccatum lapsum esse dicit, ἁμαρτίαν, quæ ad ipsum facinus perventum est; tamen in v. παράπτωμα proprie inest notio peccati quod temere commissum est, i. e. a nolente facere injuriam; sed in ἁμαρτία et ἁμαρτήμα cogitatur facinus quod, qui fecit, facere voluit, sive imprudens erraverit, recte se facere existimans, sive impetu animi et libidine obreptus fecerit. . . . Levius est παράπτωμα quam ἁμαρτία, si ἁμαρτία de singulo peccato dicitur.” Where however, as here, the two occur together, it may be accepted as correct. If we take merely that of Ellicott, al., that “παράπτωματα are the particular, special acts of sin,—ἁμαρτίαι the more general and abstract, viz. all forms, phases, and movements of sin, whether entertained in thought or consummated in act,” we shall not provide for the whole case: for ἁμαρτία are unquestionably used for special acts (= ἁμαρτήματα): and we want a distinction which shall embrace this case.—Another question concerns the construction of this accusative clause. Some (Beng., Lachm., Harl.) consider it as a continuation of ch. i. 23, and place a comma only at πληρουμένον. But [see our division of the sense] the sentence evidently finishes with πληρουμένον, and a new subject is here taken up. The simplest view seems to be the usual one, that the Ap. begun with the acc., intending to govern it by συνεζωοποιήσεν τῷ χριστῷ, but was led away by the relative clauses, ἐν αἷς ποτὲ . . . ἐν οἷς καὶ ἡμεῖς . . . , and himself takes up the dropped thread of the constr by ὁ δὲ θεός . . . , ver. 5. So Erasmus: “hyperbati longioris ambitum ipse correxuit Apostolus dicens ‘Deus autem qui dives est’ . . .” At all events, the clause should be left, in translation, pendent, as it stands, and not filled in conjecturally) 2.]

in which (ἁμαρτίαις, the last subst., but applying in fact to both) ye once walked (we hardly need, as Eadie, al., go back every time to the figure in περιπατεῖν—the word has become with the Ap. so common in its figurative sense. See Fritzsche’s note, Rom. Vol. III. p. 140) according to (after the leading of, conformably to) the

course (so E. V.: the very best word, as so often. The meaning of αἰών here is compounded of its temporal and its ethical sense: it is not exactly ‘life-time,’ ‘duration,’ nor again ‘fashion,’ ‘spirit,’ but some common term which will admit of being both temporally and ethically characterized,—‘career’ or ‘course.’ Beware 1) of taking αἰῶνα and κόσμου as synon., and the exprn as a pleonasm [“utrumque nominat, seculum et mundum, cum sufficeret alterum dixisse,” Estius], 2) of imagining, as Michaelis and Baur, that the exprn is a gnostic one, the æon being the devil: for, as Mey. remarks, the ordinary sense of αἰών gives a good meaning, and one characteristic of St. Paul. See Gal. i. 4, for a use of αἰών (somewhat similar, but more confined to the temporal meaning), of this world (St. Paul generally uses ὁ κόσμος, but has ὁ κ. οὗτος in 1 Cor. i. 20; iii. 19; v. 10; vii. 31 bis. 2 Cor. iv. 4. It designates the present system of things, as alien from God, and lying in the evil one), according to the ruler of the power of the air (the devil—the θεὸς τοῦ αἰῶνος τούτου, 2 Cor. iv. 4,—is clearly meant: but it is difficult exactly to dissect the phrase, and give each word its proper meaning. ἐξουσία appears to be used here as ὁμηλικία in Homer, ἡλικία, ἐταρία, ζουλαία, ὑπηρεσία, συμμαχία, and the like, to represent the aggregate of those in power: as we say, ‘the government.’ So that all such renderings as ‘princes potentissimus’ are to be at once dismissed. So also is every explanation which would ascribe to the Ap. a polemical, or distantly allusive tendency, in an exprn which he manifestly uses as one of passage merely, and carrying its own familiar sense to his readers. This against Michaelis, and all who have imagined an allusion to the gnostic ideas—and Wetst., who says “Paulus ita loquitur ex principiis philosophiæ Pythagorææ, quibus illi ad quos scribit imbuti erant.” Not much better are those who refer the exprn to Rabbinical ideas for its source. The different opinions and authorities (which would far exceed the limits of a general commentary) may be seen cited and treated in Harless, Stier, and Eadie. I am disposed to seek my interpretation from a much more obvious source: viz. the per-

u ch. v. 6.
Col. iii. 6.
only. *et*.
John xvii 12.
2 Thess. ii. 3.
see Isa. lvii. 4. *ἀπ.* Rom. xi 30, 32. H+b. iv. 6, 11†.
i. 17. 2 Pet. ii. 18. see Heb. x. 33. Ezek. xix. 6.

γούντος ἐν τοῖς ^u υἱοῖς τῆς ^u ἀπειθείας, ³ ἐν οἷς καὶ ἡμεῖς ^{ABDEF}
πάντες ^v ἀνεστράφημεν ποτὲ ἐν ταῖς ^w ἐπιθυμίαις τῆς ^{GJK}

v = 2 Cor. i. 12 (& constr.). 1 Tim. iii. 15. 1 Pet.
w Gal. v. 16. 1 Pet. ii. 11. 1 John ii. 16.

Tert.—*νυν* om 62¹ Tert.—3. *καὶ ἡμεῖς* om FGJ: *νμ*. D¹: *παντ.* om 17. 68. 74. 115
v-ms Syr ar-erp Tert Ambrst: *παντες* *ημ*. 73: *et nos et omnes* Fortun-in Aug.—for

suasion and common parlance of mankind, founded on analogy with well-known facts. We are tempted by evil spirits, who have access to us, and suggest thoughts and desires to our minds. We are surrounded by the air, which is the vehicle of speech and of all suggestions to our senses. Tried continually as we are by these temptations, what so natural, as to assign to their ministers a dwelling in, and power over that element which is the vehicle of them to us? And thus our Lord, in the parable of the sower, when He would represent the devil coming and taking away the seed out of the heart, figures him by τὰ περὶ τὸ οὐρανοῦ. The Ap. then, in using this exprn, would be appealing to the common feeling of his readers, not to any recondite or questionable system of demonology. That traces are found in such systems, of a belief agreeing with this, is merely a proof that they have embodied the same general feeling, and may be used in illustration, not as the ground, of the Ap.'s saying.—All attempts to represent *ἀήρ* as meaning 'darkness,' or 'spirit,' are futile, and beside the purpose. The word occurs (see reff.) six more times in the N. T. and no where in any but its ordinary meaning) of the spirit (τῆς ἐξουσίας being used as designating [see above] the personal aggregate of those evil ones who have this power, τοῦ πνεύματος, in apposn with it, represents their aggregate character, as an influence on the human mind, a spirit of ungodliness and disobedience,—the πνεῦμα τοῦ κόσμου of 1 Cor. ii. 12,—the aggregate of the πνεύματα πλάνα of 1 Tim. iv. 1. So that (agst Harless) the meaning of πνεύματος, though properly and strictly objective, almost passes into the subjective, when it is spoken of as ἐνεργούντος ἐν κ.τ.λ. And this will account for the otherwise harsh conjunction of ἄρχοντα τοῦ πνεύματος. As he (the devil) is the ruler of τὰ πνεύματα, whose aggregate τὸ πνεῦμα is,—so he is the ἄρχων of the thoughts and ways of the ungodly,—of that πνεῦμα which works in them. The gen., πνεύματος, must not be taken, as by many comm. and by Rückert, as in apposn with ἄρχοντα, by the Ap.'s negligence of constr. No such assumption should ever be made with-

out necessity; and there is surely none here) which is now (i. e. 'still:': contrast to ποτὲ,—to you, who have escaped from his government: no allusion need be thought of to the interval before the παρουσία being that of the hottest conflict between the principles [2 Thess. ii. 7. Rev. xii. 12], as De W) working in the sons of (the exprn is a Hebraism, but is strictly reproduced in the fact: that of which they are sons, is the source and spring of their lives, not merely an accidental quality belonging to them) disobedience (the vulg. renders it *diffidentia*, but unfortunately, as also Luther Unklaube; for both here and in ch. v. 6, it is practical conduct which is spoken of. Doubtless unbelief is the root of disobedience: but it is not here expressed, only implied. In Deut. ix. 23, ἡπειθήσατε τῷ ῥήματι κυρίου τ. θεοῦ ὑμῶν, and the allusion to it in Heb. iv. 6, οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον εἰς ἀπειθείαν, we have the disobedience in its root—here, in its fruit—cf. ver. 3, ποιοῦντες τὰ θελήματα κ.τ.λ.):

3.] among whom (the *vioi* τ. ἀπειθείας: not merely local, but 'numbered among whom,'—ὡν καὶ αὐτοὶ ὄντες, as Rückert: not 'in which,' viz. παραπτώμασιν, as Syr., Jer., Grot., Bengel, al., and Stier, who would divide off ἁμαρτίαι, allotting them to the Gentiles, and to ver. 2,—and παραπτώματα, assigning them to the Jews, and to ver. 3. See further on this below: but meantime, besides its very clumsy treatment of the ἁμαρτ. and παραπτ. which both belong to ὑμεῖς in ver. 1, it ascribes to the Ap. an unusual and unnatural precision in distinguishing the two words which he had used without any such note of distinction, such as τε—καί) we also all (who? The usage of ἡμεῖς πάντες by St. Paul must decide. It occurs Rom. iv. 16, ὅς ἐστιν πατὴρ πάντων ἡμῶν, undeniably for Jews and Gentiles included. [Nor is the slight difference arising from πάντων being first, and therefore emphatic, to be insisted on]: viii. 32, ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, where the universal reference is as undeniable: 1 Cor. xii. 13, where it is still more marked: ἡμεῖς πάντες' . . . εἴτε Ἰουδαῖοι, εἴτε Ἕλληνες, εἴτε δοῦλοι, εἴτε ἐλεύ-

^w σαρκὸς ἡμῶν, ποιῶντες τὰ ^x θελήματα τῆς σαρκὸς καὶ ^x plur., Acts
 τῶν ^y διανοιῶν, καὶ ἡμεν ^z τέκνα ^a φύσει ^z ὁργῆς ὡς καὶ ^z Jer xxvi.
 28. ^y = Ch. i. 21.

ch. iv. 18. see notes.
 ii. 11. Isa. lvi. 4.

z = Matt. xi. 19. John i. 12 & l. Rom. ix. 8. ch. v. 8. 1 Pet. i. 14. 2 Pet.
 a Rom. ii. 14. Gal. ii. 15. iv. 8 only

διανοί, ἐπιθυμῶν 43: *affectionum* Aug.—for ἡμεν, ἡμεῖς B 17. 73 Orig.; txt (MSS: Clem Did Chr Thdrt Dam al.—φύσις, τέκν. (*causula of order*) ADEFGJ 3. 37. 80. 106. 8-16 it v arm Orig; Did Thdrt lat-if: txt B c sil|K all Orig; Chr Thl Oec: φύσει om 109

θεοί: 2 Cor. iii. 18, equally undoubted. It can hardly then be that here he should have departed from his universal usage, and placed an unmeaning πάντες after ἡμεῖς merely to signify, 'we Jews, every one of us.' I therefore infer that by ἡμεῖς πάντες, he means, we all, Jews and Gentiles alike; all, who are now Christians) lived our life (reff. esp. 2 Cor.) once, in (as in ref. 1 Pet., of the element, in which: in 2 Cor. i. 12, the same double use of ἐν, of the place, and the element, is found) the desires of our flesh (of our unrenowned selves, under the dominion of the body and the carnal soul. See a contrast, Gal. v. 16), doing the wishes (the instances in which τὸ θέλημα manifested itself: see reff.) of our flesh and of our thoughts (the plural use is remarkable. There appears to be a reference to Num. xv. 39, οὐ διαστραφή-σεσθε ὀπίσω τῶν διανοιῶν ἡμῶν. In Isa. lv. 9, a distinction is made, ἀπέχει . . . τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου, which is useful here, as pointing to διάνοιαι as an improper use for διανοήματα,—the instrument for its results. Thus 'thoughts' will be our nearest word—those phases of mind which may or may not affect the will, but which then in our natural state we allowed to lead us by the desires they excited), and were (the change of constr. has been remarked by the best comm. as intentional, not of negligence,—“to give emphasis to the weighty clause that follows, and to disconnect it from any possible relation to present time, ‘we were children of wrath by nature,—it was once our state and condition, it is now so no longer.’” Ellicott. And Eadie remarks: “Had he written καὶ ὄντες, as following out the idea of ποιῶντες, there might have been a plea against the view of innate depravity (see below)—‘fulfilling the desires of the flesh and of the mind, and being,’ or ‘so being, children of wrath.’ But the Ap. says, καὶ ἡμεν—‘and we were,’ at a point of time prior to that indicated in ποιῶντες”) children (not = υἱοί, but implying closer relation. The effect of the exprn is to set those of whom it is predicated, beneath, in subjection to, as it were, the products of, ὁργή. So in the

passages adduced by Harl.;—Deut. xxv. 2, חַבֵּל בְּצֵדָה, ‘if he be the son of stripes,’ i. e. not as LXX and E. V. ἀξίως πληγῶν, but actually beaten:—1 Sam. xv. 31, שֶׁנָּה עֲבָדָה, ‘he is the son of death,’—i. e. as we express it, ‘he is a dead man,’ anticipating the effect of that which seems to be certain) by nature (the meaning of φύσει is disputed. Some of the ancients [Cyr., Oec., Thl., and Grot.] took it as = ὄντως, ἀληθῶς, which meaning it never bears; see on Gal. iv. 8. Others (Holzhausen, Hoffm.) would join it with ὁργῆς,—‘anger, which arises from the ungodly natural life:’ but as Mey. remarks, even granting this use of φύσις, this would require τῆς τῇ φύσει ὁργῆς or τῆς ἐκ τῆς φύσ. ὁργῆς. It can then only mean, ‘by nature.’ And what does this imply? Harl. seems to have given the distinctive sense well: “φύσις, in its fundamental idea, is that which has grown, as distinguished from that which has been effected [das Gewordene in Gegenias zum Gemachten], i. e. it is that which according to our judgment has the ground of its existence in individual development, not in accessory influence of another. Accordingly, φύσις, in its concrete idea, as the sum total of all growth, is ‘rerum natura:’ and in its abstract philosophical idea, φύσις is the contrast to θεσις. The φύσις of an individual thing denotes the peculiarity of its being, which is the result of its being, as opposed to every accessory quality: hence φύσει εἶναι or ποιεῖν τι means, ‘sua sponte facere, esse aliquid’ and ‘natura esse aliquid:’ to be and do any thing by virtue of a state [εἶναι], or an inclination [ποιεῖν], not acquired but inherent: ἔξειδα καὶ φύσει σε μὴ πεφυκότα | τοιαῦτα φωνεῖν, μὴδὲ τεχνᾶσθαι κακά,” p. 166. If this be correct, the exprn will amount to an assertion on the part of the Ap. of the doctrine of original sin. There is from its secondary position [cf. Plutarch de frat. am., p. 37, in Harl., ὁργάνων φύσει τοιούτων ἐτυχεῖν] no emphasis on φύσει: but its doctrinal force as referring to a fundamental truth otherwise known, is not thereby lessened. And it is not for Meyer to argue against this by assuming original sin not to be a pauline doctrine. If the Ap. asserts

b¹ 1 Thess. iv. 13. v. 6. ¹ Tim. v. 20. Rev. xi. 13. al. c = here only. see ch. i. 7, 18. d constr. 1 Tim. vi 18. James ii. 5. g ver. 1. only. Exod. xxiii. 5 alex. ^b οἱ λοιποί. ⁴ ὁ δὲ θεός, ^c πλούσιος ὢν ^d ἐν ^e ἐλέει, διὰ ^{ABDEF} ^{GJK} τὴν πολλὴν ἀγάπην αὐτοῦ ^f ἣν ἡγάπησεν ἡμᾶς, ⁵ καὶ ὄντας ἡμᾶς ^g νεκροὺς τοῖς ^g παραπτώμασιν ^h συνεζωοποιήσεν τῷ ⁱ χριστῷ (ⁱ χάριτί ἐστε σεσωσμένοι) ⁶ καὶ ^k συν-

e Rom. ix. 23 al. Luke i. passim. f ch. i. 7. Luke ii. 8. John vii. 24. 1 Tim. i. 18 al. i = Rom. iii. 24, & Paul passim. k Col. ii. 12. iii. 1

aeth Clem.—4. for δια, κατα 39. 43.—for αγ., ευσπλαγχνιαν 30.—αυτου om D¹ FG 73. 118 it lat-ff: ins bef αγαπ. 30. 115-20.—5. ημας om 73. 118 Cyr-jer.—for τοις παραπτ., ταις αμαρτιας D¹ E: τη αμαρτια FG: εν τ. παραπτ. B syrr copt al.—aft συνεζ. ins εν B 17. 73. 118 v (not am demid al) g (var) copt Chr Dam lat-ff.—bef χαριτι ins ου τη D¹ E, ου FG it v (not am) Aug al: χαρ. γαρ 80 arm: χ. δε 115: χ. εστ. σεσ. om

it here, this place must stand on its own merits, not be wrested to suit an apparent preconceived meaning of other passages. But the truth is, he cites those other passages in a sense quite alien from their real one. It would be easy to show that every one of them [Rom. i. 18; ii. 8, 9; v. 12; vii. 9; xi. 21. Gal. ii. 15] is consistent with the doctrine here implied. The student will do well to read the long notes in Harl., De W., Stier, and Eadie of **wrath** (whose wrath, is evident: the meaning being, we were all concluded under and born in sin, and so actual objects of that wrath of God which is His mind against sin. **ὀργή** must not be taken as = τιμωρία, κόλασις, as Chrys., Thdr̄t, Basil, Thl., al.: this would in fact make the exprn mean, *actually punished*: see above on τέκνα;—just as it now means, the actual objects of God's wrath against sin), as also are (not, were) **the rest** (of mankind: not Gentiles, as those hold who take the *ἡμεῖς πάντες* of Jews,—see above: nor, as Stier, the rest of the Jews who disbelieved: but, *all others, not like us, Christians*).

4.] The constr. is resumed, having been interrupted (see above on ver. 1) by the two relative sentences, ἐν αἷς . . . ἐν οἷς. —'But (contrast to the preceding ver.,—the ἔλεος and ἀγάπη, to the ὀργή just mentioned. **Δέ** is, however, often used after a parenthesis, where no such logical contrast is intended, the very resumption of the general subject being a contrast to its interruption by the particular clauses: see exx. in Klotz., Devarius, II. 376, 7) **God, being rich** (the participial clause states the general ground, and the follg διὰ τ. πολλὰ, ἀγ., the special or peculiar motive, of συνεζωοπ., De W.) **in compassion** (for ἐν, see reff. οὐχ ἀπλῶς ἐλεήμων, ἀλλὰ πλούσιος· καθάπερ καὶ ἐν ἐτέρῳ [Ps. lviii. 16] ᾠσιν· ἐν τῷ πλήθει τοῦ ἐλεους σου κ. πάλιν [Ps. l. 1] ἐλέησόν με κατὰ τὸ μέγα ἔλεός σου, Chrys. ἔλεος, properly, as applying to our wretchedness

before: cf. Ezek. xvi. 6),—**on account of His great love wherewith** (the attractive constr. is familiar to all: see reff., and Winer, § 32, 2) **He loved us** (the clause belongs, not to πλού. ὢν ἐν ἐλ., as Calvin, al., and E. V. necessarily, by '*hath quickened*' following; but to the verb below. *ἡμᾶς* are *all Christians*; = *ἡμεῖς πάντες* in the last ver.) **even when we were dead** (the καὶ belongs to, and intensifies, the state predicated by ὄντας νεκρούς; and is therefore placed before the part. It is not to be taken as a mere resumption of ver. 1 [Rück., al.], nor as the copula only [Meyer]. His objection to the above rendering, that a quickening to life can happen only in and from a state of death, and therefore no emphasis on such a state is required, is entirely removed by noticing that the emphasis is not on the mere fact ἐζωοποίησεν,—but on συνεζ. τῷ χριστῷ, with all its glorious consequences) **in our (τοῖς, the π. which we committed) trespasses** (see on ver. 1), **vivified** (not '*hath v.*'—a definite act in time, not an abiding consequence is spoken of) **us together with Christ** (the reading ἐν τ. χρ. [see var. readd.] seems to have arisen either from repetn of the -εν in συνεζωοποίησεν, or from conformation to ver. 6.—It is clearly not allowable to render *χριστῷ, in Christ*, as Beza,—without the prepn. It is governed by the συν-, and implies not exactly as Chrys., ἐζωοποίησε *κάκεινον καὶ ἡμᾶς*,—but that Christ was **THE RESURRECTION** and the Life, and we follow in and because of Him. The disputes about the meaning of ἐζωοποίησεν have arisen from not bearing in mind the relation in N. T. language between natural and spiritual death. We have often had occasion to observe that spiritual death in the N. T. includes in it and bears with it natural death as a consequence, to such an extent that this latter is often not thought of as worth mentioning: see especially John xi. 25, 26, which is the key-text for all passages regarding life in

ἡγήσεν καὶ ¹ συνεκάθισεν ἐν τοῖς ^m ἑπουρανίοις ἐν χριστῷ ¹ Ἰησοῦ, ⁷ ἵνα ⁿ ἐνδείξηται ἐν τοῖς ^a αἰῶσιν τοῖς ⁶ ἐπιρχομένοι-
 ροις τὸ ¹ ὑπερβάλλον ⁹ πλοῦτος τῆς χάριτος αὐτοῦ ἐν
 from Exod. ix. 16. 1 Tim. i. 19 ab⁶, but Paul only. ⁶ here only. ⁷ = Luke xxi. 29. 1 John v. 1.
 p. ch. i. 12 reff. q. ch. i. 7 reff.

lect 7 Chr Hil.—6. ἐν χ. i. om FG g Hil Aug. (ins): cum Chr. Jov. Fortun.—7. see τὸν
 υπερβαλλοῦτα πλουτον, with D³ E² FG al ff: (m ABD⁴ E¹ FG 17. 67⁵ Orig. (but

Christ. So here—God vivified us together with Christ: in the one act and fact of His resurrection He raised all His people—to spiritual life, and in that to victory over death, both spiritual, and therefore necessarily physical also. To dispute therefore whether such an exprn as this is past [spiritual], or future [physical], is to forget that the whole includes its parts. Our *spiritual life* is the primary subject of the Ap.'s thought: but this includes in itself our share in the resurrection and exaltation [ver. 6] of Christ. The three aorists, *συνέζωοποίησεν, συνέγηγεν, συνεκάθισεν*, are all proleptical as regards the actuation in each man, but equally describe a past and accomplished act on God's part when He raised up Christ)—**by grace ye have been saved** (this insertion in the midst of the mention of such great unmerited mercies to us sinners, is meant emphatically to call the reader's attention to so cogent a proof of that which the Ap. ever preached as the great foundation truth of the Gospel. Notice, not *σώζεσθε*, 'are being saved,' because we have passed from death unto life: salvation is to the Christian not a future but a past thing, realized in the present by faith)—**and raised us together with Him** (the Resurrection of Christ being the next event consequent on His vivification in the tomb) **and seated us together with Him** (the Ascension being the completion of the Resurrection. So that all three verbs refer strictly to the same work wrought on Christ, and in Christ on all His mystical Body, the Church) **in the heavenly places** (see on ch. i. 3, 20. "obiter observa, non dixisse Apostolum: 'et *con-sedere fecit ad dexteram suam*,' sicut superiori capite de Christo dixerat: sedere enim ad dexteram Patris Christo proprium est; nec cuiquam alteri communicari: tametsi in throno Christi dicantur sessuri qui vicerint, Apoc. iv. in fine." Estius: and so Bengel) **in Christ Jesus** (as again specifying the element in which, as united and included in which, we have these blessings which have been enumerated—**ἐν χρ.** as in ch. i. 3, does not [Eadie] belong to τ. *ἐπουρ.* but to the verb, as an additional qualification, and recalling to the fact of our union in Him as the medium of our

resurrection and glorification.—The disputes as to whether these are to be taken as present or future, actual or potential, literal or spiritual, will easily be disposed of by those who have apprehended the truth of the believer's union in and with Christ. All these we have, in fact and reality [see Phil. iii. 20], in their highest, and therefore in all lower senses, in Him: they were ours, when they were His: but for their fulness in possession we are waiting till He come, when we shall be like and with Him), **7.] that He might shew forth** (see Rom. ix. 23: and for *ἐνδείξηται*, reff. The middle voice gives the reference which the English sentence itself implies, that the exhibition is for His own purpose, for His own glory [see ch. i. 6. 12. 14]—see note on Col. ii. 15. This meaning of *præ se ferre* is illustrated by Liddell and Scott sub voce: or far better by Palm and Rost. Lex.—Beware of the rendering 'might give a specimen of' [Rückert, Eadie], which the word will not bear either here or in reff.) **in the ages which are hereafter to come** (what are they? the future periods of the Church's earthly career,—or the ages of the glorified Church hereafter? The answer must be given by comparing this with the very similar expression in Col. i. 26, 27. . . . τὸ μυστήριον τὸ ἀποκρυφθέν ἀπὸ τῶν αἰώνων κ. ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ. οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τις ὁ πλοῦτος τῆς δόξης αὐτοῦ κ.τ.λ. Here it is manifest (1) that the *αἰῶνες* from which the mystery was hidden are the past ages of this world: (2) that those to whom, as here, God will make known the riches of His glory, are His saints, i. e. His church on earth. Therefore I conceive we are compelled to interpret analogously: viz. to understand the *αἰῶνες ἐπερχόμενοι* of the coming ages of the church, and the persons involved in them to be the future members of the church. Thus the meaning will be nearly as in ch. i. 12.—The supposed reference to the future state of glory seems not to agree with *αἰῶνες*, nor with *ἐπερχόμενοι*:—nor with the fact that the second coming and future kingdom of Christ are hardly

^r Rom. ii. 4
^a (9), but
^s Paul only.
^s see 1. 19,
^c in h^u.
^t ver 5 reff.
^u Rom. iii. 22,
³⁰, 2 Cor. v.
⁷, 9 al. ii. 16.
ⁱⁱⁱ. 26. Phil.
ⁱⁱⁱ. 9. Col. ii.
¹² al. 1 Pet.
¹. 5. = see
^{Acts} xv. 9.
^r χρηστότητι ^s ἐφ' ἡμᾶς ἐν χριστῷ Ἰησοῦ. ⁸ τῇ γὰρ ABDEF
^t χάριτί ἐστε σεσωσμένοι ^u διὰ τῆς πίστεως, ^{uu} καὶ τούτο GJK
^o οὐκ ^v ἐξ ὑμῶν, θεοῦ τὸ ^w δῶρον. ⁹ οὐκ ^v ἐξ ἔργων, ἵνα
^{μὴ} τις ^λ καυχῆσθαι. ¹⁰ αὐτοῦ γὰρ ἐσμεν ^γ ποιήμα,
^z κτισθέντες ἐν χριστῷ Ἰησοῦ ^a ἐπὶ ^b ἔργοις ^b ἀγαθοῖς, ^c οἷς
^d προητόμασεν ὁ θεὸς ἵνα ^e ἐν αὐτοῖς ^e περιπατήσωμεν.

^{uu} 1 Cor. vi. 6. Phil. i. 28. ^v 2 Cor. iii. 5. 1 Cor. i. 30. ^w = here only. ^{δωρεά}, John iv. 10. 2 Cor. ix. 15 al.
^x Rom. ii. 17 al⁽³¹⁾, but Paul only, exc. James i. 9. iv. 16. not in Col. so also καύχημα & καυχῆσαι, exc. James iv. 16.
^y Rom. i. 20 only. Gal. viii. 17. ^z = ch. iii. 9. iv. 24 Col. i. 16. iii. 10 al. ^a = Gal. v. 13. 1 Thess. iv. 7.
^b Acts ix. 36. Rom. ii. 7. xiii. 3 al. fr. ^c attr., ii. 7 reff. ^d Rom. ix. 23 only. Isa. xxviii. 24.
^e Rom. vi. 4. 2 Cor. iv. 2. x. 3. ch. v. 2. Col. ii. 6. iv. 5. 1 John i. 6, 7 al.

some edd have το υπ. πληθος).—bef χρῆστ. ins τη DE.—ιησ. om D¹FG it æth.—
 8. αυτου χαριτι σεσ. εσμεν D¹E d e al vss.—bef πιστεως om της BD¹FG 17. 67². 76.
 80 Chr Thl-text: ins AD³EJK most mss Thdrt Dam Thl-comm Oec.—ημων DFG 73.
 80. 115-20 al; it (Chrys Thl Oec in comm) Dam: add αλλα arm Jer; i Aug Fulg.—
 9. ουκ εξ εργ. om Aug.—10. ποιηματα 47.—for χ. η., κυριω FG.—for επι, επι FG
 Chr₁ Thdrt Dam: εν 73-4. 109 it v Aug lat.-ff.—for οις, ως 238.—for θεος, χριστος 63.

ever alluded to in this Epistle) the exceeding riches of His grace in (of the material of which this display of His grace will consist, the department in which it will find its exercise) goodness (see esp. Rom. ii. 4) towards us in (not 'through,' as E. V.) Christ Jesus (again and again he repeats this "in Christ Jesus;" HE is the great centre of the Epistle, towards whom all the rays of thought converge, and from whom all blessings flow; and this the Ap. will have his readers never forget). 8.]

For by grace (the art. shews us the import of the sentence—to take up and expand the parenthetic clause χάριτί ἐστε σεσωσμένοι above: but not barely so: that clause itself was inserted on account of the matter in hand being a notable example of the fact, and this γὰρ takes up also that matter in hand—the ὑπερβάλλον πλοῦτος κ.τ.λ.) ye have been saved, through your (or 'the,' but the possessive art. is preferable, see below: 'the' would make both objective. The mere abstract, 'through faith,' seems hardly allowable when the art. is expressed after a preposition) faith (the dative above expressed the objective instrumental condition of your salvation,—this διὰ the subjective medial condition: it has been effected by grace and apprehended by faith): and this (not your faith, as Chrys. οὐδὲ ἡ πίστις, φησὶν, ἐξ ὑμῶν: so Thdrt, al., Corn.-a-lap. Beza, Est., Grot., Beng., all.;—this is precluded [not by the gender of τοῦτο, but] by the manifestly parallel clauses οὐκ ἐξ ὑμῶν and οὐκ ἐξ ἔργων, of which the latter would be irrelevant as asserted of πίστις, and the reference of ver. 9 must therefore be changed:—but, as Calv., Calov., Rück., Harl., Olsh., Mey., De W., Stier, al., 'your salvation') not of yourselves, God's (emph.) is the gift (not, as E. V. 'it is the gift of God' [θεοῦ

δῶρον],—τὸ δῶρον, viz. of your salvation:—so that the exprn is pregnant—q. d., 'but it is a gift, and that gift is God's.' There is no occasion, as Lachm., Harl., and De W., to parenthesize these words: they form a contrast to οὐκ ἐξ ὑμ., and a quasi-parallel clause to ἵνα μὴ τις καυχῆσθ. below): not of works (for ἐξ ἔργων, see on Rom. iii. iv., and Gal. ii. 16), that no man should boast (on the propn implied, see on Rom. iv. 2. ἵνα has in matter of fact its strictest telic sense. With God, results are all purposed; it need not be understood, when we predicate of Him a purpose in this manner, that it was His main or leading aim;—but it was one of those things included in His scheme, which ranked among His purposes). 10.]

For (substantiates vv. 8, 9. The Eng. reader is likely to imagine a contrast between 'not of works' and 'for we are His workmanship,' which can hardly have been in the mind of the Apostle) his handywork are we (ποίημα, not, as Tert. and al., of our original creation: "quod vivimus, quod spiramus, quod intelligimus, quod credere possumus, ipsius est, quia ipse conditor noster est," Pelagius, in Harl.: this is clearly refuted by the defining clause below, κτισθ. κ.τ.λ., and the ποίημα shewn to be the spiritual creation treated of in vv. 8, 9), created in Christ Jesus (see ver. 15, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, and cf. Tit. iii. 5, where the beginning of this new life is called παλιγγενεσία. See also 2 Cor. v. 17. Gal. vi. 15) for (see reff.: so Xen. Anab. vii. 6. 3, καλεῖ αὐτοὺς ἐπὶ ξενίᾳ. See Winer, § 52 c. Phrynichus, ed. Lobeck, p. 475) good works (just as a tree may be said to be created for its fruit: see below) which (attr. for ὅ: not 'for which,' which would require ἡμᾶς after the verb) God before

¹¹ Διὸ ¹ μνημονεύετε ὅτι ¹¹ ποτὲ ὑμεῖς τὰ ἔθνη ² ἐν σαρκί, ¹ αὶ ¹ λεγόμενοι ¹ ἀκροβυστία ὑπὸ τῆς ¹ λεγομένης ² περιτομῆς ² ἐν σαρκί ¹ χειροποιήτων, ¹² ὅτι ἦτε τῷ καιρῷ ἐκείνῳ ¹ χωρὶς χριστοῦ ¹ ἀπηλλοτριωμένοι τῆς ¹ πολιτείας τοῦ ¹ Ἰσραὴλ καὶ ¹ ξένοι τῶν ¹ διαθηκῶν τῆς ¹ ἐπαγγελίας,

2 Thess. ii. 4 al. 1 Paul only, exc. Acts xi. 3. Gen. xvi. 11 seq. K Paul only. 1 Cor. i. 24. vii. 22, 23. Acts vii. 8. x. 45, xi. 2. Exod. ix. 26. 1 Macc. i. 18. Jer. Ambr al.—ἐν σαρκί Dial Cyr-somet.—ἡ λεγομένη 76.—χειροποιήτων DG. 12. rec bef τῷ καιρῷ. ins ἐν (explanatory), with D EJK vss ff: om ABD¹ FG Chr-comm Epiph Cyr lat-ff.—att ἐπαγγ. ins αὐτῶν FG Tert al: τῶν ἐπαγγελίων τῆς διαθήκης 61-7. 213: τῆς ἐπ. τῶν διαθηκῶν Dial Ambr: testamentorum et promissionis eorum Tert Ambrst Gaud: al vary.—

—11. διὰ τοῦτο μνημονεύετε ὑμ. οἱ ποτὲ . . . FG it Dial.—rec ὑμ. ποτὲ (corru for *euphony*), with D (FG JK all vss ff: txt ABD¹ E v d e Dial. Jer Ambr al.—ἐν σαρκί Dial Cyr-somet.—ἡ λεγομένη 76.—χειροποιήτων DG. 12. rec bef τῷ καιρῷ. ins ἐν (explanatory), with D EJK vss ff: om ABD¹ FG Chr-comm Epiph Cyr lat-ff.—att ἐπαγγ. ins αὐτῶν FG Tert al: τῶν ἐπαγγελίων τῆς διαθήκης 61-7. 213: τῆς ἐπ. τῶν διαθηκῶν Dial Ambr: testamentorum et promissionis eorum Tert Ambrst Gaud: al vary.—

prepared (‘ante paravit, quam conderet.’ Fritz. in Ellie. So Philo, de Opif. p. 17, ὁ θεὸς τὰ ἐν κόσμῳ πάντα προητοίμασεν: Wisd. ix. 8, μίμημα σκηνῆς ἁγίας ἦν προητοίμασας ἀπ’ ἀρχῆς. The sentiment is the same as that in John v. 36, τὰ ἔργα, ἃ ἔδωκέν μοι ὁ πατήρ ἵνα τιδικώσω αὐτά. To recur to the similitude used above, we might say of the trees,—they were created for fruits which God before prepared that they should bear them: i. e. defined and assigned to each tree its own, in form, and flavour, and time of bearing. So in the course of God’s providence, our good works are marked out for and assigned to each one of us. See the doctrine of præexistence in God explained in Delitzsch’s biblische Psychologie, p. 23 ff. Stier’s view, after Bengel, is that the verb προητ. is *neuter*, having no accus. after it—‘for which God made preparation, &c.’ but this usage of the compound verb wants example) that we should walk in them.’ Thus the truth of the maxim “bona opera non præcedunt justificandum, sed sequuntur justificatum” (see Harl.) is shewn. The sentiment is strictly pauline (agst De W. and Baur),—in the spirit of Rom. xii., Gal. v. 22, 25, &c.

B. 11—22.] HORTATORY EXPANSION OF THE FOREGOING INTO DETAIL; REMINDING THEM, WHAT THEY ONCE WERE (VV. 11, 12); WHAT THEY WERE NOW IN CHRIST (VV. 13—22). 11.] ‘Wherefore (since so many and great blessings are given by God to His people, among whom ye are) remember, that once ye, the (i. e. who belonged to the category of the) Gentiles in the flesh (i. e. in their corporeal condition of uncircumcision: ‘præputium profani hominis indicium est,’ Calv.—constr. see below) who are called (the) uncircumcision by that which is called (the) circumcision in the flesh wrought

by hands (this last addn ἐν σαρκί χειρ. seems made by the Ap., not to throw discredit on circumcision, but as a reserve, περιτομή having a higher and spiritual application: q. d.—‘but they have it only in the flesh, and not in the heart.’ As Ellie. well states the case—“The Gentiles were called, and were, the ἀκροβυστία: the Jews were called, but were not truly, the περιτομή.” See Col. ii. 11), 12.] that ye were (the ὅτι takes up again the ὅτι in ver. 11, after the relative clause,—and the τῷ κ. ἐκείνῳ takes up the ποτὲ there. It is not a broken constr. but only a repetition: ‘that, I say . . .’) at that time (when ye were,—not τὰ ἔθνη ἐν σαρκί, which ye are now, and which is carefully divided from ποτὲ above by ὑμεῖς,—but that which is implied in ποτὲ,—heathens, before your conversion to Christ. On the dat. of time without the prepn ἐν, see Kuhner, vol. ii. § 569, and remarks on its difference from the gen. and accus.) without Christ (separate from, having no part in, the promised Messiah. That this is the sense, is evident from ver. 13: see below. The words χωρ. χρ. are not a defining clause to ἦτε ἀπηλλοτρ., as Lachmann points them, and De W. and Eadie render: ‘that ye were, being without Christ, &c.’—The arrangement would thus be harsh and clumsy beyond all precedent) alienated from (οὐκ εἶπε, κεχωρισμένοι . . . πολλὰ τῶν ρημάτων ἢ ἑμφασις, πολλὴν δεικνύσα τὸν χωρισμόν. ἐπεὶ καὶ Ἰσραηλῖται τῆς πολιτείας ἦσαν ἐκτός, ἀλλ’ οὐχ ὡς ἀλλότριοι ἀλλ’ ὡς ῥάθυμοι, κ. τῶν διαθηκῶν ἐξέπεσον, ἀλλ’ οὐχ ὡς ξένοι, ἀλλ’ ὡς ἀνέστη, Chr. Gentiles and Jews were once united in the hope of redemption—this was constituted, on the apostasy of the nations, into a definite πολιτεία for the Jews, from which and its blessings the Gentiles were alienated) the common wealth (πελιτεία is both *polity*,

s here only t. ἑλπίδα μὴ ἔχοντες καὶ ^s ἄθεοι ἐν τῷ κόσμῳ. ^{13 t} νυνὶ δὲ ^{ABDEF}
^t Acts xxii. 1. ἐν χριστῷ Ἰησοῦ ὑμεῖς οἱ ^u ποτὲ ὄντες ^v μακρὰν ^w ἐγγύς
 (xxiv. 13 var. ἐγενήθητε ^x ἐν τῷ αἵματι τοῦ χριστοῦ. ¹⁴ αὐτὸς γάρ
 read.) Rom. vi. 22 al(19). εἶστιν ἡ ^y εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν καὶ
 Paul only. u ver. 11 refl. v Luke xv. 20 al. Acts ii. 39. here & v. 17 only in Paul. Isa. lvi. 19. Dan. ix. 7. w abs., Luke xix. 11. John xix. 42. Phil. iv. 6.
 x Luke xxii. 20. Rom. iii. 25. v. 9. Heb. x. 19. Rev. i. 5. v. 9. y — here only. see Rom. v. 1.

κοσμ. τουτου G.—13. ἐν χρ. ιη. om æth: ιησ. om J: add τω κυρ. ἡμων 80.—εγεν. εγγ. AB al v goth Dial Epiph Ir Tert al: txt DEFGJK most mss Chr Thdrt Dam al.—for αἵματι, ονοματι 49.—14. αὐτ. γαρ χριστος 109-78 lect 8.—της εχθρας κ. του φρ. (omg

state [obj.],—τῶν τὴν πόλιν οἰκούντων τά-
 ξις τις, Aristot. Polit. iii. 1,—and *right of citizenship*, Acts xxii. 28. The former seems best here, on account of ἀπῆλλοτρ., which seems to require as its reference an objective external reality) of Israel (either as synonymous genit., 'that com. which is designated by the term Israel,' or possessive, 'that com. which Israel possessed.' I prefer the former, as more simple) and **strangers from** (so Soph. Œd. Tyr. 219, ἄ γ' ἕνός μὲν τοῦ λόγου τοῦδ' ἐξέρῳ, ἕνός δὲ τοῦ πραχθέντος. The gen. may be explained either 1) as one of the quality, as in μέλεος ἡβης, εὐδαίμων μοίρας,—or as 2) one of privation = negative of possession, ἕνός being resolved into οὐ μέτοχος. This latter is perhaps the best. See Bernhardy, p. 171 ff.; Kuhner, ii. 163) **the covenants of the promise** (τίνας ἦσαν αἱ δ. τ. ἐπ.; "Σοὶ κ. τῷ σπέρματι σου δώσω τ. γῆν ταύτην," κ. ὅσα ἕτερα ἐπηγγέιλαι, Chrys. See note on Rom. ix. 4. The meaning here, as there, has been mistaken [Calv., al.] to be 'the two tables of the law.' Cf. Wisd. xviii. 22. Sir. xlv. 11) **not having** (μὴ, on account of the subjective colouring given to the whole sentence by μνημονεύετε. So in ἀπιστοῦντες αὐτὸν μὴ ἤξιν, Thuc. ii. 101: ὃ ἀν γῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δέ, Xen. Cyr. i. 2. 7: ψυχὴν σκοπῶν φιλόσοφον τε καὶ μὴ, Plat. Rep. p. 486 B. See Winer, § 59. 3. Kuhner, ii. § 715. 3) **hope** (not, 'covenanted hope' [τὴν ἐλπ.],—but 'hope' at all. The emphatic position of ἐλπίδα makes this the more necessary) and **without God** (this is the best rendering, as it leaves ἄθεος in its latitude of meaning. It may be taken either 1) actively, 'denying God,' 'atheist,'—ignorant of God [ἐρημοὶ θεογνωσίας, Thdrt: see Gal. iv. 8, 1 Thess. iv. 5, where the Gentiles are described as οὐκ εἰδότες τ. θεόν], or 2) passively, 'forsaken of God' [so Soph. Œd. Tyr. 661, ἐπεὶ ἄθεος ἀφιλος ὃ τε πᾶσαν οὐλοῖμαι: ib. 254, τῆς δὲ τὴ γῆς, ὥδ ἀκάρπως κἀθώς ἐφθαμένης]. This latter meaning is best here, on account of the passive character of the other de-

scriptive clauses) **in the world** (contrast to the πολιτεία τοῦ Ἰσρ. "He subjoins to the goddess 'How,' the goddess 'Where,'" Mey. Olsh. understands, 'in this wicked world, in which we have so much need of divine guidance,' which is hardly in the simple words: Rück., 'in God's world,' contrast to ἄθεοι. These words must not be separated, as some, from ἄθεοι). 13.] But **now** (contrast to ἐν τῷ καιρῷ ἐκείνῳ) **in Christ** (not merely ἐν χριστῷ as you were χωρὶς χριστοῦ, but more—in a personal Messiah, whom you know as) **Jesus** (there is hardly a ref. to the meaning of *Jesus*—much rather to its *personal* import—q. d. 'Now in *Jesus* the Christ') **ye who once were far off were brought** (keep the historic tense: it is the effect of a definite event of which he is speaking) **near** (it was a common Jewish way of speaking, to designate the Gentiles as 'far off.' So Bereshith rabba, in Schöttg., Hor. Heb. in locum, 'Quicunque gentilem appropinquare facit, eumque ad religionem Judaicam perducit, idem est ac si creasset ipsum.' See also reff. Is. and Dan.) **in** (as the instrument by which, but more—the symbol of a fact *in* which—the seal of a covenant *in* which,—your nearness to God consists. I prefer 'in' to 'by,' as wider, and better representing the Ap.'s idea. The difference between ἐν here and διὰ in ch. i. 7 is, that there the blood of Christ is spoken of specifically, as the medium of our ἀπολύτρωσις—here inclusively, as *representing* the ἀπολύτρωσις. ἐν would have served there, and διὰ here, but the logical exactness of both would have been weakened by the change) **the blood of Christ** (see remarks on ch. i. 7).

14.] **For He** (there certainly is an emphasis on αὐτός, as Rück., Harl., Mey., Ellic., Eadie, 'He and none other.' This can hardly be denied by any one who will read through the whole from ver. 11, and mark the repetitions, χριστοῦ—χριστῷ Ἰησοῦ—τοῦ χριστοῦ, which this αὐτός takes up) **is our peace** (not by metonymy for εἰρηνοποιός, but in the widest and most literal sense, our peace. He did not make our peace and then retire, leaving

τὸ ^z μεσότοιχον τοῦ ^a φραγμοῦ ^b λύσας, ¹⁵ τὴν ^c ἔχθραν, ^z here only t.
 ἐν ^a τῇ ^a σαρκὶ αὐτοῦ, τὸν ^d νόμον τῶν ^d ἐντολῶν ἐν ^e ὁ-
 γμασιν ¹ καταργήσας, ἵνα τοὺς δύο ^g κτίσῃ ^h ἐν ^h ἑαυτῷ εἰς
^a Mt. xxi. 33.
^b Mk. ix. 33.
^c Mk. ix. 33.
^d Mt. xxi. 33.
^e Mt. xxi. 33.
^f Mt. xxi. 33.
^g Mt. xxi. 33.
^h Mt. xxi. 33.

b = John ii. 19. 2 Pet. iii. 10, 11, 12.

d here only, see Rom. iii, 27, vii, 2, viii, 2, 4, 14, xiii, 7, but — (a) Rom. only, see B

1 = Luke xiii, 7, but — 621 Paul only, see R
i = Matt. xiii, 30, 8880 511 Mk. Rev. x

1 — *EXERC. XIII, 50. XXVII DE JER. XXX, 2*

с Luke xxi. 12. Jan

Luke ii. 1. Acts xvi. 1.

Judge, ix. 43.

1875. 12. 18.

ΕΧΘΡΟΝ, z here only t.
a Matt. xxii. 33.
ἐν τῷ ΔΟ-
ΤΩ ἐΙΣ
here only
Numb. xxi.
24.

τ. *ἐξοπαρ*) 46. 15. *αὐτον* om Marcion-in-Tert. — *καὶ τ. ρορ.* arm. — *ἐν* om lect 14 v Tert Iren. — *κοινωνι* 72. — *καταπτισαγ* D¹. — for *καὶ τω, αὐτῳ* (see note), ABF 219-38 a₈; txt DEGJK most miss Ath₂ Chr Thdr̄t Dam Thl Occ. — for *καὶ, κοινον* FG. —

us to enjoy that peace,—but is Himself its medium and its substance; His making both one was no external reconciliation, but the taking^s both, their common nature, on and into Himself,—see ver. 15. Bear in mind the multitude of prophetic passages which connect peace with Him, Isa. ix. 5, 6; lili. 7; lili. 5; lvii. 19. Micah v. 5. Hag. ii. 9. Zech. ix. 10: also Luke ii. 14. John xiv. 27; xx. 19. 21. 26. And notice that already the complex idea of the whole verse, that of uniting both Jews and Gentiles in one reconciliation to God, begins to appear: for He is our Peace, not only as reconciling Jew to Gentile, not as bringing the far-off Gentile near to the Jew, but as reconciling both, united, to God; as bringing the far-off Gentile, and the near Jew, both into peace with God. For want of observing this the sense has been much obscured: see below) **who made** (specification, *how* He is our peace. Better ‘made,’ than ‘*hath made:*’ the latter is true, but it is the historic fact which is here brought out) both (Jews and Gentiles; not ‘*man* and God,’ as Stier: cf. vv. 15, 16. Neut., as abstract,—both things, both elements) **one**, and (epexeg.—‘namely, in that he’) **threw down the middle wall of the fence** (i. e. the middle wall which belonged to—was a necessary part of the carrying out of—the *φραγμός*). The primary allusion seems to be, to the rending of the veil at the crucifixion: not that that veil separated Jew and Gentile, but that it, the chief symbol of separation from God, included in its removal the admission to Him of that one body into which Christ made Jew and Gentile. This complex idea is before the Ap. throughout the sentence: and necessarily, for the reconciliation which Christ effected between Jew and Gentile was in fact only a subordinate step of the great reconciliation of both to God, which He effected by His sacrifice in the flesh,—and in speaking of one he speaks of the other also. The *φραγμός*, from what has been said above, is more general in sense than the *μεσότοιχον*; is in fact the whole arrangement, of which that was but an instrument—the separation itself, consequent

On a system of separation : it = therefore the whole legal system, ceremonial and moral, which made the whole separation,—of Jew from Gentile,—and in the background, of both from God), the **enmity** (not, of Jew and Gentile : so strong a term is not justified as applying to their separation, nor does such a reference satisfy ver. 16,—see there;—but, the enmity in which both were involved against God see Rom. viii. 7. τὴν ἐχθ. is in apposition with τὸ μεσότ. This enmity was the real cause of separation from God, and in being so, was the inclusive, mediate cause of the separation between Jew and Gentile. Christ, by abolishing the first, abolished the other also : see below) in **His flesh** (to be joined, not with καταργήσας, as most comm., which is very harsh, breaking the parallelism, and making the instrumental predication precede the verb, which is not the character of this passage;—but with λύσας. Christ destroyed the μεσ., i. e. the ἐχθρα, in, or by, His flesh; see on ver. 16 where the same idea is nearly repeated. It was in His crucified flesh, which was ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, that He slew this enmity. The rendering, ‘the enmity which was in His flesh,’ would certainly in this case require the specifying art. τήν, besides being very questionable in sense),—**having done away the law of detrectory commandments** (this law was the φραγμός,—the great exponent of the ἐχθρα. Its specific nature was that it consisted in commandments, detrectorily or dogmatically expressed;—in ἐντολαι-ἐν-δόγμασιν. So that we do not require τὸν ἐν δόγ. or τὼν ἐν δόγ. This law, moral and ceremonial, its decalogue, its ordinances, its rites, was entirely done away in and by the death of Christ. See Col. ii. 13—15, notes. And the end of that κατάργησις was) that **He might create the two** (Jew and Gentile) **in Himself** (it is somewhat difficult to decide between ἑαυτῷ and αὐτῷ. On the one hand, αὐτῷ is the *harder* reading : on the other, we have the constant confusion of αὐτ., αὐτ., and ἑαυτ., complicating the

k ch. iv. 24 only. see
 2 Cor. v. 17.
 Gal. vi. 15.
 James iii. 18
 only. see
 Matt v. 9.
 m Col. i. 20, 21
 only †.
 n Rom. xii. 4.
 5. 1 Cor. x.
 17 al.
 o Col. i. 20.
 r Rom. x. 15 only.
 p = here only.
 s† ver. 18 reff.
 pp Rom. viii. 7 reff.
 u Rom. v. 2. ch. iii. 12 only †.
 q = Matt. ii. 8, 9, 23. iv. 13 al.
 ABDEF GJK

ἕνα^k καινὸν^k ἄνθρωπον,¹ ποιοῦν εἰρήνην,¹⁶ καὶ^m ἀποκαταλ-
 λάξῃ τοὺς ἀμφοτέρους ἐν^u ἐνὶ σώματι τῷ θεῷ^o διὰ τοῦ
 σταυροῦ,^p ἀποκτείνας τὴν^{pp} ἔχθραν ἐν αὐτῷ.¹⁷ καὶ
 ἐλθὼν^r εὐηγγελίσατο^r εἰρήνην ὑμῖν τοῖς^s μακρὰν καὶ
 εἰρήνην τοῖς¹ ἑγγύς,¹⁸ ὅτι δι' αὐτοῦ ἔχομεν τὴν^u πρὸς-

16. ἀποκαταλλαξί JK 72. 80 all.—εν εαντω FG 115 lat-mss-in-Jer it v syr (Syr om)
 lat-ff (not Tert Jer al).—17. υμιν om 73 : ημιν 31. 44 al₆ aeth slav-ms Thl-ms.—rec om
 ειρηνην (2nd) (as *superfluous*), with JK al syrr al Chr Thdrt al Tert : ins ABDEFG 17.

question. Whichever be read, the reference is clearly to Christ, which, with αὐτῷ, would be, to say the least, a harsh recurrence to the αὐτός of ver. 14) into one new man (observe, not that He might reconcile the two to each other only, nor is the Ap. speaking merely of any such reconciliation : but that He might incorporate the two, reconciled in Him to God, into one new man,—the old man to which both belonged, the enemy of God, having been slain in His flesh on the Cross. Observe too, ONE new man : we are all in God's sight but one in Christ, as we are but one in Adam), making peace (not, between Jew and Gentile : He is ἡ εἰρήνη ἡμῶν, of us all : see below on ver 17) and (parallel with the former purpose : not 'second purpose' [Ellic., De W.]), which yet must thus be the first. The καὶ is in fact just as in ver. 14) might reconcile again (most likely this is implied in the ἀπο. We have it only in Col. i. 20, where the same sense, of reinstating in the divine favour, seems to be intended) both of us in one body (not His own human body, as Chrys. [who however seems to waver,—cf. ἕως ἂν μένωμεν ἐν τῷ σώματι τοῦ χριστοῦ,—between this and His mystical body], al.—but the Church, cf. the same exprn Col. iii. 15) to God (if this had not been here expressed, the whole reference of the sentence would have been thought to be to the uniting Jews and Gentiles. That it is expressed, now shews that throughout, that union has been thought of only as a subordinate step in a greater reconciliation) by means of the cross (the cross regarded as the symbol of that which was done on and by it), having slain the enmity ("ἔχθρα is of course, as in ver. 15, the enmity between Jew and Gentile," Ellicott. But see there : and let us ask here, was this the enmity which Christ slew at His death? Was this the ἔχθρα, the slaying of which brought in the ἀποκατάλλαξις, as this ver. implies? Does such a meaning of ἔχθρα at all satisfy the solemnity of the sentence, or of the next two vv.? I cannot think so : and must

maintain ἔχθρα here [and if here, then in ver. 15 also] to be that between man and God, which Christ did slay on the cross, and which being brought to an end, the separation between Jew and Gentile, which was a result of it, was done away) on it (on the cross : comp. Col. ii. 15, notes : not in His body : see above) : and having come, He preached (how? when? Obviously after his death, because by that death the peace was wrought. We seek in vain for any such announcement made by Him in person after his resurrection. But we find a key to the exprn in John xiv. 18, οὐκ ἀφήσω ὑμᾶς ὀρφανούς : ἐρχομαι πρὸς ὑμᾶς : see also ver. 28. And this coming was,—by His Spirit poured out on the Church. There is an exprn of St. Paul's, singularly parallel with this, and of itself strongly corroborative of the genuineness of our Ep., in Acts xxvi. 23, εἰ παθητός ὁ χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ κ. τοῖς ἔθνεσιν. This coming therefore is by His Spirit [see on ver. 18], and ministers, and ordinances in the Church) peace to you who were far off, and peace to those (not 'to us,' for fear of still upholding the distinction where he wishes to merge it altogether) that were nigh (this εἰρήνη is plainly then not mere mutual reconciliation, but that far greater peace which was effected by Christ's death, peace with God, which necessitated the union of the far off and the near in one body in Him. This is shewn esp. by the repetition of εἰρήνην. See Isa. lvii. 19.—Then follows the empowering reason, why He should preach peace to us both : and it is this ver. 18 especially which I maintain cannot be satisfied on the ordinary hypothesis of mere reconciliation between Jew and Gentile being the subject in the former verses. Here clearly the union [not reconciliation, nor is enmity predicated of them] of Jew and Gentile is subordinated to the blessed fact of an access to God having been provided for both through Christ by the Spirit; for (not epexeg. of εἰρήνην, 'viz. that . . .,' as

οἱ ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα, ἀγα-
 19 αἶσα οὖν οὐκίτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλ' ἐστὶ
 α συμπολιταὶ τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, ἐποικο-
 δομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν,
 18 Gal. vi. 10 al. Paul only. y = Mat. xx. 5, 20 al. Act. xiv. 21. Heb. x. 19. J. 14.
 5. Ruth. ii. 10. 2 Acts. vii. 6, 29. 1 Pet. ii. 11 only. 2 Tim. xiv. 4. 1 Tim. x. 13. J. 14.
 Ant. xix. 2, 2. b. 11. i. 170. — Gal. vi. 16. 1 Tim. x. 13. J. 14.
 d Acts. x. 12 [rec. 1. 1 Cor. ii. 19, 20. Gal. ii. 7. Jude 20 only t. — Rom. xv. 2. 1 Cor.
 ii. 19, 20. 2 Tim. ii. 19. Heb. vi. 1.

71. 80 it v copt aeth arm Eus Procop Cyr Hil all. — 18. for πατέρα, σεματι Dial. — 19. πατ., θεοῦ. 80. — 19. rec om ἐστε (2nd) [as *superfluous*], with D JK all the mss AB (1889) CDEFG 31. 71-3 it v goth Bas lat-fl. — πολεῖται 71. — for ἀγ., ἀγγέλων (γε. κ. τῶν). om 4¹ Marcion-in Tert. — 20. aft ἀκογ. add ἀδοξ. DEFG Orig. Eus Chr-text. — 20 rec

Baumg.-Crus.) through Him we have our access (I prefer this intrans. meaning to that maintained by Ellic., al., '*introduction*,'—some [Mey.] say, by Christ [1 Pet. iii. 18] as our *προερχομένη* [*admiss. ualis*; a word of Oriental courts],—not as differing much from it in meaning, but as better representing, both here and in Rom. v. 2, and ch. iii. 12, the *repetition*, the *present* liberty of approach, which ἔχομεν implies, but which '*introduction*' does not give), both of us, in (united in, 1 Cor. xii. 13) one Spirit (not '*one frame of mind*' [Anselm, Koppe, al.]: the whole structure of the sentence, as compared with any similar one, such as 2 Cor. xiii. 13, will shew what spirit is meant, viz. the Holy Spirit of God, already alluded to in ver. 17: see above. As a parallel, cf. 1 Cor. xii. 13) to the Father.

19.] So then (ἀρα οὖν is said by Hermann [Viger, art. 292] not to be classical Greek. It is frequent in St. Paul, but confined to him: see reff. Cf. on Gal. vi. 10) ye no longer are strangers and sojourners (see reff. Acts, where certainly this is the sense. "πάροικος is here simply the same as the classic μέτοικος [a form which does not occur in the N. T., and only once, Jer. xx. 3, in the LXX], and was probably its Alexandrian equivalent. It is used frequently in the LXX,—in eleven passages as a translation of נָזִי, and in nine of נָזִי." Ellicott. 'Sojourners,' as dwelling among the Jews, but not numbered with them. Bengel opposes ξένοι to 'cives' and πάροικοι to 'domestici,'—and so Harless: but this seems too artificial), but are fellow-citizens with the saints (συμπολιταὶ is blamed by Phrynichus [ed. Lob. p. 172: see Lobeck's note] and the Atticists as a later word. But it occurs in Eur. Heraclid. 821, and the compound verb συμπολιτεύω is found in pure Attic writers: see Palm and Rost's Lex. πολιταὶ would not here express the meaning comrades, co-citizens, of the saints. οἱ ἄγιοι are not *angels*, nor *Jews*, nor

Christians then alive merely, but the saints of God in the widest sense, and members of the mystical body of Christ,—the commonwealth of the spiritual Israel) and of the household (οἰκεῖοι, not as Harl., 'stones of which the house is built,' which is an unnatural anticipation here, where all is a political figure, of the material figure in next ver.: but 'members of God's family,' in the usual sense of the word) of God,—having been built (we cannot express the ἐπ-: the '*superædificati*' of the Vulg. gives it: we have the subst. 'superstructure,' but no verb corresponding. There is, though Harl. [see above] denies it, a transition from one image, a political and social, to another, a material) upon the foundation (dat. as *resting upon*: in 1 Cor. iii. 12, where we have εἰ τις ἐποικοδομεῖ ἐπὶ τῷ θεμελίῳ τοῦ θεοῦ . . . the idea of *bringing and laying upon* is prominent, and therefore the case of motion is used. Between the gen. and dat. of rest with ἐπὶ there is the distinction, that the gen. implies more partial overhanging, looser connexion,—the dat., a connexion of close fitting attachment. So in Xen. we have, ἐπὶ τῆς κεφαλῆς τὰ ὄπλα ἔθεντο, partial, 'over,'—οἱ θεῶντες ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι, close, 'on': see Donaldson's Greek Gr. § 483. [This distinction seems to be inverted in Ellicott's note]) of the apostles and prophets (how is this gen. to be understood? Is it a gen. of apposition,—so that the App. and Proph. themselves are the foundation? This has been supposed by numerous comm., from Chrys. to De Wette. But, not to mention the very many other objections which have been well and often urged against this view, this one is to my mind decisive,—that it entirely destroys the imagery of the passage. The temple, into which these Gentiles were built, is the mystical body of the Son, in which the Father dwells by the Spirit, ver. 22. The app. and prophets [see below], yea, Jesus Christ Himself, as the great

f1 Pet. ii. 6
only. Is.
xxviii. 16.
g = Matt.
xxiv. 1 & Mk.
1 Cor. iii. 9. 2 Cor. v. 1.
k Rom. xvi. 11, 12 al. fr. Paul only.

ὄντος ἡ ἀκρογωνιαίου αὐτοῦ χριστοῦ Ἰησοῦ, ²¹ ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὐξεῖ εἰς ναὸν ἅγιον ἐν

ABCDE
FGJK

h ch. iv. 16 only †. i ch. iv. 15. Col. i. 10. 2 Thess. i. 8 reff.

om Syr Orig-somet Chr-comm.—rec ιησ. χρ. (*corr'n to more usual*), with CDEFGJK &c vss Orig₁ all Jer₂ (Chr-text om ιησ.): txt AB al v goth copt Orig₂ Thl Ambrst Jer₂ Aug oft all.—21. rec aft πᾶσα ins η (*see note*), with AC &c Chr-text Thl: txt BDEFGJK

inclusive Head Corner Stone [see again below], are also built into this temple. [That He includes likewise the *foundation*, and is the foundation, is true, and must be remembered, but is not prominent here.] Clearly then the App. and Proph. cannot be the foundation, being here spoken of as parts of the building, together with these Gentiles, and with Jesus Christ Himself. But again, does the gen. mean, the foundation which the App. and Proph. have laid? So also very many, from Ambrst., to Rück., Harl., Mey., Stier, Ellic. As clearly,—not thus. To introduce them here as *agents*, is as inconsistent as the other. No agents are here spoken of, but merely the fact of the great building in its several parts being built up together. The only remaining interpn then is, to regard the gen. as simply possessive: 'the foundation of the app. and proph.' = 'the app. and proph.'s foundation'—that upon which they as well as ourselves are built. This exegesis, which I find ascribed to Bucer only (in De W.), seems to me beyond question the right one. See more below.—But (2) *who* are προφήται? They have commonly been taken, without enquiry, as the *O. T. prophets*. And certainly, the sense, with some little straining, would admit of this view. They may be said to be built upon Christ, as belonging to that widest acceptance of His mystical body, in which it includes all the saints, *O. T.* as well as *N. T.* But there are several objections: first, formal: the *order of the words* has been urged against this view, in that προφ. should have come first. I should not be inclined to lay much weight on this; the app. might naturally be spoken of, as nearest, and the prophets second—'the app., yea and of the proph. also.' A more serious formal objn is, the omission of the art. before προφ., thereby casting τῶν ἀποστόλων κ. προφητῶν together as belonging to the same class. But weightier objections are behind. In ch. iii. 5, we have ὁ ἐν ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ κ. προφήταις ἐν πνεύματι, where unquestionably the προφηται are *N. T. prophets*; and again ch. iv. 11, καὶ αὐτὸς ἔδωκεν, τοὺς

μὲν, ἀποστόλους, τοὺς δὲ προφήτας. And it is difficult to conceive that the Ap. should have used the two words conjoined here, in a different sense. Even stronger is the consideration arising from the whole sense of the passage. All here is strictly Christian,—post-Judaic,—consequent on Christ's death, and triumph, and His coming preaching peace by the Spirit to the united family of man. So that we must decide for προφ. being *N. T. prophets*: those who ranked next to the app. in the government of the church: see Acts xi. 27, note. They were not in every case distinct from the app.: the apostleship probably always including the gift of *prophecy*: so that all the app. themselves might likewise have been προφηται, Christ Jesus Himself (the αὐτοῦ exalts the dignity of the temple, in that not only it has among its stones app. and proph., but the Lord Himself is built into it. The attempt of Bengel, al., to render αὐτοῦ, 'its,' and refer it to θεμελίω, will be seen, by what has been said, to be foreign to the purpose. Besides, it would more naturally be ὄντος αὐτοῦ ἀκρογ. . . . Bengel's idea, that on our rendering, it must be αὐτοῦ τοῦ, is refuted by such passages as καὶ αὐτὸς Δαβιδ, Luke xx. 42) being the Head corner stone (see Ps. cxvii. 21. Isa. xxviii. 10. Jer. li. 26. Matt. xxi. 42. Acts iv. 11. 1 Pet. ii. 4. 6. The reference here is clearly to that Headstone of the Corner, which is not only the most conspicuous but the most important in the building: "qui, in extremo angulo [fundamenti, but qu.?] positus, duos parietes ex diverso venientes conjungit et continet," Est. Builders set up such a stone, or build such a pillar of brick, before getting up their walls, to rule and square them by. I must again repeat, that the fact of Jesus Christ being Himself the foundation, however it underlies the whole, is not to be brought in as interfering with this portion of the figure), 21.] in whom (ὁ τὸ πᾶν συνέχων ἐστὶν ὁ χριστός, Chr.: not only so, but He is in reality the inclusive Head of the building: it all ἐν αὐτῷ συνέστηκεν, is squared and ruled by its unity to and in Him) all the building (more properly πᾶσα ἡ οἰκὸδ.: and to a classical Greek ear, any other

κυρίῳ, ^{ἐν} ᾧ καὶ ὁμίς ¹ συνοικοδομήσθαι ^{ἐς} ⁹ κατοικη-
τήριον τοῦ Θεοῦ ⁹ ἐν πνεύματι.

[CXXV. 2.]

[Rom. ix. 1. ch. iii. 6. vi. 18. vi. 18. Col. i. 8. 1 Pet. i. 12. 1 Cor. 2.]

most miss Clem. all. — *en om* 32 219¹ best B: *en. ap. thes* Clem. Jer. 22. *for τ. θεου.*
τ. χριστου B. — at end, add *αγω* 109-lat *αωδ-σιν* with Pol-lat *den-sonst* Bodl.

rendering of *πάσα οἰκ.* than 'every building,' seems preposterous enough. But 'every building' here is quite out of place, inasmuch as the Ap. is clearly speaking of but one vast building, the mystical Body of Christ: and *πάσα οἰκ.* cannot have Meyer's sense 'every congregation thus built in:' nor would it be much better to take refuge in the proper sense of *οἰκοδομή*, and render 'all building,' i. e. 'every process of building,' for then we should be at a loss when we come to *αὔξει* below. Are we then to render ungrammatically and force words to that which they cannot mean? Certainly not: but we seem to have some light cast here by such an exprn as *πρωτότοκος πάσης κτίσεως*, Col. i. 15, which though it may be evaded by rendering 'of every creature,' yet is not denied by most comm. to be intended to bear this sense 'of all creation:' cf. also ib. ver. 23, *ἐν πίσμῃ κτίσθαι τῇ ἐπ' αἰώνων*. The account to be given of such later usages is, that gradually other words besides proper names became regarded as able to dispense with the art. after *πᾶς*, so that as they said first *πᾶσα Ἱερουσόλυμα* [Matt. ii. 3], and then *πᾶς οἶκος Ἰσραήλ* [Acts ii. 36], so they came at length to say *πᾶτα κτίσθαι* [as we ourselves 'all creation,' for 'all the cr.'] and *πᾶσα οἰκοδομή*, when speaking of one universal and notorious building.—*οἰκοδομή* itself is a late form, censured by Phryn. [Lob. p. 421] and the Atticists) being framed exactly together (the verb [= *συναρμύζω*] sufficiently explains itself, being only found in these two places [ref.]. Wetst. quotes *ἡρμολόγησε παῖον* from Anthol. iii. 32, 4, and Palm and Rost refer for *ἁρμολογέω* to Philip of Thessalonica, Ep. 78) is growing (there seems no reason why the proper sense of the present should not be retained. Both particip. and verb imply that the fitting together and the growing are still going on: and the only way which we in English have to mark this so as to avoid the chance of mistake, is by the auxiliary verb subst., and the participle. The bare present, 'groweth,' is in danger of being mistaken for the abstract quality, and the temporal development is thus lost sight of: whereas the other, in giving prominence to that temporal development, also necessarily implies the 'nor-

mal, perpetual, unconditioned nature of the organic increase' [Ellie.]) to (so 'crescere in omnium,' Cyprian in Proemio: an holy temple in the Lord (i. e. according to apostolic usage, and the sense of the whole passage, 'in Christ.' The *ἐν ᾧ. ἐν κυρίῳ. ἐν ᾧ.* like the frequent repetitions of the name *Χριστός*, in ver. 12, 13, are used by the Ap. to lay all stress on the fact that Christ is the inclusive Head of all the building, the element in which it has its being and its growth: I would now exchange with *πᾶσα οἰκ.* as much as I could with the Ap.'s style than if it were joined with *οἶκος* [οἶκος ἐν κυρίῳ ὡς πᾶσα οἰκ.], or with *ἅγιον* [*εἰς ναὸν ἐν κυρίῳ ἁγ.*]. The increase spoken of will issue in its being a holy temple in Christ), 22.] in whom

(not 'in which,' viz. the temple—is characteristic [see above] of this part of the epistle to string together these relative expressions, all referring to the same) ye also (not, as Eadie, 'even you:' there is no depreciation here, but an exaltation, of the Gentiles, as living stones of the great building) are being built in together (with one another, or with those before-mentioned. An imperative sense ['Ephesios hortatur ut crescant in fide Christi magis et magis postquam in ea semel fuerunt fundati,' Calv.] is not for a moment to be thought of: the whole passage is descriptive, not hortatory) for (Griesb. parenthesizes with two commas, *ἐν ᾧ . . . συνοικοδομεῖσθαι*, and takes this *εἰς* as parallel with the former *εἰς*. But this unnecessarily involves the sentence, which is simple enough as it stands) an habitation of God (the only true temple of God, in which He dwells, being the Body of Christ, in all the glorious acceptance of that term) in the Spirit' (it is even now, in the state of imperfection, by the Spirit, dwelling in the hearts of believers, that God has His habitation in the Church: and then, when the growth and increase of that Church shall be completed, it will be still in and by the Holy Spirit fully penetrating and possessing the whole glorified Church, that the Father will dwell in it for ever. Thus we have the true temple of the Father, built in the Son, inhabited in the Spirit: the offices of the Three blessed Persons being distinctly pointed out: God, THE FATHER, in all

τὴν ¹οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι ²εἰς ὑμᾶς, ³ὅτι κατὰ ⁴ἀποκάλυψιν ⁵ἐγνωρίσθη μοι ⁶τὸ ⁷μυστήριον, καθὼς ⁸προέγραψα ἐν ⁹ἐλπίδι, ¹⁰πρὶν ¹¹ὁ δοθείς ἀναγινώσκοντις γράψαι τὴν ἀντίκτιν μου ¹²ἐν τῷ ¹³μυστηρίῳ τοῦ Χριστοῦ, ὃ ὁ ἑταίρις γενεὰ ¹⁴οὐκ ¹⁵ἐγνωρίσθη τοῖς ¹⁶οἰσὶν τῶν ἀνθρώπων, ὡς νῦν ¹⁷ἀπο-

και 38. 72. — for τ. Θεοῦ, αὐτοῦ A: τοῦ Θ. τῆς χ. DFG & τ. Θ. om 115 Ambrosi-text Thl — for ἐν ὑμῖν, in vobis 1g v — 3. ὅτι om B d e Ambrosi. also, ear. ut, per. PG 2 goth. — rec. ἐκκοινοῦν (ear. ut, to connect with τ. τοῦ Θεοῦ), with D L K & with Dam-text Thl Occ: txt ABCD'FG all it v syre ept. day. Gama Cyr Cyr Dam. — om Jer Ambrosi Pel. — μοι om 41. — τὸ μυστ. — or Gen 17. — or Gen 1. — 4. ἐκκοινοῦν. 1031. 219 (al?). — 5. rec bef εἶπε, ins. ut, on account of the double datives, with a few mss ept al.

(see reff.; χε. first, because it is not so much personal possession, as the fact of the Messiahship of Jesus having been the cause and origin of his imprisonment, which is expressed by the gen.) on behalf of you Gentiles (see ver. 12, where this ἐπὶ ὑμῶν is repeated). The matter of fact was so:—his preaching to Gentiles aroused the jealousy of the Jews, and led to his imprisonment. But he rather thinks of it as a result of his great office and himself as a sacrifice for those whom it was its intent to benefit), — if, that is (εἴγε, 'assuming that:' see note on 2 Cor. v. 3. The Eph. had heard all this, and St. Paul was now delicately reminding them of it. So that to derive from εἴγε ἡκούσατε an argument against the genuineness of the Ep., as De Wette does, is mere inattention to philology), ye heard of (when I was among you: his whole course there, his converse [Acts xx. 13—21. 24], and his preaching, were just the imparting to them this knowledge) the œconomy (see note on ch. i. 10. It is not the apostolic office,—but the dispensation — minus dispensandi, in which he was an οἰκονόμος, of that which follows) of the grace of God which was given me (the χάρις δοθείσα [beware of joining δοθείσης with οἰκονομίαν by any of the so-called figures] was the material with respect to which the dispensation was to be exercised: so that the gen. is objective as in ch. i. 10) towards you (to be dispensed in the direction of, to, you) 3.] that (epexegesis of the fact implied in ἡκούσατε τὴν οἰκ. 'viz. of the fact that: as we say, 'how that') by revelation (see reff.; the stress is on these words, from their position) was made known to me the mystery (viz. of the admission of the Gentiles [ver. 6] to be fellow-heirs, &c. See

ch. i. 9, directly referred to below) even as I before wrote (not, 'have before written,' though this perhaps better marks the reference. 'Before wrote,' viz. in ch. i. 9 ff.) briefly (διὰ βραχείων: Chrys. "Habet locutionem hanc Aristoteles rhet. iii. 2, p. 716, ubi de acuminibus orationis. quæ ex unius aut plurium vocum similium oppositione oriuntur, dicit, ex tanto elegantiora esse, ὡς ἂν ἐλάττω, quanto brevius proferantur, et id ideo dicit sic se habere, ὅτι ἡ μίθῃται, διὰ μὲν τοῦ ἀπαικτικῆς μάλλον, διὰ δὲ τῶν ἐλάττω ὀλίγων ὀλίγων γινέσθαι, quoniam ea ob oppositionem eo magis, ob brevitatē vero eo celerius percipiuntur." Kypke, obs. sacrae, ii. p. 293) by (or, 'in accordance with;' perhaps 'at' is our word nearest corresponding. The use of ποῶς is as in ποῶς τοῦ ἀσκήτου περιπατοῦντος) which (viz., that which I wrote; not the fact of my having written briefly, as Kypke) ye can, while reading (ἀναγ. absolute), perceive (aor., because the act is sudden and transitory) my understanding in (constr. see reff.) the mystery of Christ (by comparing Col. i. 27, it will clearly appear that this gen. is one of apposition:—the mystery is Christ in all His fulness; not of the object, 'relating to Christ'),—which in other generations (dative of time: so Luke xii. 20, ταῦτα τῇ νυκτὶ τῶν ὄντων σὺν ἀπαρτίσιν ἀπὸ σοῦ.—Matt. xvi. 21 al.: for the temporal meaning of γενεά, see reff.) was not made known to the sons of men ('latissima appellatio, causam exprimens ignorantia, ortum naturalem, cui opponitur Spiritus,' Beng.; and to which, remarks Stier, ἀγνοῖα and ἀνοῦθ are further contrasted) as (ἐγνωρίσθη μὲν τοῖς παῖσι ποτε ἦσαν, ἀλλ' οὐχ ὡς νῦν οὐ γὰρ τὰ πρᾶγματα εἶδον, ἀλλὰ τοὺς περὶ τῶν πραγμάτων προέγρα-

h Rev. xviii. 21
only.
i 1 Cor. xii. 28.
Rev. xviii.
20 ch. ii. 20.
iv. 11.
k ch. ii. 22.
l Rom. viii. 17.
Heb. xi. 9.
1 Pet. iii. 7
on v 4.
n here only.
o ch. v. 7 only f.
p A. C. (s. i. 4) foll.
p = 1 Cor. iii.
5 ad Col. i. 7, 23, 25.
s here only f. μεζότερον, 3 John 4.

εκαλύφθη τοῖς ^h ἁγίοις ^{h i} ἀποστόλοις αὐτοῦ καὶ ⁱ προφή-
ταις ^k ἐν πνεύματι, ⁶ εἶναι τὰ ἔθνη ^l συγκληρονόμα καὶ
^m σύνσωμα καὶ ⁿ συμμετόχα τῆς ^o ἐπαγγελίας ἐν χριστῷ
Ἰησοῦ διὰ τοῦ εὐαγγελίου, ⁷ οὗ ἐγενήθη ^p διάκονος κατὰ
τὴν ^q δωρεάν τῆς χάριτος τοῦ θεοῦ τὴν δοθεῖσάν μοι κατὰ
τὴν ^r ἐνέργειαν τῆς ^r δυνάμεως αὐτοῦ. ⁸ ἐμοὶ τῷ ^s ἐλα-

ABCDE
FGJK

q John iv. 10. δ. χ., Rom. v. 15.

r here only. see ch. i. 19 reff.

om ABCDEFGJK all (abt 70) it v arm slav (not mod) Clem Orig Chr Cyrr Jer al.—
αὐτου αποστ. DEFG lect, al it copt Thl Hil al.—bef πν. ins τω FG Chr: aft ins αγιω
DE 48 all d e ar-pol æth Vig.—6. συγκληρονομια 80: κ. συνσ. om 238: rec συσσ. with
C &c: txt AG &c.—rec aft επαγγ. ins αυτου, with D³EFVGJK &c v-ed syr₁ al Thdrt
Dam Hil al: om ABCD¹ 17. 73. 106-9 lat d e demid tol Syr arr copt arm d e Orig₃
Cyr Chr Jer Pel Sedul.—rec εν τω χριστω, with DEFGJK &c it al ff: txt ABC 17 v
goth copt syr* Ambrst Pel al: αυτω Syr.—7. rec εγενωμην (substn of more usual form),
with CD³EJK &c ff: txt ABD¹FG 17. 80: add εγω 219-marg.—for τ. θ., αυτου lect 1².
—της δοθειας (mechanical repetn from ver 2) ABCD¹FG 10. 17. 23. 31-9. 47. 57. 73.
80 it goth copt lat-ff: txt D³EJK most mss syrr goth al Chrys Thdrt Dam Thl Oec.
—8. εμοι δε 219.—ελαχιστω FG al,—rec bef αγ. ins τω, with B (e sil) &c goth Thdrt

φαν λόγους. Thdrt.) it has been now re-
vealed (we are compelled in the presence
of νῦν, to desert the aorist rendering 'was
revealed,' which in our language cannot be
used in reference to present time. The
Greek admits of combining the two. We
might do it by a paraphrastic extension of
νῦν,—'as in this present age it was re-
vealed') to His holy (see Stier's remark
above. Olshausen says, "It is certainly
peculiar, that Paul here calls the App.,
and consequently himself among them,
'holy Apostles.' It is going too far when
De W. finds in this a sign of an unapos-
tolic origin of the Ep.: but still the exprn
remains an unusual one. I account for it
to myself thus,—that Paul here conceives of
the App. and Proph., as a corporation (cf.
iv. 11), and as such, in their official cha-
racter, he gives them the predicate ἅγιος,
as he names believers, conceived as a whole,
ἅγιοι or ἡγιασμένοι, but never an individ-
ual") apostles and prophets (as in ch. ii.
20, the N. T. prophets—see note there) in
(as the conditional element; in and by)
the Spirit (Chrys. remarks, ἐννοήσον γάρ
ὁ Πέτρος, εἰ μὴ παρὰ τοῦ πνεύματος
ἤκουσεν, οὐκ ἂν ἐπορεύθη εἰς τὰ ἔθνη.
ἐν πν. must not be joined with προφ. as
Koppe, al. [not Chrys., as the above cita-
tion shews]; for, as De W. remarks, the
words would thus either be superfluous, or
make an unnatural distinction between the
Apostles and Prophets),—that ('namely,
that'—giving the purport of the mystery)
the Gentiles are (not, 'should be:' a
mystery is not a secret design, but a secret
fact) fellow-heirs (with the Jews) and
fellow-members (of the same body) and

fellow-partakers of the promise (in the
widest sense; the promise of salvation:—
the complex, including all other promises,
even that chief promise of the Father, the
promise of the Spirit itself) in (not to be
referred to τῆς ἐπαγγ., which would be more
naturally, though not necessarily, τῆς ἐν,
—but to the three foregoing adjectives,—'in
Chr. J.,' as the conditional element in which
their participation consisted) Christ Jesus
(see above on ch. ii. 13) through the
Gospel (He Himself was the objective
ground of their incorporation; the εὐαγγέ-
λιον, the joyful tidings of Him, the sub-
jective medium by which they apprehended
it): of which (Gospel) I became (a ref.
to the event by which. "The passive
form, however, implies no corresponding
difference of meaning [Rück., Eadie]: γι-
γνομαι in the Doric dialect was a deponent
pass.: ἐγενήθην was thus used for ἐγενό-
μην, and from thence occasionally crept
into the language of later writers. See
Buttm., Irregular Verbs, s. v. GEN—,
Lobeck, Phryn. pp. 108-9." Ellic.) a mi-
nister (see the parallel, Col. i. 23: and the
remarks in Mey., and Ellic. on διάκονος and
ὑπηρέτης) according to (in consequence of
and in analogy with) the gift of the grace
(gen. of apposition, as clearly appears from
the definition of the grace given in the next
ver.: the grace was the gift) of God, which
was given to me (δοθ., not tautological, or
merely pleonastic after δωρεάν, but to be
joined with what follows) according to the
working in me of His power' (because,
and in so far as, His Almighty power
wrought in me, was this gift of the χάρις,
the ἀποστολή, the office of preaching

χριστοῦ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς
 ἔθνεσιν ἐξαγγελίσασθαι τὸ ἀνεξίχνιστον * πλοῦτος
 τοῦ χριστοῦ, ⁹ καὶ φωτίζεται πάντας τίς ἡ οἰκονομία
 τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων
 ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι, ¹⁰ ἵνα γνωρισθῇ τῶν
 ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις ἐὰν

b Col. i. 26 plur., Rom. i. 25 ix, 5 ad fr. 1 Cor. ii. 7, x. 11 plur. 7. 1 Tim. i. 17. 112
 g Col. iii. 3. d Col. ii. 10 plur. 112
 g Ch. i. 3 plur. 112

Thl: om ACDEFGJK most miss Orig all. —αἰώνων om 72 Marcion in Tert. —ἀποστόλων
 4 Chr-ms: ἀποστόλων Archel, ἁγίων απ. 46. —αὕτη ins 200 210 216 FG. —τοῖς τοῖς
 ἔθνεσιν, ins in (from i. Gal. i. 16, where now omit it), with DEFGJK miss only it
 in both syrr al Chr Thlud Dan al lat ff: txt ABC 23 31 61 sept. —see 200 a. 112
 with D(E)JK al ff: txt ABCD EFG 17. 67. —ἐν τῷ θεῷ αὐτῷ 17.—9. πλοῦτος
 om A 67 al Cyr Thl Jer Aug (not Tert all). —see for οἰκονομία, κατανοεῖν (explication),
 with 57 al. (Scholz): txt ABCDEFGJ miss only vs 11.—αὕτη ins 200 a. 112
 γενοῦ FG g syr. —in om Marcion in Tert. —τὰ om DFG Chrys-ms. —see 200
 ins 200 a. 112 γενοῦ FG g syr. —in om Marcion in Tert. —τὰ om DFG Chrys-ms. —see 200
 Oec: om ABCD EFG 17. 73. 177 8 al ff v Syr ar-esp copt arab arm Dal Bas Car Tert
 Jer Ambr Aug Ambros Vig Pel.—10. —see om FG Syr all Orig Tert all: ins (N) Ath

among the Gentiles, &c., bestowed upon me).

8.] Instead of going straight onward with ἐν τοῖς ἔθνεσιν κ.τ.λ., he calls to mind his own (not past, but present and inherent, see 1 Tim. i. 15) unworthiness of the high office, and resumes the context with an emphatic declaration of it. **To me, who am less than the least** (thus admirably rendered by E. V. Winer adduces ἐλαχιστότατος from Sext. Empir. ix. 406, and μειότερος from Apoll. Rhod. iii. 187—and Wetst. χειρότερος from Il. β. 248, and other exx. [Ellic. remarks that Thuc. iv. 118 must be removed from Wetst.'s exx. as the true reading is κάλλιον]) of all saints (οὗκ ὀψε, τῶν ἀποστόλων, Chrys.: and herein this has been regarded as an exprn of far greater depth of humility than that in 1 Cor. xv. 10: but each belongs to the subject in hand—each places him far below all others with whom he compared himself) **was given this grace**, (viz.) **to preach to the Gentiles** (τ. ἔθν. is emphatic, and points out *his* distinguishing office. There is no parenthesis of ἐμοὶ to αὕτη as Harl. has unnecessarily imagined) **the unsearchable** (reff.; “in its nature, extent, and application.” Ellic. *riches of Christ* (i. e. the fulness of wisdom, righteousness, sanctification, and redemption—*all centered and summed up in Him*))

9.] **and to enlighten** (reff.; not merely externally to teach, referred to *his work*,—but internally to enlighten the hearers, referred to *their apprehension*: as when the App. gave witness *with great power* of the resurren of the Lord Jesus, Acts iv. 33. On St. Paul's mission to enlighten, see esp.

Acts xxvi. 18) **all** (no emphasis on πάντας, as Harl.—“not the Gentiles only, but all men,”—or as Mey. observes it would be πᾶντας [or τοὺς π.?] φωτίζειν) **what** (the ellipse is supplied by εἰς τὸ εἰδέναι in ch. i. 18) **is the œconomy** (see on ch. i. 10. “The dispensation [arrangement, regulation] of the mystery [the union of Jews and Gentiles in Christ, ver. 6] was now to be humbly traced and acknowledged in the fact of its having secretly existed in the primal counsels of God, and now having been revealed to the heavenly powers by means of the Church.” Ellicott) **which has been hidden from** (the beginning of) **the ages** (ἀπὸ τ. αἰώνων gives the temporal limit from which the concealment dated: so χρόνοις αἰωνίοις σσειγμένον, Rom. xvi. 25. The decree itself originated πρὸ καταβολῆς κόσμου ch. i. 4, πρὸ τῶν αἰώνων 1 Cor. ii. 7: the αἰῶνες being the spaces or reaches of *time* necessary for the successive acts of created beings, either physical or spiritual) **in** (join with ἀποκεκρ.—‘hidden within,’—humanly speaking, ‘in the bosom or the mind of’) **God who created all things** (“rerum omnium creatio fundamentum est omnis reliquæ œconomiæ, pro potestate Dei universali liberrime dispensatæ.” Beng. The stress is on τὰ πάντα—this concealment was nothing to be wondered at—for God of His own will and power created **ALL THINGS**, a fact which involves His perfect right to adjust all things as He will. τὰ π., in the widest sense, embracing physical and spiritual alike), 10.] **that** (general purpose of the whole: more properly to be referred

h ch. i. 22 reff.
i here only t.
k = Rom xi.
33. 1 Cor. i.
21, &c.
Rev. v. 12 al.

τῆς ^b ἐκκλησίας ἡ ⁱ πολυποίκιλος ^k σοφία τοῦ θεοῦ, ¹¹ κατὰ ^{ABCDE} ^{FGJK} ¹ πρόθεσιν τῶν ^m αἰώνων ἣν ἐποίησεν ⁿ ἐν χριστῷ Ἰησοῦ

1 ch. i. 11 reff.

m 2 Tim. i. 9.

n = Col. i. 16 reff.

Chr Thdrt Dam al Jer.₂.—ἐῖα της εκ. om 57. 70-1 al.—11. for ην, ων Chr-comm₁.—bef χριστω ins τω ABC al.₂: txt DEJK m-s (nrly appy) Ath Chr Thdrt Dam: FG om χ. ης.:

perhaps to ἐδόθη than to any other one word in the last two vv. For this sublime cause the humble Paul was raised up,—to bring about,—he, the least worthy of the saints,—that to the heavenly powers themselves should be made known, by means of those whom he was empowered to enlighten, &c. Cf. Chrys.: καὶ τοῦτο δὲ χαίρειν ἦν, τὸ τὸν μικρὸν τὰ μεῖζονα ἡγαγεῖν, τὸ γενέσθαι τοῦτον εὐαγγελιστήν) there might be made known (emphatic, as opposed to ἀποκεκρ. above—‘no longer hidden, but . . .’) now (has the secondary emphasis: opposed to ἀπὸ τῶν αἰώνων) to the governments and to the (Stier notices the repetition of the art. It perhaps here does not so much separate the two ἀρχαί and ἐξ. as different classes, as serve to elevate the fact for solemnity’s sake) powers (see ch. i. 21 and note) in the heavenly places (see ch. i. 3 note. The ἀρχ. and ἐξ. are those of the holy angels in heaven: not, as has been vainly imagined, *Jewish rulers* [Locke, Schöttg.]: *Christian rulers* [Pel.]: *good and bad angels* [Beng., Olsh.]. The uniform sense of τὰ ἐπουράνια in this Ep. excludes all these) by means of the Church (ὅτε ἡμεῖς ἐμάθομεν, τίτε κάκῃνοι δι’ ἡμῶν, Chrys. See also Luke xv. 10. 1 Pet. i. 12: and cf. Calvin’s note here. “That the holy angels are capable of a specific increase of knowledge, and of a deepening insight into God’s wisdom, seems from this passage clear and incontrovertible.” Ellic. “Vide, quantus honos hominum, quod hæc arcana consilia per ipsos, maxime per apostolos, Deus innotescere angelis voluit. Ideo angeli post hoc tempus nolunt ab apostolis coli tanquam in ministerio majore collocatis, Apoc. xix. 10, et merito.” Grot. But as Stier well notices, it is not by the App. directly, nor by human preaching, that the Angels are instructed in God’s wisdom, but by the Church;—by the fact of the great spiritual body, constituted in Christ, which they contemplate, and which is to them the θεῖον τῆς ἐκκλησίας τοῦ θεοῦ) the manifold (πολυποίκιλος, so far from being a word found only here [Harl., Stier], occurs in Eur., Eph. Taur. 1149, πολυποίκιλα φῶρα: in a frag. of Eubulus, Ath. xv. 7, p. 679, στέφανον πολυποικίλον ἀνθῶν, and twice in the Orphic hymns,

in this figurative sense: πολυποίκιλος τελετη, v. 11: π. λόγος, ix. 4) wisdom of God (*How* is the wisdom of God πολυποίκιλος? It is all *one* in sublime unity of truth and purpose: but cannot be apprehended by finite minds in this its unity, and therefore is by Him variously portioned out to each finite race and finite capacity of individuals—so that the Church is a mirror of God’s wisdom,—chromatic, so to speak, with the rainbow colours of that light which in itself is one and undivided. Perhaps there was in the Ap.’s mind, when he chose this word, an allusion to the πτέρυγες περιστερᾶς περιηργησμέναι καὶ τὰ μετὰφρενα αὐτῆς ἐν χλωρότῃ χρυσίου, the adornment of the ransomed church, in Ps. lxxv. 13. See Heb. i. 1. 1 Pet. iv. 10), 11.] according to (depends on γνωρισθῇ—this imparting of the knowledge of God’s manifold wisdom was in accordance with, &c.) the (not, ‘a:’ after a prepn, the omission of the art. can hardly be regarded as affecting the sense) purpose of (the) ages (the gen. is apparently one of time, as when we say, ‘it has been an opinion of years:’ the duration during all that time giving the αἰῶνες a kind of possession. If so, the sense is best given in English by ‘eternal’ as in E. V.), which (πρόθεσιν) He made (constituted, ordained. So Calvin, Beza, Harl., Rück. On the other hand, Thdrt., Grot., Koppe, Olsh., Mey., De W., Stier, Ellic., would apply it to the *carrying out, executing, in its historical realization*. I can hardly think that so indefinite a word as ποιῶ would have been used to express so very definite an idea, now introduced for the first time, but believe the Ap. would have used some word like ἐπετέλεσεν. Further, we should thus rather expect the perfect; whereas the aor. seems to refer back the act spoken of to the origination of the design. Both senses of ποιῶ are abundantly justified: see, for our sense, Mark iii. 6; xvi. Isa. xxix. 15: for the other, ch. ii. 3. Matt. xxi. 31. John vi. 38. 1 Thess. v. 24 al.) in Christ Jesus our Lord (these words do not necessarily refer ἐποίησεν to the carrying out of the design. They bind together God’s eternal purpose and our present state of access to Him by redemption in Christ, and so close the train of thought of the last eleven

τῷ κυρίῳ ἡμῶν, ¹² ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν
 προσαγωγὴν ἐν ᾧ πεποιθήσαι διὰ τῆς πίστεως αὐτοῦ.
¹³ διὸ αἰτούμαι μὴ ἐγκακίῃ ἐν ταῖς θλίψεσιν μου
 ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν. ¹⁴ τοῦτον χάριν

in Christo habemus per quem habemus fiduciam et accessum per quem confidimus in eo per gratiam fidei eius. 13. propterea rogo ne in tribulationibus meis inchoem super vos, quod est gloria vestra. 14. hoc est gratiam

Clem om. ὡς.—12. τὴν (2nd) om AB 17. 30. ras CDE D E. τὴν προσαγωγ. κ. τ. παρρη. FG (FG τὴν προσαγωγ. τὴν παρρη. JK miss. only) AB Chrys Thdr. Diod. al. The 2nd τὴν seems to have been and as superfl.: the other τὴν is superfl. to call (the grace) for ἐν π. π., ἐν τῷ ἐκείνῳ θεῷ. D¹: add τῇ 7: om. Am. Syr. 13. τοῦτο κεκαρμέν, with CDFGJK & B¹: int ABDE al. (see note on Gal. vi. 9.) μου om 219. αὐτοῦ om 3. 57. 70 Ambros. ὡς. to ὡς. om 109 73. for τῶν (lost), ἡμῶν C 7. 17. 31-3 al. capt arm. μου harl.—14. τοῦτον καὶ παρ. Diod. Methe. om. αὐτοῦ. ras τὸν κύριον ἡμῶν

verses, by bringing us again home to the sense of our own blessedness in Christ. That he says, ἐν κυρίῳ ὡς, does not, as Olsh. and Stier, imply that the act spoken of must necessarily be subsequent to the Incarnation: see ch. i. 3, 4: it is the complex personal appellation of the Son of God, taken from, and familiar to us by His incarnation, but applied to Him in His pre-existence also). 12.] in whom

(for the connexion, see note on last ver.: in whom, as their element and condition) we have our boldness (not 'freedom of speech' merely, nor boldness in prayer: παρρησία is used in a far wider sense than these, as will appear by the ref.: viz., that of the state of mind which gives liberty of speech, cheerful boldness, 'freimuthigkeit,' Palm and Rost's lex.) and our access (see note on ch. ii. 18: here the intrans. sense is even more necessary, from the union with παρρησίαν. We may confidently say, that so important an objective truth as our introduction to God by Christ would never have been thus coupled to a mere subjective quality in ourselves. Both must be subjective if one is: the second less purely so than the first—but both referring to our own feelings and privileges) in confidence (τοῦτο ἐστὶ, μετὰ τοῦ θαρσύνει, Chrys. Mey. remarks what a noble example St. Paul himself has given of this πεποιθήσις in Rom. viii. 38 ff. πεποιθήσις is a word of late Greek; see Lobeck's Phrynichus, p. 294) through the faith ('ἐν χρ. points to the objective ground of the possession, διὰ τῆς πίστ., the subjective medium by which, and ἐν πεποιθ. the subjective state in which, it is apprehended.' Ellic.) of (objective: = 'in,' of which He is the object: see ref.) Him.

13.] Wherefore ('quæ cum ita sint,' viz. the glorious things spoken of vv. 8—12: and especially his own personal part in

them, ἐν κυρίῳ ὡς. ἐν τῷ π. ἐκείνῳ θεῷ. ἐκείνου:—since I am the appointed minister of so great a matter) I beseech you (not, beseech God,—which would awkwardly necessitate a new subject before ἐγκακίῃ: see below) not to be dispirited (not, 'that I may not be d.' as Syr., Thdr., Beng., Rück., Harl., Olsh. Such a reference is quite refuted by the reason rendered below, ἥτις ἐστ. δόξα ὑμῶν, and by the insertion of μου after θλ., which in this case would be wholly superfluous: not to mention its inconsistency with all we know of the Ap. himself) in (of the element or sphere, in which the faint-heartedness would be shewn: 'in the midst of') my tribulations for you (the grammatical commentators justify the absence of the art. before ὑπὲρ by the constr. θλίψεις ὑπὲρ τινος. This surely is not necessary, in the presence of such exprs as τοῖς κεινοῖς κατὰ σάρκα, ch. vi. 5. The strange view of Harl., that ὑπὲρ ὑμῶν is to be joined with αἰτούμαι, needs no refutation), seeing that they are (not 'which is;' ἥτις is not = ἡ, but = 'quippe qui,' 'utpote qui:' see exx. in Palm and Rost's Lex. ὅς, p. 547) your glory' (πῶς ἐστὶ δόξα αὐτῶν; ὅτι αὐτοῦ αἰτοῦν ἡγάπηται ὁ θεός, ὡς τε καὶ τ. ἄλλοι ὑπὲρ αὐτῶν δοῦναι, κ. τοῦ ἐκείνου κακοῦν. ἵνα γὰρ αὐτοὶ τέχνησι τοσοῦτων ἀγαθῶν, Παῖδας ἐδεσμεῖτο, Chrys. Bengel compares ὑμῶν ἐνδοξοί, ἡμεῖς δ' ἄνθρωποι, 1 Cor. iv. 10: and this certainly seems against Stier's notion that δόξα ὑμῶν means 'your glorification,' 'the glory of God in you').

14—19.] His prayer for them, setting forth the aim and end of the ministerial office as respected the Church, viz. its becoming strong in the power of the Spirit.

14.] 'On this account (re-umes the τοῦτον χάριν of ver. 1 [see note there]:—viz. 'because ye are so built in, have such a standing in God's Church') I send my

a Rom. xi. 4. ^a κάμπτω τὰ ^a γόνατά μου ^b πρὸς τὸν πατέρα, ¹⁵ ^c ἔξ οὗ ABCDE
xiv. 11. Phil. ii. 10 only. FGJK
b = Luke xii. 3. 1 Cor. xii. 12.
c = here only. 1. κραταιωθῆναι ⁱ διὰ τοῦ πνεύματος αὐτοῦ ^k εἰς τὸν ¹ ἔσω
d Luk. ii. 4. Acts iii. 25 only. Num. i. 18. e ch. i. 21 reff. f neut., ch. i. 7 reff. g = Col. i. 11.
h Luke i. 80. ii. 40. 1 Cor. xvi. 13 only. Neh. ii. 18. i Acts xxi. 4. Rom. v. 5. 1 Cor. ii. 10 al.
k = ch. ii. 21 al. 1 Rom. vii. 22. see 2 Cor. iv. 16.

ηση. χριστου (from ch i. 3, and simr passages: cf θεον και above. It wd hardly have been erased, as De W., as coming between πατ. and πατρια), with DEFGJK &c al it v lat-mss in Jer Syr ar-pol arm Chr Thdrt Dam (h. 1.) al Tert Lucif Ambrst Pel al: om ABC 17. 67² demid al copt æth ar-erp Thdrt Orig Did Meth Synod-ancyr-in Epiph Cyr Dam Elias eret Thl-comm-appy Jer-expr ("non, ut in latinis codd. additum est, 'ad Patrem Dom. nostri J. C.',—sed simpliciter 'ad Patrem' legendum") Vig Aug₁ Cassiod-comm.—ουρανῶν all goth Orig-ms Thdrt₂ all.—15. *ονομαζομενον* 109.—16. *εω* (*substn* of more usual form: so B in ch i. 17 also) ABCFG 37-9. 116 Meth Bas Cyr: txt DEJK

knees (scil. in prayer: see reff.; and cf. 3 Kings xix. 18) towards (directing my prayer to Him: see Winer, § 52, h) the **Father** (on the words here interpolated, see var. readd.), from whom (as the source of the name: so Hom. Il. κ. 68, παρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον:—Soph., Œd. Tyr. 1036, ὥστ' ὀνομάσθη ἐκ τύχης ταύτης, δς εἶ:—Xen. Mem. iv. 5, 8, ἐφ' ἧ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντος κοινῇ βουλευέσθαι διαλέγοντας:—Cic. de Amicitia, 8, 'amor, ex quo amicitia nominata') every family (not, 'the whole family' [πᾶσα ἡ πα. ἡ, or, less strictly, πᾶσα πατρ. ἡ], as E. V. The sense, see below) in the heavens and on earth is named (it is difficult to convey in another language any trace of the deep connexion of πατήρ and πατριά here expressed. Had the sentence been 'the Creator, after whom every creature in h. and e. is named,' all would be plain to the Eng. reader. But we must not thus render: for it is not in virtue of God's creative power that the Ap. here prays to Him, but in virtue of His adoptive love in Christ. It is best therefore to keep the simple sense of the words, and leave it to exegesis to convey the idea. πατριά is the family, or in a wider sense the gens, named so from its all having one πατήρ. Some [Est., Grot., Wetst., al.] have supposed St. Paul to allude to the rabbinical exprn, 'the family of earth and the family of heaven:' but as Harl. observes, in this case he would have said π. ἡ πατρ., ἡ ἐν οὐρ. κ. ἡ ἐπὶ γ. Others [Vulg., Jer., Thdrt.,—δς ἀληθῶς ὑπάρχει πατήρ, δς οὐ παρ' ἄλλου τοῦτο λαβὼν ἔχει, ἀλλ' αὐτὸς τοῖς ἄλλοις μεταδίδωκε τοῦτο, —Corn.-a-lap.] have attempted to give πατριά the sense of paternitas, which it can certainly never have. But it is not so easy to say, to what the reference is, or why the idea is here

introduced. The former of these will be found very fully discussed in Stier, pp. 487—99: and the latter more shortly treated. The Ap. seems, regarding God as the Father of us His adopted children in Christ, to go forth into the fact, that He, in this His relation to us, is in reality the great original and prototype of the paternal relation, wherever found. And this he does, by observing that every πατριά, *com-paternity*, body of persons, having a common father, is thus named [in Greek], from that father,—and so every earthly [and heavenly] family reflects in its name [and constitution] the being and source-ship of the great Father Himself. But then, what are πατριά in heaven? Some have treated the idea of paternity there as absurd: but is it not necessarily involved in any explanation of this passage? He Himself is the Father of spirits, Heb. xii. 9, the Father of lights, James i. 17:—may there not be fathers in the heavenly Israel, as in the earthly? May not the holy Angels be bound up in spiritual πατριά, though they marry not nor are given in marriage?—Observe, we must not miss the sense of ὀνομάζεται, nor render, nor understand it, as meaning 'is constituted.' This is the fact, but not brought out here), 16.] that (see on ἵνα after words of beseeching, &c., note, 1 Cor. xiv. 13. The purpose and purport of the prayer are blended in it) He would give (on the opt. after ἵνα see note, ch. i. 17) you, according to the riches of His glory (specifies δῶν, not what follows: give you, in full proportion to the abundance of His own glory—His own infinite perfections) to be strengthened with might (the dative has been taken in several ways: 1) adverbially, 'mightily,' as βία εἰς οἰκίαν παρ-είναι, Xen. Cyr. i. 2. 2,—to which Meyer objects, that thus δύναμις would be strength

1 ἄνθρωπον, 17 κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως
ἐν ταῖς καρδίαις ὑμῶν, 18 ἐν ἀγάπῃ ἡ ἐξοιζωνίῳ καὶ
θεμελιωμένοι, ἵνα ἡ ἐξισχύσητε καταλαβέσθαι σὺν
πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ βάθος

i. 23. Heb. i. 10, from Ps. ci. 25. 1 Pet. v. 10.
q. A. 18. IV. 13. A. 34. XXV. 26. Phil. iii. 12, 13.
tu. Rev. XX. 9. XXI. 10. Gen. i. 13.

$$\begin{aligned} \Gamma &= \Lambda^{1/2} \mathbf{X}^{1/2} \mathbf{X}^{1/2} \Lambda^{1/2} = \mathbf{P} \mathbf{P}^T \mathbf{D} \mathbf{P} \mathbf{P}^T \Lambda^{1/2} = \mathbf{S} \mathbf{S}^T \mathbf{D} \mathbf{S} \mathbf{S}^T \Lambda^{1/2} \\ &= \mathbf{V} \mathbf{V}^T \mathbf{D} \mathbf{V} \mathbf{V}^T \Lambda^{1/2} = \mathbf{V} \mathbf{V}^T \mathbf{D} \mathbf{V} \mathbf{V}^T \mathbf{V} \mathbf{V}^T \Lambda^{1/2} = \mathbf{V} \mathbf{V}^T \mathbf{D} \mathbf{V} \mathbf{V}^T \Lambda^{1/2} \mathbf{V} \mathbf{V}^T \\ &= \mathbf{V} \mathbf{V}^T \mathbf{D} \mathbf{V} \mathbf{V}^T \Lambda^{1/2} \mathbf{V} \mathbf{V}^T \Lambda^{1/2} = \mathbf{V} \mathbf{V}^T \mathbf{D} \mathbf{V} \mathbf{V}^T \Lambda^{1/2} \mathbf{V} \mathbf{V}^T \Lambda^{1/2} = \mathbf{V} \mathbf{V}^T \mathbf{D} \mathbf{V} \mathbf{V}^T \Lambda^{1/2} \mathbf{V} \mathbf{V}^T \Lambda^{1/2} \end{aligned}$$

most miss Ath Mac Chr Thdr! Dam Thl Occ.—rec $\tau\sigma\epsilon$ $\pi\lambda\epsilon\tau\sigma\epsilon$, with DJK & ff: txt ABCD EFG 67^e, 116 Ath ms Ephr: $\tau\sigma$ $\pi\lambda\eta\theta\iota\sigma$ 17.—*cf* Chr. PG copt. *Chrapan* Mac. —18. rec $\epsilon\zeta$, ϵ $\beta\omega$. *substa of more natural order*, BCDEFG 37^e 57^e 73, 116 & v Syr ar-arp copt aeth arm Ath Cyr Lucif Ambrost Pol Jer-somet: txt AJK & syr al Orig

on the side of the bestower rather than of the receiver, whereas the contrast with ἐγκατεῖν (?) requires the converse. This hardly seems sufficient to disprove the sense: 2) dat. of the *form* or *shape* in which the *κρατ.* was to take place (Harl., al.), as in *χρημασι δυνατοι εἶναι*, Xen. Mem. ii. 7. 7,—to which Mey. replies that thus the *κραταιωθῆναι* would only apply to one department of the spiritual life, instead of to all. But this again seems to me not valid: for ‘*might*,’ ‘*power*,’ is not one faculty, but a qualification of all faculties. Rather I should say that such a meaning would involve a tautology—‘*strengthened in strength*.’ 3) the instrumental dat. is maintained by Mey., De W., al., and seems the best here and in the ||, Col. i. 11: ‘*with* [His] *might*,’ imparted to you) by His Spirit (as the instiller and impartor of that might) into (not merely ‘in.’ *κραταιωθῶ, κατοικῶν ἐν τοῖς καρδίαις ἡμῶν ἀνθρώπων τὸν χριστόν*, Schol. in Cramer’s Catena. Simly Orig. *ὅθεν εἰς τ. ἔσ. ἀνθ. κατοικῆσαι τ. χριστὸν διὰ τῆς πίστεως*, ib. Both rightly, as far as the idea of infusing into is concerned: but clearly wrong, as are the Gr. ff. in general, in taking εἰς τ. ἔσ. ἀνθ. with what follows, thus making ἐν ταῖς καρδ. ὑμ. tautological, or giving to διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν the meaning, ‘*through the faith which is in your hearts*,’ which it cannot bear), the inner man (the spiritual man—the noblest portion of our being, kept, in the natural man, under subjection to the flesh [reff.], but in the spiritual, renewed by the Spirit of God)—that (continuation, not of the prayer merely,—not from δόξη,—as the strong word κατοικῆσαι, emphatically placed, sufficiently shews,—but from *κραταιωθῆναι*,—and that as its result [see Orig. above: not its purpose.—*τοῦ καρ.*] See a similar constr. Col. i. 10) Christ may dwell (emphatic; abide, take up His lasting abode: ‘*summa sit, non procul intuendum esse Christum fide, sed recipiendum esse animæ nostræ complexu, ut in vobis habitet*. Calv.) by your faith (apprehending

Him, and opening the door to Him,—see John xiv. 13. Rev. iii. 20 and keeping Him there) in your hearts (“partem etiam designat ubi legitima esse Christi sedes; nempe cor: ut sciamus, non satis esse, si in lingua versetur, aut in cerebro volitet.” Calv.),—ye having been (Beza, Grot., al., and Meyer [and so E. V.], join the partt. with the follg *iva*, justifying the trajection by Gal. ii. 10. 2 Thess. ii. 7. Acts xix. 4 al. But those cases are not parallel, as in every one of them the prefixed words carry especial emphasis, which here they cannot do. We must therefore regard the clause as an instance of the irregular nominative [see reff.], adopted to form an easy transition to that which follows. Meyer strongly objects to this, that the partt. are *perfect*, not present, which would be thus logically required. But surely this last is a mistake. It is upon the completion, not upon the progress, of their rooting and grounding in love, that the next clause depends. So Orig., Chrys., al., and Harl. de W., and Ellic.) rooted and grounded (both images, that of a tree, and that of a building, are supposed to have been before the Ap.’s mind. But *ρίζω* was so constantly used in a figurative sense [see exx. in Palm and Rost sub voce] as hardly perhaps of necessity to suggest its primary image. Lucian uses both words together, de Saltat. 34 [Wetst.].—ὥς ἐρ τι ἐρίζαι κ. θεμελιῶ τῆς ὀρχήσεως ἧσαν) in love (love, generally—not merely *αἰδοῦ*, as Chrys., nor ‘*qua diligimur a Deo*,’ Beza; nor need we supply ‘in Christ’ after the participles, thus disconnecting them from *ἐν ἀγ.*, as Harl.: but as Ellic. well says, “This [love] was to be their basis and foundation, in (on ?) which alone they were to be fully enabled to realize all the majestic proportions of Christ’s surpassing love to man”),—that ye may be fully able (reff.: *ἡ ἐπιμέλεια πολλὰκις καὶ τῇ ἐρσίως ἐξισχύσιν ἐπιτελοῦσθαι*, Strabo, xvii. p. 788 [417 Tauchn.]) to comprehend (reff. “many middle forms are distinguished from their actives only by giving more the idea of

x ch. i. 19 reff. καὶ ^w ὕψος, ¹⁹ γινῶναι τε τὴν ^x ὑπερβάλλουσαν τῆς ^y γνώ- ABCDE
 y = 1 Cor. viii. σεως ἀγάπην τοῦ χριστοῦ, ἵνα ^z πληρωθῇτε ^k εἰς πᾶν τὸ FGJK
 1. Nii. 2, 8. (see 1 Tim. vi. 20.)
 z = Rom. i. 29. ^a πλήρωμα τοῦ θεοῦ. ²⁰ τῷ δὲ δυναμένῳ ^b ὑπὲρ πάντα
 xv. 13. a = Rom. xv. 29. b = Philom. 21.
 2 Cor. vii. 4 al.

Chrys Thdr̄ al Jer (Tisch states the readings vice versa, appy by mistake).—19. τε om D¹FG copt.—αγ. τῆς γν. A 74. 115 syr ar-pol Jer (*scientiam caritatis* Aug.).—τῆς γν. om 71 tol Syr-ed.—ἵνα πληρωθῇ παν B 73. 116.—20. υπερ om DEFG it v lat-fl (exc

earnestness or spiritual energy : ἡριθμοῦντο πολλοὶ ἅμα τὰς ἐπιβολάς, Thucyd. iii. 20: οὕτω δὲ περὶ παντός σκοπεῖν ὅταν γάρ τι ταύτῃ σκοπούμενος ἔλθῃ, οὕτως ἐμψῶον περὶ τοῦτο γέγονας. Plato.” Krüger, griech. Sprachlehre, § 52. 4) with all the saints (all the people of God, in whom is fulfilled that which is here prayed for) what is the breadth and length and depth and height (all kinds of fanciful explanations have been given of these words. One specimen may be enough: ἐσχημάτισεν ὡς περ τυπικώτερον εἰς σταυροῦ τύπον. βάθος γὰρ καὶ ὕψος καὶ μῆκος καὶ πλάτος, τί ἔτερον ἂν εἴη, ἢ τοῦ σταυροῦ φύσις; διπλοῦν δὲ πον εἴκοις τὸν σταυρὸν λέγειν, οὐχ ἀπλῶς· ἀλλ’ ἐπειδὴ ἡ μὲν τοῦ κυρίου οἰκονομία θεότης ἐστὶν ἀνωθεν, καὶ ἀνθρωπότης κάτωθεν, τὸ δὲ κήρυγμα ἀποστολικὸν δίδειν ἀπὸ ἁκοῦτος εἰς μεσημβρίαν καὶ ἀπὸ ἀνατολῆς εἰς ὄσων, συναγαγὼν καὶ κυρίου τὴν οἰκονομίαν καὶ τῶν ἀποστόλων ὑπηρεσίαν· τὸ διπλοῦν τῆς οἰκονομίας, ὡς ἂν διπλῶ τῷ σταυρῷ ἐπιδεικνύμενος, οὕτως εἶπεν. Severianus, in Cramer’s Catena. Simly Origen, ib., Jer., Aug., Anselm, Aquin., Est. (‘longitudo temporum est, latitudo locorum, altitudo gloriæ, profunditas discretionis’). Numerous other explns, geometrical, architectural, and spiritual, may be seen in Corn.-a-lap., Pole’s Synops., and Eadie. The latter, as also Bengel and Stier, see an allusion to the Church as the temple of God—Chandler and Macknight to the temple of Diana at Ephesus. Both are in the highest degree improbable. Nor can we quite say that the object of the sentence is the love of Christ [Calv., Mey., Ellicott, al.] :—for that is introduced in a subordinate clause by and by [see on τε below] rather, with De W., that the gen. after these nouns is left indefinite—that you may be fully able to comprehend every dimension—scil., of all that God has revealed or done in and for us [= τὸ μυστήριον τ. θεοῦ, Col. ii. 3]—though this is not a gen. to be supplied, but lying in the back ground entirely) and (τε introduces not a parallel, but a subordinate clause. Of this Hartung, i. p. 105, gives many exx. Eur. Hec. 1186,—ὄτ’ ἐντὶ χεῖ | Τροία, πέ-

ριζ δὲ πύργος εἶχ’ ἔτι πτόλιν, | ἔζη τε Προίαμος, “Εκτορός τ’ ἦνθει δόρυ: Med. 642, ὦ πατρίς, δῶμά τ’ ἐμόν. So that the knowledge here spoken of is not identical with the καταλαβέσθαι above, but forms one portion of it, and by its surpassing excellence serves to exalt still more that great whole to which it belongs) to know the knowledge-passing (τῆς γνώσεως, gen. of comparison aft. ὑπερβ., as in διπλήσιος ἐωῦτοῦ, Herod. viii. 137,—οὐδένος ὕστερος, Plat. Tim. p. 20 A. See Kuhner, ii. § 540. γινῶναι . . : γνώσεως are chosen as a paradox, γνώσεως being taken in the sense of ‘mere,’ ‘bare’ knowledge [ref.], and γινῶναι in the pregnant sense of that knowledge which is rooted and grounded in love, Phil. i. 9) Love of Christ (subjective gen.—Christ’s Love to us—see Rom. v. 5 note, and viii. 35—39—not ‘our love to Christ.’ Nor must we interpret with Harl. [and Olsh.], “to know the Love of Christ more and more as an unsearchable love.” It is not this attribute of Christ’s Love, but the Love itself, which he prays that they may know) that ye may be filled even to all the fulness of God’ (πᾶν τὸ πλήρωμα τῆς θεότητος abides in Christ, Col. ii. 9. Christ then abiding in your hearts, ye, being raised up to the comprehension of the vastness of God’s mercy in Him and of His Love, will be filled, even as God is full—each in your degree, but all to your utmost capacity, with divine wisdom and might and love. Such seems much the best rendering: and so Chrys. [altern.], ὥστε πληροῦσθαι πάσης ἀρετῆς ἧς πλήρης ἐστὶν ὁ θεός.—τοῦ θ. then is the possessive gen. The other interp., taking θεοῦ as a gen. of origin, and πλήρωμα for πλήθος, ‘ut omnibus Dei donis abundetis,’ Est. is not consistent with εἰς [see above], nor with the force of the passage, which having risen in sublimity with every clause, would hardly end so tamely).

20, 21.] DOXOLOGY, ARISING FROM THE CONTEMPLATION OF THE FAITHFULNESS AND POWER OF GOD WITH REGARD TO HIS CHURCH. 20.] ‘But to Him (δέ brings out a slight contrast to what has just preceded—viz. ourselves, and our need of strength and our growth in knowledge,

ποιῆσαι ὅτι ὑπερεκπερισσὸν ὦν αἰτούμεθα ἢ νοοῦμεν κατὰ
τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἢ δοῦν
ἐν τῇ ἐκκλησίᾳ ἐν χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς
τοῦ αἰῶνος τῶν αἰώνων, ἀμήν.

IV. ¹ Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ ἰσχυρὸς ἐν κυρίῳ,
¹ ἀξίως ^(α) ποιεῖσθαι τῆς κλήσεως ἧς ἐκλήθητε.

h here only Dan. vii. 18 1 = Mt. vii. 20; Rm. xi. 1 2 = 1 Cor. xiv. 1
 1x = Rom. i. 27; Gal. iii. 1; Titus ii. 12; Philemon; 1 John ii. 9 3 = Acts
 xviii. 24; c. 26; Paul's 2 John ii. 4 = Rom. ix. 29; 1 Cor. xii. 13; 1 Thim.
 i. 10; 2 Pet. i. 10 5 = Mt. ch. i. 7-10

Jer): $\pi\alpha\tau$ E; $\epsilon\tau$, $\pi\alpha\tau$, om Thdr. *καὶ ὑποκ.* Syr syri Ambst. — 21. $\epsilon\tau$ τ , $\epsilon\kappa\epsilon$, *καὶ ἐν χθ. ἡ.* ABC 73. 30. 215 v cept arm slav-uns Dam-texts lat- ϵ $\epsilon\tau$ $\chi\theta$. $\epsilon\tau$, $\kappa\alpha\tau$ (in Ambst) τ , $\epsilon\kappa\epsilon$. D'Eg in Ambst: $\epsilon\tau$ χ $\epsilon\tau$, $\epsilon\kappa\epsilon$ τ χ . 46 Oras: TM D χ , $\epsilon\tau$, $\kappa\alpha\tau$ τ , $\epsilon\kappa\epsilon$. E,IJK most miss syrr al Chrys Thdr Dam-text Thl Ose V.2 *all the ears are apply themselves from misadversity*: see note). — $\pi\alpha\tau$ $\alpha\tau\alpha\tau$: om FG 2 *trd*: *in omnia saecula saeculor.* d e Ambst. — $\alpha\mu\eta\eta$ om 57. 67.

and fulness) who is able to do beyond all things (*ὑπέρ* is not adverbial, as Bengel, which would be tautological), far beyond (reft.: *ὧν* is not governed by *πάντα*: but this second clause repeats the first in a more detailed and specified form. "It is noticeable that *ὑπέρ* occurs nearly thrice as many times in St. Paul's Epp. and the Ep. to the Heb. as in the rest of the N. T., and that, with a few exceptions [Mark vii. 37. Luke vi. 38, &c.] the compounds of *ὑπέρ* are all found in St. Paul's Epp." *Ellie.* the things which (gen. as *γνώσεως* above, ver. 19) we ask or think ('*cogitatio* latius patet quam preces: gradatio.' Beng.) according to the power which is working (not passive: see on Gal. v. 6: the power is the might of the indwelling Spirit; see Rom. viii. 26) in us, 21.] to Him (solemn and emphatic repetition of the personal pronoun) be the glory (the whole glory accruing from all His dealings which have been spoken of: His own resulting glory) in the Church (as its theatre before men, in which that glory must be recognized and rendered) in Christ Jesus (as its inner verity, and essential element in which it abides. Beware of rendering '*in the Church which is in Chr. J.,*' which would not only require the art. [cf. Gal. i. 22, *ταῖς ἐκκλ. τῆς Ἰουδαίας ταῖς ἐν χριστῷ*], but would make *ἐν χριστῷ Ἰησοῦ* superfluous. Nor need we say that *ἐν χρ.* 'Ihes. is a second independent clause, as if a comma were between *ἐκκλ.* and *ἐν*: it belongs to *ἐν τῇ ἐκκλ.* as inclusive of it, though not as descriptive of *ἐκκλ.*: 'in the Church [and thus] in Chr. J.) to all the generations of the age of the ages' (probably as Grot., 'augendi causa duas locutiones Hebraicas miscuit Apostolus, quarum prior est ἀπὸ γενεᾶς εἰς γενεάν, לְדוֹר וָדוֹר, Ps. x. 6,

altera ἡῶς τοῦ αἰῶνος, ἡ ἡμέρη, Isa. xlv. 17.' Probably the account of the meaning is, that the *age of ages* [eternity] is conceived as containing ages, just as our 'age' contains years : and then those ages are thought of as made up, like ours, of generations. Like the similar expression, αἰῶνες τῶν αἰῶνων, it is used, by a transfer of what we know in time, to express, imperfectly, and indeed improperly, the idea of Eternity.)

IV. 1.—VI. 20.] SECOND (hortatory) PORTION OF THE EPISTLE: and herein [A] [IV. 1—16] *ground of the Christian's duties as a member of the Church, viz. the unity of the mystical Body of Christ* (vv. 1—6) *in the manifestation of grace given to each* (7—13), *that we may come to perfection in Him* (14—16). 1. I exhort (see reff. παρακαλῶ, τὸ προτρέπω, ὡς ἐπὶ τὸ πολὺ, Thom.-Mag. in Ellic.) **you therefore** (seeing that this is your calling: an inference from all the former part of the Ep., as in Rom. xii. 1; but here perhaps also a resumption of τοῦτον χάριν of ch. iii. 1. 14, and thus carried back to the contents of ch. i. ii.).—**the prisoner in the Lord** (who am, as regards, and for the sake of the cause of, the Lord, a prisoner; so that my captivity is *in the Lord*, as its element and sphere, and therefore to be regarded as an additional inducement to comply with my exhortation. “Num quicquid est Christi, etiamsi coram mundo sit ignominiosum, summo cum honore suscipiendum a vobis est.” Calv. τοῖς διὰ τὸν χριστὸν ἑστρωθὲς ἐναθρονεῖται πᾶν ἡ βασιλεὺς διαδόχηται. Thdrtr. Beware of joining ἐν κυρ. with παρακαλῶ, as in 2 Thess. iii. 12 [see ver. 17], which the arrangement of the words here will not permit) **to walk worthily of the calling**

p = Matt. xxviii. 8.
 1 Chron. xlix. 22 al.
 fr.
 q Acts xx. 19 (Paul). Phil. ii. 3. Col. ii. 18, 23. in. 12. Paul only, exc. 1 Pet. v. 5 + see Ps. cxxx. 2.
 r 1 Cor. iv. 21 al(?) reff. Ps. xlv. 4.
 s Rom. ii. 4 al(?) in Paul. James v. 10. 1 Pet. xii. 20. 2 Pet. iii. 15. Prov. xxv. 15. t & constr., Matt. xvii. 17. ¶ Acts xviii. 14. 1 Cor. iv. 12. 2 Cor. xi. 11. Col. iii. 13 al(?) Paul. Isa. lxiii. 15.
 u Gal. ii. 10. 1 Thess. ii. 17 al(?) 2 Pet. i. 10, 15. iiii. 14. Isa. xxi. 3.
 v = 1 Cor. vii. 37. 2 Cor. xi. 9. 1 Thess. v. 23 al. James i. 27 al.
 w ver. 13 only t.
 z ch. ii. 18 r. ff.
 x Acts viii. 23. Col. ii. 19, iiii. 14 only. Isa. lvi. 6.
 y ch. ii. 16 reff.
 zc 1 Cor. vii. 13. 1 Thess. iv. 7.

2^p μετὰ πάσης ^q ταπεινοφροσύνης καὶ ^r πρᾶγματος, μετὰ ^s μακροθυμίας, ^t ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, ^u σπουδάζοντες ^v τηρεῖν τὴν ^w ἐνότητα τοῦ πνεύματος ἐν τῇ ^x συνδέσμῳ τῆς εἰρήνης. ^y ἐν σῶμα καὶ ^z ἐν πνεύμα, ^{aa} καθὼς καὶ ἐκλήθητε ^{bb} ἐν μιᾷ ἐλπίδι τῆς ^{cc} κλήσεως ὑμῶν.

CHAP. IV. 1. o om 116-23 lect 13.—περιπατησατε 14.—2. rec πραστητος, with ADG &c: txt BC al.—υπακοης 117.—μετ. μακ. om 67ⁱ.—3. for ειρ., αγαπης K 1. 117.—4. και (aft καθως) om B 55. 109-lat-14. 213-38 al v syr goth Chr₁ Ambrst.—ημων

(see ch. i. 18, and note Rom. viii. 28. 30) wherewith (see ch. i. 6. The attracted gen. may stand either for the dative ὑ, or the accusative ἡν. Both constructions are legitimate attractions: cf. for the dative, Xen. Cyr. v. 4, 39, ἡγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἡέτο, κ. ὧν ἡπίσται πολλοῦς.—ὧν, for ἐκείνων, οἷς; and for the accusative, ch. i. 6, and Hom. Il. χ. 649, — τιμὴς ἡτέ μ' ἐοικε τιμηθῆσθαι. De W. denies the legitimacy of κλήσιν καλεῖν; but Raphael produces from Arrian, Epict. p. 122, κατασχύνειν τὴν κλήσιν ἡν κέκληκεν ye were called, with (not 'in,' as Conyb., which, besides not expressing μετὰ, the association of certain dispositions to an act,—confuses the ἐν which follows) all (see on ch. i. 8) lowliness (read by all means Trench's essay on ταπεινοφροσύνη and πραότης, in his N. T. Synonymes [xlii.]. I can only extract one sentence here, to put the reader on the guard: "Chrys. is in fact bringing in pride again under the disguise of humility, when he characterizes it as a making of ourselves small when we are great [ταπεινοφροσύνη τοῦτό ἐστιν, ὅταν τις μέγας ὦν, ἐαυτὸν ταπεινοῖ: and he repeats this often; see Suicer, Thes. s. v.]: it is rather the esteeming ourselves small, inasmuch as we are so: the thinking truly, and because truly, lowly of ourselves") and meekness (before God, accepting His dealings in humility, and before men, as God's instruments, 2 Sam. xvi. 11: resting therefore on ταπφρ. as its foundation. See Trench, ub. supr.), with longsuffering (μακροθυμία consists in not taking swift vengeance, but leaving to an offender a place for repentance. From this, its proper meaning, it is easily further generalized to forbearance under all circumstances of provocation. Some, as Est., Harl., Olsh., al. join these words with ἀνεχόμενοι. But thus (1) we should have an emphatic tautology—for how could the ἀνέχεσθαι be other-

wise than μετὰ μακροθυμίας? and (2) the parallelism, μετ. πάσης ταπ. κ. πρᾶγμ., μετ. μακρ.,—would be destroyed. Still less should we, with Thdrt, Oec., and Bengel, make all one sentence from μετ. πάσ. το ἀγάπ. : for thus [Mey.] we should lose the gradual transition from the general ἀξίως περιπ. τ. κλ. to the special ἀνεχ. ἀλλ.),—forbearing (see reff. and Rom. ii. 4; on the nom. part., see ch. iii. 18) one another in love (it is very unnatural, as Lachm. and Olsh. have done, to join ἐν ἀγ. with σπουδάζοντες, making thereby an exceedingly clumsy clause of the follg) earnestly striving (reff.) to maintain the unity of the Spirit (that unity, in which God's Holy Spirit in the Church τοῦς γένει κ. τρόποις διαφόροις εὐστηκότας ἐνοῖ, as Chr.: not *animorum inter vos conjunctionem*, as Est.,—and so Ambr., Anselm, Erasm., Calv., al. The gen. is in fact a possessive—the Spirit's unity, that unity which the Spirit brings about, ἡν τὸ πν. ἔδωκεν ἡμῖν, Thl.) in (united together by: within) the bond of peace' (again Lachm. joins the qualifying clause to the follg sentence: here again most unnaturally, both as regards what has preceded, and the general truths which are afterwards enounced: see below.—The σύνδ. is εἰρήνη, not that which brings about εἰρήνη, 'vinculum quo pax retinetur, id est, amor.' Beng. So Thl., Rück., Harl., Stier. Col. iii. 14, which is quoted to support this meaning, is not applicable, because love there is expressly named, whereas here it certainly would not occur to any reader, especially after ἐν ἀγάπῃ has just occurred. The gen. of apposition is the simplest—peace binds together the Church as a condition and symbol of that inner unity which is only wrought by the indwelling Spirit of God).

4.] Lachm., joining ἐν σῶμα, κ.τ.λ. as far as ὑμῖν, with what has gone before, makes these words hortatory: 'as one Body and one Sp., even as, &c.' Certainly

5 ^α ὡς κύριος, ^β μία πίστις, ἐν ^γ βάπτισμα, ^δ ὡς θεὸς καὶ πατὴρ πάντων, ὁ ^ε ἐπὶ πάντων καὶ ^ς διὰ πάντων καὶ ἐν πᾶσιν.

Rom. iii. 22. pec. to Paul.

43 syr-marg Ps-Ign.—6. aft θεος οὐν καὶ 3B. 47. 114 Syr ar-erp with Chr-text Iren-somet. οὐ καὶ πατὴρ οὐν 2 46 Ps Ign.—rec aft πᾶσιν add οὐν (the person *person* to be more glosses to confine the assertion to Christians), with mss Chr-text-coum. Iudr al: ημεν DEFGJK 23. 37-9. 44 B al: it v syr-er goth al Did Dam Iren al: txt ABC 17. 31. 67. 71-3. 80. 109 al: copt eth ar-erp Ign Eus Ath Naz Epiph Cyr Chr-text Jer Vietnam

the reference to ἡ κλήσις ἡμῶν seems to tell for this. But, on the other hand, it is very unlikely that the Ap. should thus use ἐν σώμα and ἐν πνεύμα, and then go on in the same strain, but with a different reference. I therefore prefer the common punctuation and rendering.—‘(There is) (better than ‘ye are,’ which will not apply to the follg parallel clauses. The assertion of the unity of the Church, and of our Lord in all His operations and ordinances, springs immediately out of the last exhortation, as following it up to its great primal ground in the verities of God. To suppose it connected by a γάρ understood [Eadie] is to destroy the force and vividness with which the great central truth is at once introduced without preface) **one Body** (reff.: viz. Christ’s mystical Body. τί δ’ ἐστίν, ἐν σώμα; οἱ πανταχοῦ τῆς οἰκουμένης πιστοί, καὶ οὗτοι κ. γινόμενοι κ. ἐκείνοι. παλιν καὶ οἱ πρὸ τῆς τοῦ χριστοῦ παρουσίας ἐκ-κλῆσις κ. ἐν σώμα εἰσι. Chrys. But these last hardly *sensu proprio* here) and **one Spirit** (viz. the Holy Spirit, who dwells in, and vivifies, and rules that one body: see ch. ii. 18. 22. 1 Cor. xii. 13, al.: not as Chrys., ἐν πν. καλῶς εἶπε, ἐκείνι ἐστὶ ἀπὸ τοῦ ἐνὸς σώματος ἐν πνεύμα ἐστίν, ἡ οὐκ ἐστὶ μὲν σώμα εἶναι ἐν, οὐκ ἐν δὲ πνεύμα ὡς ἀνείπε καὶ ἀφαικτικῶν φάρος εἶναι ἡ ὅτι ἀπ’ ἐκείνου ἐκ-ωπεῖ, τοιούτεστιν, οἱ ἐν πνεύμα λαβοῦτες, καὶ ἐκ μίᾳ ποτισθέντες πηγῆς οὐκ ὀφείλτε διχοροεῖν ἡ πν. ἐκταῖσθαι τὴν προφημίαν φησιν) as also, τὸ κατὰ εἰ Αττικά χωρεῖται, τὸ δὲ κατὰ οὐκ ἐποτε, ἀλλ’ ἡ τῶν Ἀλεξ-ανδρίων διάλεκτος. καθ’ ἣν ἡ ὁία γοαρή γέγραπται. Emm. Moschop. a Byz. gram- marian, cited by Fabricius, vi. 191. See also Phryn. p. 426, and Lobeck’s note: and Ellic. on Gal. iii. 6) **ye were called in** (elemental—the condition and sphere in which they were called to live and move, see reff. Mey. referring to Gal. i. 6, takes the instrumental sense: see there) **one hope of** (belonging to: you were called *in it* as the element, see above: it is then an accident of the κλήσις. This seems to satisfy the sense better than the gen. of the *causa efficiens*, ‘which the calling works,’ as Ellic. See ch. i. 18) **your calling**:

5.] **one Lord** (as the Head of the Church: in this ver. he grounds the co-existence of the ἐν σώμα κ. ἐν πνεύμα in the three great facts on which it rests—the first objective, —ἐἰς κύριος—the second subjective, —**μία πίστις**—the third compounded of the two, ἐν βάπτισμα. **one faith** (in **one Lord**: the subj. medium by which that one Lord is apprehended and appropriated: not ‘fides *quæ* creditur,’ but ‘fides *quæ* creditur:’ but it is necessarily understood, that this subj. faith has for its object the One Lord just mentioned), **one baptism** (the objective seal of the subjective faith, by which, as a badge, the members of Christ are outwardly and visibly stamped with His name. The other sacrament, being a matured act of subsequent participation, a function of the incorporate, not a seal of incorporation [a symbol of *union*, not of *unity*, Ellicott], is not here adduced. In 1 Cor. x. 17, where an act was in question which was a clear breach of union, it forms the rallying-point), 6.] **one God** (the unity is here consummated in its central Object: ‘hoc est præcipuum, quia inde manant reliqua omnia.’ Calv. But we must not miss the distinct witness to the doctrine of the Holy Trinity in these vv.:—going upwards, we have 1st, the One Spirit dwelling in the one body:—2nd, the One Lord appropriated by faith and professed in baptism:—3rd, One God and Father supreme, in whom all find their end and object) and **Father of all** (masc.; ‘of all within the Church,’ for so is clearly the *primary* meaning, where he is speaking distinctly of the Church:—of all (Mey.) who have the *νοθεσία*. But it can hardly be doubted, that there is a further reference—to the universal Fatherhood of all men—which indeed the Church only inherits in its fulness, others having fallen out of it by sin,—but which nevertheless is just as absolutely true), **who is over all** (men, primarily; and from the follg,—men only, in this place. He is over all, in His *sovereignty as the FATHER*), and **through all** (men: in the co-extensiveness of Redemption by the Son with the whole nature of man: see on ver. 10 below, and ch. ii. 20,

bb ver. 16 reff. c = Rom. xii. 3. 2 Cor. x. 13. vv. 14, 16. Paul only. d ch. i. i. 7 reff. e Gal. iii. 16. 1 Cor. vi. 16. James iv. 6. Heb. x. 5. f PSA. lxxvii. 18. ff = Luke i. 78. xxiv. 49. g 2 Tim. iii. 6 only. h = Rev. xiii. 10 only. Num. xxi. 1. Judg. v. 12. 2 Chron. xxviii. 17. Diod. Sic. xvii. 70. τ. αἰχμαλωσίαν δουλαγωγούντες. i PSA. lxxvii. 18. ii = Luke i. 78. xxiv. 49. i Matt. vii. 11 § L. Phil. iv. 17 only.

Ambr Aug Sedul.—7. *ἡμῶν* B 109 Thdrt.—*η* om BD¹FGJ 1. 108 lect 40 al₂: ins ACD¹EK most mss Chrys Thdrt; *η* χ. *αυτη* C² 10. 31: *η* χ. *αυτου* æ.h. (*The art was prob absorbed by the precedy η, or omitted as superfl. The readgs of C² al and æth are testimonies for the art, as being glosses on it.*)—8. *ἡχμαλωτευσεν* ε AJ 71. 114 al₁ æth (and εἰσκαῖς aft): *αἰχμαλωτευσας* 47. 71.—*και* om (conform to LXV) AC¹D¹ (E?)FG 17. 108 al it v copt slav-anct Iren Tert Hil Jer Ambrst al: ins B(e sil)C³D³JK

21) and in all (men: by the indwelling of the Spirit, see ch. ii. 21. So that I cannot but recognize, in these three carefully chosen expressions, a distinct allusion again to the Three Persons of the blessed Trinity. All these are the work of the Father:—it is He who in direct sovereignty is over all—He who is glorified in the filling of all things by the Son:—He who is revealed by the witness of the indwelling Spirit. Many comm. deny such a reference. Almost all agree in *ἐν πᾶσιν* representing the indwelling of the Spirit: the *διὰ πάντων* has been the principal stumbling-block: and is variously interpreted:—by some, of God's Providence,—*τούτέστιν, ὁ προνοῶν καὶ διοικῶν*, Chrys., al.: by others, of His pervading presence by the Spirit,—*'Spiritu sanctificationis diffusos est per omnia ecclesiæ membra'*, Calv.: by others, to the creation by the Son, *'per quem omnia facta sunt'* [Aq. in Ellic.] : but this seems to be a conversion of *διὰ πάντων* into *ἐν οὖ πάντες*, as indeed Olsh. expressly does, *'als Werkzeug, durch das die find.'* Irenæus, v. 18, 2, gives the meaning thus, adopting the Trinitarian reference, but taking the *πάντων* both times as *neuter*, and reading *ἐν πᾶσιν ἡμῖν*: *'super omnia quidem Pater, et ipse est caput Christi: per omnia autem verbum, et ipse est caput ecclesiæ: in omnibus autem nobis Spiritus, et ipse est aqua viva,' &c.*) 7.] But (the contrast is between *ἐν πᾶσιν* and *ἐνὶ ἐκάστω*,—the general, and the particular. And the connexion is—as a motive to keep the unity of the Spirit—*'none is overlooked:—each has his part in the distribution of the gifts of the One Spirit, which part he is bound to use for the well-being of the whole'*) to each one of us was given (by Christ, at the time of His exaltation—when He bestowed gifts on men) the grace (which was then bestowed: the unspeakable gift was distributed to each *κατὰ &c.*) according to the measure of (subjective gen.: the amount of; cf. Rom. xii. 3, *ἐκάστω ὡς ὁ θεὸς ἐμέρισεν μέτρον*

πίστεως) the gift of Christ (*'Christ's gift'*:—the gift bestowed by Christ, 2 Cor. ix. 15: not, *'the gift which Christ received,'*—for He is the subject and centre here—so Calv.,—*'porro Christum facit auctorem, quia sicut a Patre fecit initium, ita in ipsum vult nos et nostra omnia colligere.'*)—Still less must we with Stier, suppose both senses of the gen. included.) 8.] Wherefore (*'quæ cum ita sint:'* viz.—the gift bestowed by Christ on different men according to measure) He (viz. God, whose word the Scriptures are. See reff. and notes: not merely *'it,'* εἰς ἡεῖστ, as De W. al.: nor, *ἡ γραφή*: had it been the subject, it must have been expressed, as in Rom. iv. 3; ix. 17 al.) says (viz. in Ps. lxxviii. 18, see below: not, in some Christian hymn, as Platt. and Storr,—which would not agree with *λέγει*, nor with the treatment of the citation, which is plainly regarded as carrying the weight of Scripture. With the question as to the occasion and intent of that Psalm, we are not here concerned. It is a song of triumph, as ver. 1 [cf. Num. x. 35] shews, at some bringing up of the ark to the hill of Zion. It is *therefore* a Messianic Psalm. Every part of that ark, every stone of that hill, was full of spiritual meaning. Every note struck on the lyres of the sweet singers of Israel, is but part of a chord, deep and world-wide, sounding from the golden harps of redemption. The partial triumphs of David and Solomon only prefigured as in a prophetic mirror the universal and eternal triumph of the Incarnate Son of God. Those who do not understand this, have yet their first lesson in the O. T. to learn. With this caution, let us approach the difficulties of the citation in detail) He ascended up on high (viz. Christ, at His Ascension: not, *'having ascended:'* the aor. part. denotes an action not preceding, but parallel to, that expressed in the finite verb which it accompanies: see Bernhardy, Synt., p. 383. The ascending in the Psalm is that of God, whose presence was symbolized by the ark, to Zion.

in ch. i. 21 reff. ἔστιν καὶ ὁ ἀναβὰς ^m ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα ABCDE
 in A. 11. 2. v. 28. = Rom. u πληρώσῃ τὰ πάντα. ¹¹ καὶ αὐτὸς ^o ἔδωκεν τοὺς μέν FGJK
 in 13. ^p ἀποστόλους, τοὺς δὲ ^p προφῆτας, τοὺς δὲ ^q εὐαγγελιστάς,
 in ch. i. 22 reff. ^r τοὺς δὲ ^r ποιμένας καὶ ^s διδασκάλους, ¹² πρὸς τὸν ^t καταρ-
 in ch. iii. 5 reff. ^t τισμὸν τῶν ἀγίων, εἰς ^u ἔργον ^v διακονίας, εἰς ^w οἰκοδομήν
 in 1 Cor. xii. 28. 2 Tim. iv. 3. Heb. v. 12. James iii. 1.
 in 15. E. v. 3. S Acts xiii. 1. 1 Cor. xii. 28, 29. 2 Tim. iv. 3. Heb. v. 12. James iii. 1.
 in 15. E. v. 3. v = Rom. xi. 13 al. ir.† w = Rom. xiv.
 in 15. E. v. 3. u & here only. v = Rom. xi. 13 al. ir.† w = Rom. xiv.
 in 15. E. v. 3. u & here only. v = Rom. xi. 13 al. ir.† w = Rom. xiv.

ar-erp Thdot Orig₁ Iren₂ Tert Lucif Hil Ambrst Jer Avit.—10. πληρ. εαυτω 47. —12. τον

Tert., Jer., Pelag., Ambrst., Erasm., Est., Calov., Bengel, Rück., Olsh., Stier, Baur [uses it as a proof of the gnostic orig. of the Ep.], Ellicott, al.: that of the Incarnation merely, *descent on earth*, by Beza, Calv., Grot., Schöttg., Mich., Storr, Winer, Harl., B.-Crus., Meyer, De W., al.: that of Christ's *death* [and burial], by Chr., Thdrt., Oec., al.: that corresponding to Ps. cxxxix. 15, by Beza [alt.], Witsius, al.).

10.] He that descended, He (and no other: οὐ γὰρ ἄλλος κατέλυσθεν κ. ἄλλος ἀνελήλυθεν, Thdrt. αὐτός is the subject, and not the predicate [ὁ αὐτός]) is also he that ascended (see again John iii. 13) up above (reff.) all the heavens (cf. Heb. vii. 26, ὑψηλότερος τῶν οὐρανῶν γενόμενος; and ib. iv. 14, ἐξεληλυθότα τοὺς οὐρανοὺς. It is natural that one who, like St. Paul, had been brought up in the Jewish habits of thought, should still use their methods of speaking, according to which the heaven is expressed in the plural, 'the heavens.' And from such an usage, πάντες οἱ οὐρανοὶ would naturally flow. See, on the idea of a threefold, or sevenfold division of the heavens, the note on 2 Cor. xii. 2. Ellicott quotes from Bp. Pearson,—"whatsoever heaven is higher than all the rest which are called heavens, into that place did he ascend." Notice the subjunctive aft. the aor. part., giving the present and enduring sense to the verb: used, when "res ita comparata est, ut actione præterita tamen eventus nondum expletus sit, sed etiam nunc duret: . . . Eur. Med. 215, Κορίνθια γυναικες. Ἐξηγούσιν δόμων, μὴ μοι τι μέμνηθ'." Klotz. Devar. ii. 618), that He may fill (not as Anselm, al., 'fulfil') all things' (the whole universe: see ch. i. 23, note: with His presence, His sovereignty, His working by the Spirit: not, with His glorified Body, as some have thought. "Christ is perfect God, and perfect and glorified man: as the former He is present everywhere, as the latter He can be present any where." Ellicott).

11.] Resumption of the subject—the diversity of gifts, all bestowed by HIM, as a motive to unity. 'AND HE (emphatic; 'it

is He, that') gave (not for ἔθετο, any more than in ch. i. 22:—the gifts which He gave to His Church are now enumerated. "The idea is, that the men who filled the office, no less than the office itself, were a divine gift." Eadie) some as Apostles (see 1 Cor. xii. 28, and note; and a good enumeration of the essentials of an Apostle, in Eadie's note here) some as prophets (see on 1 Cor. xii. 10: and cf. ch. ii. 20; iii. 5, notes), some as evangelists (not in the narrower sense of the word, writers of gospels, but in the wider sense, of itinerant preachers, usually sent on a special mission: οἱ μὴ περιόοντες πανταχοῦ, ἀλλ' εὐαγγελιζόμενοι μόνον, ὡς Πρίσκιλλα κ. Ἀκύλας. Chr. See note on Acts xxi. 8), some as pastors and teachers (from these latter not being distinguished from the pastors by the τοὺς δέ, it would seem that the two offices were held by the same persons. The figure in ποιμένες, if to be pressed, would imply that they were entrusted with some special flock, which they tended, καθήμενοι καὶ περὶ ἕνα τόπον ἡγχολημένοι, as Chr.; and then the διδασκαλία would necessarily form a chief part of their work. If this view be correct, this last class includes all the stationary officers of particular Churches), in order to (ultimate aim of these offices, see below) the perfecting of the saints,—for (immediate object, see below) (the) work of (the) ministry (of διάκονοι in God's Church. The artt. give completeness in English, but do not affect the sense),—for building up of the body of Christ (the relation of these three clauses has been disputed. Chr., al., regard them as parallel: ἕκαστος οἰκοδομεῖ, ἕκαστος καταρτίζει, ἕκαστος διακονεῖ: but this is to confound the distinct prepositions, πρὸς and εἰς, after the unsupported notion that St. Paul uses prepositions almost indifferently. Others, as De W., regard εἰς . . . εἰς as dependent on πρὸς, and thus are obliged to give to διακονία a wider sense [genus omnium functionum in ecclesia] than it will bear. The best way certainly seems to be, with Mey. and Ellic., to re-

τοῦ ⁸ σώματος τοῦ ⁸ Χριστοῦ, ¹³ ⁸ μέχρ' ἵ καταντήσωμεν ⁸ οἱ ⁸ πάντες εἰς τὴν ⁸ ἐνότητα τῆς πίστεως καὶ τῆς ⁸ ἐπι-
γνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ⁸ ἄνδρα ⁸ τέλειον, εἰς
⁸ μέτρον ⁸ ἡλικίας τοῦ ⁸ πληρώματος τοῦ Χριστοῦ, ¹⁴ ἵνα
μηκέτι ὦμεν ⁸ νήπιοι, ⁸ κλυδωνιζόμενοι καὶ ⁸ περιφερόμενοι

2 Cor. v. 10. Gal. v. 14. Phil. ii. 21. Paul only. τ. ο. π. τ. ο. π. ο. π. ο. π.

ch. i. 17. rell.

f = Luke ii. 52. xix. 3 only t. (see Matt. vi. 27 note. John ix. 21.)

h = 1 Cor. iii. 1 ab. Paul

k = Heb. xiii. 9. Jude 12. Eccl. vii. 8.

om 109 78.—της δυν. D¹ E² FG.—13. καταντήσωμεν 44-8. 72. 113. 219 (ad. Tisch.)
Chr: txt (MSS &c) Clem Orig Mac all. —oi om D FG. Gen. Orig. —τ. ο. π. ο. π. FG 2
Clem, Lucif. —for πληρωμ. σώματος lost 7 syr-marg: π. ο. π. ο. π. Orig. H. 1: om
Hil-best-mss.—14. for κλυδία, κλυδία mss. κλυδία 101.—ειν τ. ο. π. FG. —μετρίων

gard *πρός* as the ult. end, *εἰς* as the immediate use, as in Rom. xv. 2, *ἕα-
στος ἡμῶν τῷ πλησίων ἀρεσκίτω εἰς ἀγα-
θὸν πρὸς οἰκοδομήν*), until (marks the duration of the offices of the ministry) *we*
(being thus *κατηρτισμένοι* by virtue of the *ἐργον δυνάμει* and the *ἐκδόσει*) arrive
(see reff.: no sense of 'meeting,' but simply of 'attaining.' Ellicott well remarks,
that we must be careful of applying to later Greek the canons of the grammarians re-
specting the omission of *ἀν*, as giving an air of less uncertainty to subjunctives in such constructions as this; and he adds, "the use of the subj. [the mood of conditioned but objective possibility], not fut. [as Chrys.], shews that the *καταντῶν* is represented, not only as the eventual, but as the expected and contemplated result of the *ἔδωκεν*"), all of us (Christians, Jews as well as Gentiles: first person, because he himself was among the number. The article brings out the πάντες, as belonging to one class) at the unity of the faith ("How so? have not all Christians the same faith? . . . No doubt they have, as regards its substance, but not as regards clearness and purity; because the object of faith may be diversely *known*, and knowledge has ever such a powerful influence on faith. Therefore he adds to this unity of faith *καὶ τῆς ἐπιγνώσεως*, κ.τ.λ.: true and full unity of faith is then found, when all know Christ, the object of faith, alike, and that in His highest dignity as the Son of God." De Wette) and of the knowledge (further result of the faith, ch. iii. 17. 19. 2 Pet. i. 5) of the Son of God (this obj. gen. belongs to both *τῆς πίστεως* and *τῆς ἐπιγνώσεως*), at a perfect man (an awkwardness is given by the coupling of an abstract [*εἰς ἐνότητα*] to a concrete [*εἰς ἄνδρα τέλειον*]). The singular not only denotes unity [Beza], but refers to the summation of us all in the one perfect

Man Christ Jesus. The maturity of the *ἄνθρωπος τέλειος* is contrasted with the *νηπιότης* which follows. Among curiosities of exegesis may be adduced that which Aug. mentions, de Civ. Dei xxii. 17: "Nonnulli, propter hoc quod dictum est, Eph. iv. 13, nec in sexu foemineo resurrecturas foeminas credunt, sed in virili omnes aiunt") to the measure of the stature (or, 'age?' this is doubtful. The similitude in *ἀντὶς τέλειος* seems to be derived from *age*: that in ver. 16. from *stature*. The fact seems to be, that *ἡλικία* is a comprehensive word, including both ideas—answering to the German 'Entwickeltheit,' but having no corresponding word in our language. We have *μέτρον ἡλικίας* in Hom. Il. λ. 225. Od. λ. 317, σ. 217. The exprn itself occurs in Lucian, Imag. 7 [Wetst.], *τῆς ἡλικίας ἐκ τοῦ μέτρου, ἡλικίαν ἂν γένιστο: κατὰ τὴν ἐν Κράτῳ ἑκατην μάλιστα . . . μετρήσθω*,—and Philostratus, vit. Sophist. p. 543, *τὸ δὲ μέτρον τῆς ἡλικίας ταῖς μὲν ἀλλαῖς ἐπιστημαῖς γήρως ἀρχή*. Clearly, none of these passages settle the question. In Homer, the meaning is 'the measure of youth'—the size and ripeness of youth: in Lucian, as decidedly 'the measure of the stature,'—as in Philostr., 'the ripeness of manly age.' The balance must here be inclined by the prevalence of the image of growth and extension, which can hardly be denied as pervading the passage) of the fulness of Christ (see note on ch. i. 21; iii. 19. χρ. is a gen. subjective:—the fulness which Christ has: 'Christ's fulness.' Cf. Gal. iv. 19),—that (apparently another, and subordinate, aim of the bestowal of gifts on the church is here adduced. For we cannot go forward from the finished growth of ver. 13, and say that its object is *ἵνα μηκ. ὦμεν νήπιοι*, but must go back again to the growth itself and its purpose; that purpose being mainly the terminal one of ver.

1 Matt. xi. 7 ll. **παντὶ** ¹ ἀνέμῳ τῆς ^m διδασκαλίας ἐν τῇ ⁿ κυβείᾳ τῶν ἀν- ABCDE
 Jude 12. **θρώπων**, ἐν ^o πανουργίᾳ πρὸς τὴν ^p μεθοδείαν τῆς ^q πλάνης, FGJK
 m (Matt. xv. 9 ll Mk.) Col. ii. 22 α(β).
 Paul only. Prov. ii. 17.
 n here only + only † see 2 Kings xix. 27. Polyarp. ad Phil. § 7. 2 Macc. xiii. 18.
 27 α(7). Prov. xiv. 8. r Gal. iv. 16 only. Gen. xlii. 16. s ch. ii. 21. p ch. vi. 11 q Matt. xxvii. 64. Rom. i.

D¹FGJK 109-14: τας μεθοδίας A: *remedium* it Lucif Ambrst Pel-comm.—aft πλαν. add του εἰαβολου A.—15. for αληθ. δε, αληθειαν δε ποιουντες FG.—η om D¹FG Clem.

13, and subordinately the intermediate one of our ver. 14. See Meyer's note) **we be no more** (having been so once: τὸ μηκέτι δεικνυσί πάλοι τοῦτο παθόντας, Chr.) **children**, tossed (like waves: see James i. 6: Jos. Antt. ix. 11. 3, ἔσται Νινευὴ κολυμβήθρα ὑδατος κινουμένη, οὕτως κ. ὁ δῆμος ἅπας ταρασσόμενος κ. κλυδωνιζόμενος οἰχίσεται φεύγων) and borne about (see the image in reff.) **by every wind of teaching** (τῇ τροπῇ ἱμμένων καὶ ἀνέμων ἐκάλεισε τὰς διαφόρους διδασκαλίας, Thl. Wetst. quotes from Plut. de Audiend. Poetis, p. 28 v, μὴ παντὶ λόγῳ πλάγιον, ὥσπερ πνεύματι, παραδιδούς ἐαντόν. The art. before διδασκαλίας gives a greater definiteness to the abstract word, but cannot be expressed in English. So ἀπαξ προσουρήσαντα τῇ τραγωδίᾳ, Aristoph. Ran. 95) (in elemental: "the evil atmosphere, as it were, in which the varying currents of doctrine exist and exert their force." Ellie. This is better than *instrumental*, which, as we have just had παντὶ ἀνέμῳ, would be a repetition) the sleight ('dice-playing,' from κύβος. The word, as well as κυβεῖω, was naturally and constantly used to signify 'entrapping by deceit.' κυβεῖαν τὴν πανουργίαν καλεῖ· πεποιήται δὲ ἀπὸ κύβων τὸ ὄνομα· ἴδιον δὲ τῶν κυβεῖόντων, τὸ τῇδε κάκεισε μεταφέρειν τὰς ψήφους, καὶ πανούργως τοῦτο ποιεῖν. Thdrt. See exx. in Wetst. The word was borrowed by the Rabbinical writers, and used in this sense: see Schöttg. h. l.) of men (as contrasted with τοῦ χριστοῦ, ver. 13), in craftiness (reff.) furthering (tending or working towards: or perhaps, but not so well,—after, according to, γράβ) the schemes (see reff. and esp. ch. vi. 11, note, and Chr.'s explan) of error (not, *deceit*, though in fact the sense is so: πλάνη, even in the passages generally alleged for this active meaning, is best taken as 'error.' The gen. πλάνης is subjective—the plans are those which error adopts. τῆς πλ., as τῆς διδασκαλίας: see above), 15.] but (opposition to the *whole* last verse; introducing as it does, not only ἀληθεύοντες ἐν ἀγάπῃ, but the αὐξήσωμεν below) being followers of truth (ἀληθεύειν cannot here mean merely to *speak the truth*, as the

whole matter dealt with is more general; the particular follows, ver. 25. The verb has the widest meaning of *being ἀληθής*—and [as Stier remarks] not without a certain sense of effort, '*sectari veritatem*.' The Vulg. gives it well, but perhaps with too exclusively practical a bearing, '*veritatem facientes*.' Bengel, '*verantes*:' the old Engl. versions, '*folowe the truth*,' which gives too much the objective sense to truth. It is almost impossible to express it satisfactorily in English. I have somewhat modified this last rendering, restoring the general sense of 'truth.' The objection to 'followers of truth' is that it may be mistaken for 'searchers after truth'—but I can find no exprn which does not lie open to equal objection) **in love** (must be joined with ἀληθεύοντες, not with αὐξήσωμεν. For 1) the mere participle with δὲ would stand most feebly and awkwardly at the beginning of the sentence; and 2) we have already observed the habit of the Ap. to be, to subjoin, not to prefix, his qualifying clauses. ἐν ἀγάπῃ is added, as the element in which the Christian ἀληθεύειν must take place: it is not and cannot be an ἀληθεύειν at all hazards—a '*fiat justitia, ruat cælum*' truthfulness: but must be conditioned by love: a true-seeking and true-being with loving caution and kind allowance—not breaking up, but cementing, brotherly love by walking in truth), **may grow up into** (increase towards the measure of the stature of;—to the perfect man in Him. Again an allusion to the incorporation of all the Church in Christ: see below) **Him in all things** (accus. of reference; the art. implying, in every department of our growth, 'in all things wherein we grow,' as Meyer) **who is the Head** (see ch. i. 22), **namely, Christ** (the nom. is best regarded as an attraction to the *foregoing* relative, just as in '*urbem quam statuo vestra est*' the subst. is attracted to the *folly* relative. So we have, Eur. Hecub. 754, πρὸς ἀνδρ', δς ἄρχει τῆςδε Πολυμήστορ χθονός: and Plat. Apol. p. 41 A, εἰρήσει τοὺς ὡς ἀληθῶς ἐκαστάς, οἷπερ κ. λέγονται ἐκεῖ δικάζειν, Μίρως τε καὶ Παδάμανθος κ. Αἴακος. In the face of these examples, there is no occasion, with De W. and Ellie.

12

g ver. 1 reff.
h Rom. viii. 20.
i Rom. ii. 18
only. Ps.
xxx. 6.
j Rom. i. 11.
xi. 10 only.
k Ps. lxxviii. 53.
l ch. ii. 3 reff.
m ch. ii. 12 reff.
n here only.

ὑμᾶς ^g περιπατεῖν καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ^h ματαιότητι τοῦ νοῦς αὐτῶν, ¹⁸ ἔσκοτισμένοι τῇ ^k διανοίᾳ ὄντες, ^l ἀπηλλοτριωμένοι τῆς ^m ζωῆς τοῦ ⁿ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν ^o πώρωσιν τῆς

ABDE FGJK
n Acts iii. 17. xvii. 30. 1 Pet. i. 14. Lev. xxii. 14. o Mark iii. 5 only. π. Rom. xi. 25 †.

κυρίου 46 ms-in-Erasm. ενω. του κ. 482.—bef εθν. om λοιπα (from 1 Thess iv. 5: or perhaps that the believing Ephesians might not be included among τα εθνη) ABD'FG 10. 17. 47. 51. 67² it v copt sah æth Clem Cyr lat-ff: ins D³EJK most mss syrr goth Chr Dam Thdrt Thl Occ.—18. εσκοτουμενοι (more usual form) AB Ath: txt DEFGJK mss appy Clem Chr Thdrt all.—εν ταις αυτων διανοιαις sah.—οι τες om FG 115 Thl.—αγιωσαν FG.—for ζωης, δοξης 4 ar-pol: fide Ambrst, via flor Pel-comm-appy Gild

Thdrt., πάλιν ἀνέλαβε τῆς παραίνεσεως τὸ προσοίμιον. This is shewn by the fact that the *μηκέτι περιπατ.* here is only the negative side of, and therefore subordinate to, the *ἀξίως περιπ.* of ver. 1. Vv. 4—16 form a digression arising out of τ. ἐνότητα τ. πν. in ver. 3. Still this must not be too strictly pressed: the digression is all in the course of the argument, and *μηκέτι* here is not without reference to *μηκέτι* in ver. 14. The fervid style of St. Paul will never divide sharply into separate logical portions—each runs into and overlaps the other) I say (see Rom. xii. 3. There is no need to understand *δεῖν* before the infin. which follows. The *μηκ. ὑμ. περιπατεῖν* is the object of *λέγω* expressed in the infin., just as regularly as in *βούλομαι σε λέγειν*. That an imperative sense is involved, lies in the context) and testify (see reff.: cf. Plat. Phileb. p. 47 D, ταῦτα δὲ τότε μὲν οὐκ ἐμαρτυροῦμεθα, νῦν δὲ λέγομεν: Thuc. vi. 80; viii. 53, Duk.) in the Lord (element; not 'formula jurandi,' see 1 Thess. iv. 1, note), that ye no longer ('as once;' implied also by καὶ below) walk as also (besides yourselves: though the Eph. did not walk so now, their returning to such a course is made the logical hypothesis) the rest of the Gentiles (ye being Gentiles too) walk in (element) vanity (see Rom. i. 21: they ἐματαιώθησαν in their downward course from God. But we must not restrict the word to idolatry: it betokens the waste of the whole rational powers on worthless objects. See also on Rom. viii. 20) of their mind (their rational part), being (beware of referring ὄντες to ἀπηλλ. with Eadie. Besides its breaking the force of the sentence, I doubt if such an arrangement is ever found) darkened (see again Rom. i. 21, and the contrast brought out 1 Thess. v. 4, 5, and Eph. v. 8) in (the dat. gives the sphere or element in which. The difference between it and the accus. of reference [τὴν διάνοιαν ἐσκοτισμένους, Jos. Antt. ix. 4. 3] is perhaps this, that the dative

is more subjective—The man is dark:—wherein? in his διάνοια:—the accus. more objective—Darkness is on the man:—in him, whereon? on his διάνοια) their understanding (perceptive faculty: intellectual discernment: see note, ch. ii. 3), alienated (reff.: obj. result of the subj. 'being darkened') from the life of God (not, 'modus vivendi quem Deus instituit,' as the ancients [Thdrt., Thl., and Grot., al.], for *ζωή* in N. T. never has this meaning [see the two clearly distinguished in Gal. v. 25], but always *life*, as opposed to death. Thus 'the life of God' will mean, as Beza beautifully says, 'vita illa qua Deus vivit in suis:' for, as Beng., 'vita spiritalis accenditur in credentibus ex ipsa Dei vita.' Stier makes an important remark: "The Ap. is here treating, not so much of the life of God in Christ which is regenerated in believers, as of the original state of man, when God was his Life and Light, before the irruption of darkness into human nature") on account of the ignorance (of God: see ref. 1 Pet.) which is in them (not, by nature: cf. Rom. i. 21—28: they did not *chose* to retain God in their knowledge, and this loss of the knowledge of Him alienated them from the divine Life), on account of (second clause, subordinate to ἀπηλλ.: not subord. to and rendering a reason for τὴν ἄγν. τ. οὖσαν, as Meyer, which would be awkward, and less like St. Paul) the hardening ('πώρωσις est obduracy, callus. Rem quæ hac voce significatur, eleganter describit Plutarchus, de auditione p. 46, ubi nullo monitorum ad vitam emendandam sensu duci, negotium esse dicit ἀνελευθέρον τινὸς διενῶς κ. ἀπαθοῦς πρὸς τὸ αἰδεῖσθαι νέον διὰ συνήθειαν ἁμαρτημάτων κ. συνέχειαν, ὥς περ ἐν σκληρᾷ σαρκὶ κ. τυλῶδει τῇ ψυχῇ, μῶλωπα μὴ λαμβάνοντος.' Kypke. The sense 'blindness' is said by Fritzsche, on Rom. xi. 7, to be invented by the grammarians [correct in vol. ii. accordingly]. Thdrt says πώρωσιν τὴν ἐσχά-

a = John viii. 44. Rom. ix. 1. b sec 1 Thess. iv. 14. 1 Cor. iv. 11. c Acts vii. 58. = Rom. xiii. 12. Col. iii. 8. Heb. xii. 1. James i. 21. 1 Pet. ii. 1. 13. 1 Pet. i. 15 al(7). g Mark iv. 19 al. fr. 2 Pet. ii. 10. ^z ἐδιδάχθητε καθὼς ἐστίν ^a ἀλήθεια ^b ἐν τῷ Ἰησοῦ, ²² ^c ἀπο- ^{ARDE} ^{FGJK} ^θέσθαι ὑμᾶς ^{cc} κατὰ τὴν προτέραν ^d ἀναστροφὴν τὸν παλαιὸν ^e ἄνθρωπον τὸν ^f φθειρόμενον κατὰ τὰς ^g ἐπι- ^{θυμίας} τῆς ^h ἀπάτης, ²³ ⁱ ἀνανεοῦσθαι δὲ τῷ ^k πνεύματι ^{cc} = Rom. ix. 3, 5. ^e Rom. vi. 6. ^f Col. iii. 9. ^g Matt. xiii. 22; Mk. Col. ii. 8. ^h 2 Thess. ii. 10. ⁱ Heb. iii. 13. ^j 2 Pet. ii. 13 only. constr. ^k here only. ^v = Rom. i. 28. vii. 23. xii. 2 al. ^d Gal. i. 13. ¹ Tim. iv. 12. ^{Heb.} xiii. 7. ^{James} iii. 1. ^f = 1 Cor. xv. 33. ² Cor. xi. 3. ^{Jude} 10. ² Thess. ii. 10. ^{Heb.} iii. 13. ² Pet. ii. 13 only. constr. ^k here only. ^v = Rom. i. 28. vii. 23. xii. 2 al.

ιησ. om v-ms Syr ar-erp.—22. κατα om v-ms Syr ar-erp.—ανθρ. υμων sah.—την

Him that ye were taught (if it was in vital union with Him, as members of Him, that ye after your conversion received my teaching. Both these clauses are contained in ἐμάθετε τὸν χρ.,—the first hearing of the voice of the Son of God, and growing in the knowledge of Him when awakened from spiritual death), as is truth in Jesus (the rendering and connexion of this clause have been much disputed. I will remark, 1) that it seems by its form to be subordinate to ἐν αὐτῷ ἐδιδάχθητε, and the καθὼς to express the quality of the διδασχῇ: 2) that in this case we have ἐστίν ἀλήθεια ἐν τῷ Ἰησ. answering to ἐν αὐτῷ ἐδιδάχθητε. 3) to take the easier members first, ἐν τῷ Ἰησοῦ is a closer personal specification of ἐν αὐτῷ—in Jesus—that one name recalling their union in both in His Person, and, which is important here, in His example also: 4) καθὼς ἐστίν ἀλήθεια expands ἐδιδάχθητε—if the nature of the teaching which you received was according to that which is truth [in Him]. So that the meaning will amount to this—if ye were taught in Him according to that which is truth in Jesus;—if you received into yourselves, when you listened to the teaching of the Gospel, that which is true [respecting you—and Him] in your union with and life in Jesus, the Son of God manifest in the flesh) 22.] namely (the inf. depends on ἐδιδάχθητε [not on λέγω, ver. 17, as Bengel and Stier], and carries therefore [not in itself, but as thus dependent] an imperative force—see on ver. 17) that ye put off (cf. ἐνδύσασθαι ver. 24: aor., because the act of putting off is one and decisive, so also of ἐνδύσασθαι below: but ἀνανεοῦσθαι, because the renewal is a gradual process. Beware of rendering, with Eadie and Peile, ‘that ye have put off,’ which is inconsistent with the context [cf. ver. 25], and not justified by ὑμᾶς being expressed. This latter is done merely to resume the subject after the parenthetical ver. 21), as regards your former conversation (explains the reference of ἀποθέσθαι: q. d. [for you were clothed with it in your former c.]: and must not, as by Oec., Jer., Grot., Est., al., be joined with

τὸν παλ. ἄνθρ.: on ἀναστρ., see note Gal. i. 13),—the old man (your former unconverted selves, see note on Rom. vi. 6), which is (‘almost, ‘as it is, &c.,’ the participle having a slight causal force, and serving to superadd a further motive.” Ellic.) being corrupted (inasmuch as the whole clause is subjectively spoken of the παλ. ἄνθρ., it is better to take φθ. [as usually] of inward ‘waxing corrupt,’ as in reff. [esp. Jude], than of destination to perdition, as Mey., which would be introducing an outward objective element) according to (in conformity with; as might be expected under the guidance of) the lusts of deceit (ἡ ἀπάτη is personified—the lusts which are the servants, the instruments of deceit. Beware of the wretched hendiadys, ‘deceitful lusts,’ E. V., which destroys the whole force and beauty of the contrast below to δσιότητι τῆς ἀληθείας),—and undergo renewal (both should be marked, —the gradual process implied in the present, and the passive character of the verb. Of this latter there can be no doubt: the middle ἀνανεοῦσθαι having always an active force: so we have ἀνανεοῦσθαι τ. συμμαχίαν, Polyb. xxiii. 1. 5: see many more exx. in the Lex. Polybianum, and in Harl.’s note here: and we have even, in Antonin. iv. 3 [Harl.], ἀνανέον σσανρόν. Stier’s arguments in favour of the middle sense seem to me to be misplaced. ἐνδύσασθαι is middle, but that refers to a direct definite reflexive act; whereas the process here insisted on is one carried on by the Spirit of God, not by themselves. And it is not to the purpose to ask, as Stier does, ‘How can the Ap. say and testify by way of exhortation, that they should be renewed—as they ought to walk?’ for we have perpetually this seeming paradox, of God’s work encouraged or checked by man’s co-operation or counteraction.—The distinction between ἀκαίνωσις and ἀνανέωσις is not [as Olsh.] beside the purpose here, but important. In reference to καινός [novus], the objective is prominent, in νέος [recens] to the subjective. The καινός is used as opposed to the former self: the νέος, as regards the new nature

τοῦ^k νοὸς ὑμῶν²⁴ καὶ^l ἐνδύσασθαι τὸν^m καινὸνⁿ ἄνθρω-
πον τὸν^o κατὰ θεὸν^p κτισθέντα ἐν δικαιοσύνῃ καὶ^q ὁσί-
τητι τῆς ἀληθείας.

²⁵ Διὸ^r ἀποθέμενοι τὸ^s ψεῦδος^t λαλεῖτε^u ἀλήθειαν ἕκα-

p Luke i. 75 only. Deut. ix. 5 al.
r Zech. vii. 16.

q vet. 22 toll.

r John viii. 44. Rom. i. 25. Ps. v.

ἐπιθυμῶν DE d e Tert Lucif.—της om 219.—23. ἀνακαίνωσθαι D K 31-7 all it v all Chr al lat ff (not Tert); also ἐνέστασθαι below (and B (Clem.),—for ἐε, ἐν B (f) in copt sahid); om G.—24. for της αλ., και ἀληθεια D'FG it Cypr Hll Lucif (not Tert all):

and growth in it: cf. Col. iii. 10, τὸν νέον, τὸν ἀνακαινούμενον. Thus in Rom. xii. 2 it would not be said μεταμορφ. τῇ ἀνανέωσει τ. νοός, because it is not by nor in the ἀνανέωσις, but by or in the ἀνακαίνωσις, that the μεταμορφ. takes place. Whereas here, where a process of growing up in the state of ἀνακαίνωσις is in question, ἀνανεοῦσθαι is properly used. ἀνακαινούσθαι is more 'renewal from the age of the old man;' ἀνανεοῦσθαι, 'renewal in the youth of the new man.' See Tittmann, Syn. p. 60 ff.) by (though [see more below] the exprn τῷ πν. τοῦ νοὸς ὑμ. stands contrasted with ἐν μεταίωτητι τοῦ νοὸς αὐτῶν, ver. 17, yet the omission of ἐν here serves to mark that not merely the sphere in which, but the agency by which, is now adduced) the Spirit of your (emphatic) mind (the exprn is unusual, and can only be understood by reference to the N. T. meaning of πνεῦμα, as applied to men.—First, it is clearly here not exclusively nor properly 'the Holy Spirit of God,' because it is called τὸ πν. τοῦ νοὸς ὑμῶν. It is a πνεῦμα, in some sense belonging to, not merely indwelling in, ὑμεῖς. The fact is, that in the N. T. the πνεῦμα of man is only then used 'sensu proprio,' as worthy of its place and governing functions, when it is one Spirit with the Lord. We read of no πνεῦμα παλαιόν: the πνευματικός is necessarily a man dwelt in by the Spirit of God: the ψυχικός is the 'animal' man led by the ψυχή, and πνεῦμα μὴ ἔχων, Jude 19. Thus then the disciples of Christ are ἀνανεοῦμενοι, undergoing a process of renewal in the life of God, by the agency of the πνεῦμα of their minds, the restored and divinely-informed leading principle of their νοῦς, just as the children of the world are walking in the μεταίωτης of their minds. νοῦς, see above, ver. 17),—and put on (see on ἀποθέσθαι above) the new man (as opposed to παλαιόν; not meaning Christ, any further than He is its great Head and prototype, see on κτισθ.), which was created (mark the aor., as historical fact, once for all, in Christ. In each individual case, it is not

created again, but put on; cf. Rom. xiii. 14) after God (= κατ' εἰκόνα τοῦ κτιστάτος αὐτόν, Col. iii. 10: also κατ' εἰκόνα θεοῦ ποιήσεν αὐτόν, Gen. i. 27: so 1 Pet. i. 15, κατὰ τὸν κατέσταντα ὑμᾶς ἄγιον, καὶ αὐτοὶ ἅγιοι κ.τ.λ. The doctrine of the restoration to us of the divine image in Christ, as here implied, is not to be overlooked. Müller, 'Lehre von der Sünde,' ii. p. 485 ff., denies any allusion to it here, but on insufficient grounds, as indeed he himself virtually allows. Not the bare fact of Gen. i. 27, but the great truth which that fact represents, is alluded to. The image of God in Christ is a far more glorious thing than Adam ever had, or could have had: but still the κατ' εἰκόνα θεοῦ, = κατὰ θεόν, is true of both: and, as Müller himself says, 'jenes ist erst die wahrhafte Erfüllung von diesem') in (element, or sphere, of the character of the new man) righteousness and holiness of truth (again, beware of 'true holiness,' E. V.—as destroying the whole antithesis and force of the words. The gen., too, belongs to both substantives. ἡ ἀλήθεια, God's essence, John iii. 33. Rom. i. 25; iii. 7; xv. 8, opposed to ἡ ἀπάτη above. "δικαιοσύνη and ὁσιότης occur together, but in contrary order, Luke i. 5. Wisd. ix. 3. The adjectives and adverbs are connected, 1 Thess. ii. 10. Tit. i. 8. δικαιοσύνη betokens a just relation among the powers of the soul within, and towards men and duties without. But ὁσιότης, as the Heb. צדק [Prov. ii. 21. Amos v. 10] betokens the integrity of the spiritual life, and the piety towards God of which that is the condition. Hence both exprns together complete the idea of moral perfection [Matt. v. 48]. As here the ethical side of the divine image is brought out, Col. iii. 10 brings out the intellectual. The new birth alone leads to ἐπίγνωσις: all knowledge which proceeds not from renewal of heart, is but outward appearance: and of this kind was that among the false Colossian teachers. On the other hand, in Wisd. ii. 23 [ὁ θεὸς ἐκτίσεν τὸν ἄνθρωπον ἐπ' ἀφθαρσία, κ. εἰκόνα τῆς ἰδίας ἰδιότητος

t Rom. xii. 5. 1 Cor. xii. 27. 26 u ὀργίζεσθε καὶ μὴ ἁμαρτάνετε. ὁ ἥλιος μὴ ἔπιδυέτω
 u Ps. iv. 4. here only. d e u t. xxiv. 16. w here only. 3 Kings. xv. 30. 4 Kings xix. 3 al. x Luke xiv. 9. Rom xii. 19. see Heb. xii. 17. xx particip., Gal. i. 23 al. fr. Winer, § 46. 4. y Matt. vi. 28. Rom. xvi. 6 a(12) Paul. z Matt. vii. 23. xxvi. 10. Acts x. 35. za Rom. ii. 10. Gal. vi. 10.

ABDE
FGJK

της om 109. 219.—25. την αληθ. 67¹. 113.—26. aft ὀργ. ins δε FG : και om sah.—for επι, εν D¹ 3 —τω om AB : ins (MSS &c) Clem Ath Ps-Ath Chr Thdrt₂ Dam al (*prob the omh was made to give indefiniteness*).—27. rec μητε, with mss Chrys₁ Thdrt : txt MSS all Clem al : μη 3. 108¹-14 Thl : ουδε μη sah.—28. ταις ιδιαις χ. το αγαθ. (*prob from 1 Cor. iv. 12, which has also suggested the transposn as in B &c below. We have εργαζομεθα το αγαθον in Gal. vi. 10, but the other || is nearer*) ADEFG 37. 57. 73. 116 al₃ it v copt sah æth arm Bas Naz Epiph Jer Aug Pel : το αγ. τ. ιδ. χ. K 10. 47-8.

ἐποίησεν αὐτόν] the physical side of the divine image is brought out." Olsh. Stier suggests that there is perhaps a slight contrast in δικαιοσύνη το πλεονεξία ver. 19, and in δσιότης [τὸ καθαρὸν, Chr.] to ἀκαθαρτία). 23.] Wherefore (because of the general character of the καινὸς ἄνθρωπος as contrasted with the παλαιός, which has been given : εἰπὼν τὸν παλαιὸν ἄνθρωπον καθολικῶς, λοιπὸν αὐτὸν κ. ὑπογράφει κατὰ μέρος, Chr.) having put off (the aor. should be noticed here : it was open to the Ap. to write ἀποτιθέμενοι, but he prefers the past—because the man must have once for all put off falsehood as a characteristic before he enters the habit of speaking truth) falsehood (abstract, see ref.), speak truth each one with his neighbour ('sciamus de Zacharia propheta sumptum,' Jer. : see ref. 'We allow ourselves the remark, hoping it may not be over-refining, that the Ap. instead of πρὸς τὸν πλησίον with the LXX, prefers following the Heb. text and writing μετά, to express by anticipation our inner connexion with one another as ἀλλήλων μέλη.' Stier): for we are members of one another (Rom. xii. 5. The ἀλλήλων brings out the relation between man and man more strongly than if he had said, of one body : at the same time it serves to remind them that all mutual duties of Christians are grounded on their union to and in Christ, and not on mere ethical considerations). 26.] Be ye angry and sin not (citation : see ref. : and that from the LXX, not from the Heb., which [see Hupfeld on the Psalms in loc.] means 'tremble ['stand in awe,' E. V.] and sin not.' The first imperative, although jussive, is so in a weaker degree than the other : it is rather assumptive, than permissive.—'Be angry (if it must be so) : ' as if he had said, 1 Cor. vii. 31, χαρᾶσθε τῷ κόσμῳ τούτῳ [for that must be], καὶ μὴ

καταχαρᾶσθε. As Chr., εἴ τις ἐμπέσοι ποτὲ εἰς τὸ πάθος, ἀλλὰ μὴ εἰς τοσοῦτον. Thus Tholuck's question, Bergpred., p. 186, is answered :—"If P. speaks of culpable anger, how can he distinguish sinning from being angry? If of allowable anger, how can he expect, not to retain it over the night?"—the answer being, that he speaks of anger which is an infirmity, but by being cherished, may become a sin) : let the sun not set upon (so Thuc. has, νῦξ ἐπεγίγνετο τῷ ἔργῳ) your irritation (i. e. set to your wrath with a brother a speedy limit, and indeed that one which nature prescribes—the solemn season when you part from that brother to meet again perhaps in eternity. The comm. quote from Plut. de am. frat., p. 488 v, a custom of the Pythagoreans, εἴποτε προεαχθεῖεν εἰς λοιδορίας ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δῦναι, τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις κ. ἀσπασάμενοι οὐκ ἐλθοντο.

παροργισμός is a late word, apparently not found beyond the N. T. and LXX : the verb -ίζω occurs ch. vi. 4, where see note. The παρ-, implies, irritation on occasion given, as in παρορμάω, παροξύνω), 27.] nor (i. e. and do not. The rec. μήτε would require that μὴ before should be capable of being taken as μήτε, which it clearly cannot, on account of its position after ὁ ἥλιος) give scope (opportunity of action, which you would do by continuing in a state of παροργισμός) to the devil (not, to the slanderer, as Erasm., al. : διάβολος as a substantive always has this personal meaning in the N. T. ; see ref.). 28.] Let him that stealeth (not 'that stole,' as E. V. ; 'qui furabatur,' Vulg. : cf. Gal. i. 23. Rev. xv. 2. Winer, § 46. 4. Stier remarks well, that the word lies between κλέψας and κλέπτως : the former would be too mild, the latter too strong) steal no longer, but let him rather (οὐ γὰρ ἀρκεῖ παύ-

ἔχῃ ^b μεταδιδόναι τῷ ^c χρείαν ἔχοντι. ²⁹ πᾶς λόγος ^b σαπρὸς ἐκ τοῦ ^c στόματος ὑμῶν μὴ ^c ἐκπορεύεσθω, ἀλλ' ^{ce} εἴ τις ἀγαθὸς πρὸς ^d οἰκοδομὴν τῆς ^e χρείας, ἵνα ^e δῶ χάριν τοῖς ἀκούουσιν. ³⁰ καὶ μὴ ^f λυπεῖτε τὸ πνεῦμα τῶ ἁγίῳ τοῦ Θεοῦ, ἐν ᾧ ^g ἐσφραγίσθητε ^h εἰς ⁱ ἡμέραν ^j ἀπολυτρώσεως. ³¹ πᾶσα ^k πικρία καὶ θυμὸς καὶ ὀργὴ καὶ ^l κραυγὴ καὶ ^m βλασφημία ⁿ ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ

71 2. 80. 117 syr Thdrt : το αγ. (omg τ. χρεσ : 17. 67 Clem; : ταις χερ. (omg το αγ.) Tert : al vary : txt (τ. χ. τ. αγ. B Ambrst) J most miss Chrys Thl Occ. μεταδιδόναι D (E)FG : δίδοναι 109.—29. αλλα B D : txt AD FGJ most miss E. —for χρεσ. πιστεως (corru) D¹E¹FG 46 it v lat-mss-in-Jer Bas-oft Naz Ant and Max Tert Cyprr Hil Aug Ambrst Pel al.—for εω, εοι D.—30. λυπητε JK 108 al Bas Thdrt. το αγ. πνε. D¹EFG it goth.—τ. θεου om 2. 49 aeth Chr.—31. αγ. κ. θυμ. DEFG al lectt 6. 14 it v

σασθαι τῆς ἀμαρτίας, ἀλλὰ καὶ τὴν ἐναντίαν αὐτῆς ὁδὸν μετελθεῖν, Thl. : simly Chr.) let him labour, working (cf. besides refl., John vi. 27 and note) that which is good (τὸ ἀγ. 'antitheton ad futurum prius manu peccata commissum.' Beng.), with his hands (contrast to his former idleness for good, and bad use of those hands) in order that (as a purpose to be set before every Christian in his honest labour) he may have to impart to him that has need. 29.] Let every worthless (ὁ μὴ τὴν ἰδίαν χεῖρα πληροί, Chr. [in Mey. : not in Hom. h. 1.] : not so much 'filthy,'—see ch. v. 4) saying not come forth from your mouth,—but whatever (saying) is good for edification of the (present) need (the χρεία is the deficiency : the part which needs οἰκοδομῆσθαι, = the defect to be supplied by edification; and so is the regular obj. gen. aft. οἰκοδομῆν, which has no art., because it has a more general reference than merely to τῆς χρείας which afterwards limits it. The renderings 'quā sit opus' [Erasm., Peile, al.], 'use of edifying' [Syr., Beza, E. V.], are manifestly wrong) that it may give grace (minister spiritual benefit : be a means of conveying through you the grace of God. Such, from the context [cf. οἰκοδ. τῆς χρ.], must be the meaning, and not 'may give pleasure,' as Thdrt., Kypke, al.) to them that hear : 30.] and (Thl. finely gives the connexion : ἐὰν εἴπῃς ῥῆμα σαπρὸν κ. ἀνάσιν τοῦ χριστιανοῦ στόματος, οὐκ ἀνθρώπων ἐλύθησας, ἀλλὰ τὸ πν. τ. τοῦ) grieve not (the exprn is anthropopathic,—but as Meyer remarks, truly and touchingly sets forth the love of God, which [Rom. v. 5] is shed abroad

in our hearts by His Spirit) the Holy Spirit of God (the repetn of the artt. gives solemnity and emphasis), in whom (as the element, condition, of the sealing : not by whom; the sealing, both of the Lord and of us His members, is the act of the Father, John vi. 27 : the Spirit being the seal, ch. i. 13) ye were sealed unto (in reservation for) the day of redemption (the day when redemption shall be complete in glory—see again ch. i. 13. On the gen., see Winer, § 30. 2.—so ἡμεῖς ἀσπλην. Rom. ii. 5. &c. So far from the doctrine of final perseverance, for which Eadie more sharply than reasonably contends, being involved here, there could hardly be a plainer denial of it by implication. For in what would issue the grieving of the Holy Spirit, if not in quenching His testimony, and causing Him to depart from them? The caution of Thl., μὴ λόγος τὴν σφραγίδα, is a direct inference from the passage).—Let all bitterness (οἱ δὲ πικροὶ ἐνετάλλονται, κ. πολὺν χρόνον ὀργίζονται, κατέχονται γὰρ τὸν θυμὸν, Aristot. Esth. Nic. iv. 11. ὁ τοιοῦτος κ. βαρβάρους ἐστι κ. οὐδέποτε ἀνίστη τὴν ψυχὴν. αἱ σίνωνες ὦν κ. σκυθρωπῶς, Chrys. So that it is not only of speech, but of disposition) and wrath and anger (θυμὸς μὲν ἐστὶ πρόσκαιρος, ὀργὴ δὲ πολυχρόνιος μνησικακία, Ammon. Both are effects of πικρία, considered as a rooted disposition. See Trench, Synon., § 37) and clamour ('in quem erumpunt homines irati,' Est. Chrys. quaintly says, ἵππος γὰρ ἐστὶν ἀναβάτην φέρων ἢ κραυγὴ τὴν ὀργὴν συμποδίσαν τὸν ἵππον, κ. κατέσπρεψας τὸν ἀναβάτην. His reproofs to the ladies of Constantinople on this head give a curious insight into the domestic

oo Rom. i. 29. ^{oo} κακία, ³² γίνεσθε δε εἰς ἀλλήλους ὁ χρηστοί, ὁ εὐσπλαγ-
 Col. iii. 8. here-only. Luke vi. 35. see ch. ii. 7. ref.
 q 1 Pet. iii. 8. only t.
 r Luke vii. 42. 43. 2 Cor. ii. 7, 10. xii. 13.
 Col. ii. 13. r s Col. iii. 13. εἰς. = see note, Col. iii. 13. t 1 Cor. iv. 16. xi. 1. 1 Thess. i. 6. ii. 14. Heb. vi. 12 only t. a 1 Cor. iv. 14, 17. 2 Tim. i. 2. see Phil. ii. 15. v ch. ii. 10 ref.

ABDE
FGJK

copt Clem Ps-Ath Cyp al.—κ. βλασφ. om 17.—32. δε om B 32. 69. 177 lect 14 Clem Oec: for δε, οὖν D¹FG lectt 6. 14 it: τε Syr æth: txt AD³EJK all v copt sah syr al Chrys Thdrt Thl Tert Jer al.—for ο θ. εν χρ., ο χριστος 14. 48. 62 al Antioch, Tert: ο θεος 11. 39 Chr-text Thdrt: al vary.—υμιν om B¹: ημιν (conform to ch v. 2) B²DEJK al 25 syrr Chr-comm Thdrt Thl: txt AFG all it v copt sah goth al Clem Cyr Chr-text Thl-marg Oec Tert Ambrst-al.

CHAP. V. 2. και om sah.—υμας (conform to ch iv. 32) AB 8. 32-7. 71-3. 116-22¹. 238 lect 6¹ sah æth Clem₂ Thl Ambr-ms.—υμων B 37. 73. 116 sah æth Ambr-ms.—

manners of the time) and evil speaking (the more chronic form of κραυγή—the reviling another not by an outbreak of abuse, but by the insidious undermining of evil surmise and slander. Chrys. traces a progress in the vices mentioned: ὅρα πῶς πρόεισι τὸ κακόν. ἡ πικρία τὸν θυμὸν ἔτεκεν, ὁ θ. τὴν ὀργήν, ἡ ὀρ. τὴν κραυγὴν, ἡ κρ. τὴν βλασφημίαν, τουτέστι τὰς λοιδορίας) be put away from you, with all malice (the inner root, out of which all these spring. ἡ οὐκ οἶδας, ὅτι αἱ πυρκαϊαὶ μάλιστα εἰσι χαλεπώταται, αἵπερ ἂν ἐνδον τρεφόμεναι μὴ φαίνωνται τοῖς περιεστηκόσιν ἐκτός: Chrys.): 32.] but be ye towards one another kind (see note, Gal. v. 22), tender hearted (‘εὐσπλ. profanis animosum, fortem, cordatum notat [see Eurip. Rhes. 192]. At res ipsa docet h. l. esse, misericordem, benignum [ref.]. In testament. xii. patriarch. p. 644, de Deo dicitur: ἐλεήμων ἐστὶ καὶ εὐσπλαγχνος, ibid. paulo post: πῖσι ἴασις κ. εὐσπλαγχνία, ‘salus et misericordia futura’ dicitur, ibid. p. 641, ἐχέτε εὐσπλαγχνίαν κατὰ παντὸς ἀνθρώπου.’ Kypke. So also in the prayer of Manasseh, 6, εὐσπλαγχνος, μακροθύμος κ. πολυέλεος; see also the parallel, Col. iii. 12), forgiving (see Luke vii. 42. Bengel notices that the three, χρηστοί, εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς, are opposed respectively to πικρία, θυμὸς, and ὀργή) each other (this idiom is found in class. Greek—καθ’ αὐτοῖν ἐκρατεῖς λόγους στήσαντ’ ἔχιστον κοινὸν θανάτου μέρος ἄμφω, Soph. Antig., 145. See Matthiæ, Gr. § 489. See remarks on its especial propriety as distinguished from ἀλλήλοις, on Col. iii. 13), even as (argument from His example whom we ought to resemble—also from the mingled motives of justice and gratitude, as Matt. xviii. 33, οὐκ εἶδει καὶ σε ἐλεῆσαι τὸν συνδουλὸν σου, ὡς καὶ ἐγὼ σε ἠλέησα;)

God in Christ (not ‘for Christ’s sake,’ as E. V., see 2 Cor. v. 19, 20. God in Christ, manifested in Him, in all He has done, and suffered: Christ is the sphere, the conditional element in which this act took place. Chrys. appears to take ἐν as ‘at the cost of,’ as (?) Josh. vii. 26. Matt. xvii. 21: for he says, ἵνα σοι συγγνώ, τὸν υἱὸν ἔθυσεν) forgave you’ (not ‘has forgiven’ [κεχαρίσται], as E. V. It is the historical fact of Christ once for all putting away sin by the sacrifice of Himself, which is alluded to. So that we are not 1) to attempt to change the meaning into a future [“even as thou, Lord, for Christ’s sake, hast promised to forgive us.” Family Prayers by the Bp. of London, p. 43]: nor 2) to render χαριζόμενοι and ἐχαρίσται, with Erasmus, ‘largientes’ and ‘largitus est,’ a meaning clearly at variance with the context). V. 1, 2.] These vv. are best taken as transitional,—the inference from the exhortation which has immediately preceded, and introduction to the debortatory passage which follows. Certainly Stier seems right in viewing the περιπατεῖτε as resuming περιπατήσαι ch. iv. 1, and indicating a beginning, rather than a close, of a paragraph. —‘Be ye therefore (seeing that God forgave you in Christ, see next ver.) imitators of God (viz. in walking in love, see below), as children beloved (see next ver.: and 1 John iv. 19, ἡμεῖς ἀγαπῶμεν αὐτόν, ὅτι κ. αὐτὸς πρώτος ἠγάπησεν ἡμᾶς) and (shew it by this, that ye) walk in love, as Christ also (this comes even nearer: from the love of the Father who gave His Son, to that of the Son, the Personal manifestation of that love in our humanity) loved (not, ‘hath l.’ as E. V.) us (the former ὑμῶν was more a personal appeal: this is a general one, deduced from the universal relation of us all to Christ), and gave up

τὸς ἡγάπησεν ἡμᾶς καὶ ^w παρίδωκεν ^w ἑαυτὸν ὑπὲρ ἡμῶν
^x προσφορὰν καὶ ^y θυσίαν τῷ θεῷ ^z εἰς ^a ὄσμην ^a εὐωδίας.
³ ^b πορνεία δὲ καὶ ^c ἀκαθαρσία πᾶσα ^d ἢ ^d πλεονεξία μηδὲ
^e ὀνομαζέσθω ἐν ὑμῖν, καθὼς ^f πρέπει ^g ἀγίοις, ⁴ καὶ ^h αἰσ-
 χρότης καὶ ⁱ μωρολογία ^j ἢ ^k εὐτραπεία τὰ οὐκ ^l ἀν-
 ὀμιλῆσαι.

viii. 21. Levit. i. 9 & pass. bc Col. iii. 5. Gal. v. 19. 2 Cor. xii. 21. d see 1 Cor. v. 10 ver. 5.
 e ch. i. 21 reff. f constr. 1 Tim. ii. 10. Tit. ii. 1. Heb. ii. 10. vii. 26 only. g ch. i. 1 reff.
 h & k here only t. i Col. iii. 18. Philom. 8 only t. l Marc. xi. 35. g ch. i. 1 reff.

προσφ. υπ. ημ. DE: υπ. ημ. om 115 Chr-comm₁.—3. rec πασα ακ. (see ch iv. 31), with (&c) Clem₁ Chr Thdr₁ al Jer al: πασα om 37. 115 Thdr₂ Thl-ms: ins aft πορν. sah: txt AB 116 copt Clem₁ Eph Tert.—4. η αἰσ. η μωρ. (to suit η before) AD EFG

Himself (absol. not to be joined with τῷ θεῷ) for us (see note on Gal. iii. 13;—‘on our behalf’: in fact, but not necessarily here implied, ‘in our stead’) an offering and a sacrifice (beware of προσφ. κ. θυσ. = θυσία προσφερομένην [Conyb.]: it is our duty, in rendering, to preserve the terms coupled, even though we may not be able precisely to say wherein they differ. The ordinary distinction, that προσφορά is an unbloody offering, θυσία a slain victim, cannot be maintained, see Heb. x. 9. 18; xi. 4. I believe the nearest approach to the truth will be made by regarding προσφ. as the more general word, including all kinds of offering,—θυσία as the more special one, usually involving the death of a victim. The great prominent idea here is the *one* sacrifice, which the Son of God made of Himself in his redeeming Love, in our nature—bringing it, in Himself, near to God—offering Himself as our representative Head: whether in perfect righteousness of life, or in sacrifice, properly so called, at his Death) to God (to be joined, as a dat. commodi, with πρ. κ. θυσ.: not with παρίδωκεν [as De W. and Mey.], from which it is too far removed: still less [as Stier, who would apply the clause τῷ θ. . . . εὐωδίας, to us] with what follows) for an odour of sweet smell (the question so much discussed, whether these words can apply to a sin-offering strictly so called, is an irrelevant one here. It is not [see above] the death of Christ which is treated of, but the whole process of His redeeming Love. His death lies in the back ground, as one, and the chief, of the acknowledged facts of that process: but it does not give the character to what is here predicated of Him. The allusion primarily is to Gen. viii. 21, where after Noah had brought to God a sacrifice of every clean beast and bird, ὡσφράνθη κύριος ὁ θεὸς ὀσμὴν εὐωδίας,—and the promise followed, that He would no more destroy the earth for man’s sake). 3—21.] *Dehortation* (for the most part) from works unbecoming the

holiness of the life of children and imitators of God.

3.] But (not transitional merely: there is a contrast brought out by the very mention of πορνεία after what has just been said) fornication and all impurity or (see ch. iv. 19 note) covetousness (ib.), let it not be even named (‘ne nomen quidem audiat’, Calv. So Dio Chrys. p. 360 B [Mey.], στίχων δὲ οὐδὲ ὀνομαζέειν ἄξιον παρ’ ὑμῖν: Herod. i. 133. ἀσα ἐκ σφί ποίειν οὐκ ἔξεστι, ταῦτα οὐδὲ λέγειν ἔξεστι. Cf. Ps. xv. 4) among you, as becometh saints (meaning, that if it were talked of, such conversation would be *unbecoming* the holy ones of God): and obscenity (not in word only [αἰσχρολογία, Col. iii. 8]: cf. Plat. Gorg. p. 525 A, ὑπὸ ἐξορίας κ. τρωφῆς κ. ἐβρωσῆς κ. ακρατίας τῶν πράξεων ἀσμεμετίας τε καὶ αἰσχροτήτος γέρονται τὴν ψυχὴν εἰς τὴν ἀν and foolish talking (‘stultiloquium,’ Vulg. Wetst. quotes from Antigonus de Mirabilibus 126, τὰ μεγ. λα κ. ἐπανεστηκότα μωρολογίας κ. ἀδόλοσχίας. Trench well maintains, Syn. § 34, that in Christian ethics, it is more than mere ‘random talk’: it is that talk of fools, which is folly and sin together: including not merely the πᾶν ῥήμα ἄργόν of our Lord [Matt. xii. 36], but in good part also the πᾶς λόγος σαπρὸς of his Apostle [Eph. iv. 29]) or (disjunctive, marking off εὐτραπεία as πλεονεξία before) jesting (much interest attaches to this word, which will be found well discussed in Trench, as above. It had at first a good signification: Aristot. Eth. Nic. iv. 8, deals with the εὐτράπελος—οἱ ἐμμελῶς παίζοντες εὐτράπελοι προαγορεύονται,—and describes him as the mean between the βωμολόχος and ἄγροκος. So too Plato, Rep. viiii. p. 563 A,—οἱ δὲ γέροντες ζυγαθύντες τοῖς νέοις εὐτραπείας τε κ. χαριεντισμοῦ ἐμπίπλυνται, . . . ἵνα δὴ μὴ δοκῶσιν ἀνέξειν εἶναι μηδὲ δεσποτικοί. But Trench remarks that there were indications of a *bad* sense of the word: e. g. Pind. Pyth. i. 178,—μὴ δολωθῆς, ὦ φίλε, κέρδεσιν εὐτραπέλοις,

m = Acts xxiv. 3. Phil iv. 6. Col. ii. 7. al. Luke & Paul only. exc. Rev. iv. 9. vii. 12. n constr. here only. see Luke iv. 44 reff. Gen. i. 6. o 1 Cor. v. 11 al. fr. Paul only, exc. Rev. xxi. 8. xxii. 15. p in Gosp. & Rev. only with πνεῦμα. legal, Acts x. 14, 28. xi. 8. 1 Cor. vii. 14. 2 Cor. vi. 17. = here only. q 1 Cor. v. 10, 11. vi. 10 only †. Sir. xiv. 9. r 1 Cor. v. 10, 11. vi. 9. x. 7. Rev. xxi. 8. xxii. 15 †. s ch. i. 14 reff.

ἤκοντα, ἀλλὰ μᾶλλον ^m εὐχαριστία. ⁵ τοῦτο ⁿ γὰρ ἵστε ABDE
 γινώσκοντες, ὅτι πᾶς ^o πόρονος ἢ ^p ἀκάθαρτος ἢ ^q πλεο- FGJK
 νέκτης, ὃ ἐστὶν ^r εἰδωλολάτρης, οὐκ ἔχει ^s κληρονομίαν ἐν

23. 31-9. 47 it v sah Bas Eph Antioch Iren Orig-int al: η αἰσχ. και 57: κ. αἰσχ. η syr: neque 2ce Syr: κ. αἰσχ. arm (αἰσχ. και æth?): txt BD³E²JK mss nrly copt (æth?) al Clem Chr Thdrt Dam al Jer al.—και εντρ. lect 6 slav.—και τα slav-ed.—α ουκ ανηκειν (prob emendn of constr under the idea of the follg clause being the opposu to this: so Meyer) AB 31. 67². 73 (17 omg ü) Clem₁ Eph Antioch Cyr (latt): txt DEFGJK mss nrly Clem (alludg) Chr Thdrt Dam al.—for μαλ., μονον 6.—5. rec εστε γιν. with D³EJK &c syr al Thdrt Dam Thl: ητε 73: txt ABDFG 23¹. 31-9. 44-7. 57 al₂ it v copt arm Clem Cyr Chr Oec Suid Cypr Jer Vig Pel al.—η om 91².—rec for ὃ, ὅς (corr'n to suit constr in the || Col. iii. 5, where ητις follows the gender of πλιονεξίαν: the ready of FG &c is another form of the same corr'n. retaining the origl ὃ), with ADEJK mss nrly copt syr Clem Chr Thdrt all: txt B 3. 67² lect 40 al Cyr Jer₂, also with ιδωλολατρία FG it v Cyp Jer Ambrst al.—for ο εστ., η and και Syr ar-erp æth.—εις τ.

where he quotes from Dissen—'primum est de facilitate in motu, tum ad mores transfertur, et indicat hominem temporibus inservientem, diciturque tum de sermone urbano, lepido, faceto, imprimis cum levitatis et assentationis, simulationis notione.' I may add, as even more apposite here, Pyth. iv. 135, οὔτε ἔργον οὐτ' ἔπος εὐ-τράπελον κίνησιν ἐπών. Aristotle himself, Rhet. ii. 12 end, defines it as πεπαι-δευμένη ὕβρις. "The profligate old man in the 'miles gloriosus' of Plautus, iii. 1. 42 —52, who at the same time prides himself, and with reason, on his wit, his elegance, and his refinement [cavillatus, lepidus, facetus] is exactly the εὐτράπελος: and remarkably enough, when we remember that εὐτραπελία being only expressly forbidden once in Scripture, is forbidden to *Ephesians*, we find him bringing out, that all this was to be expected from him, seeing that he was an Ephesian: "Post Ephesi sum natus: non, enim in Apulis, non Animulae." Trench: whose further remarks should by all means be read), which are not becoming (here, where the various objects are specified which as matter of fact are οὐκ-ἀνήκοντα, the objective neg. particle οὐκ is used: in Rom. i. 28, where no such objects are specified, we have ποιῖν τὰ μὴ καθήκοντα—'si quæ essent indecora,' as Winer, § 49. 3: see Hartung, vol. ii. p. 131): but rather thanksgiving (not, as Jer., Calv., al., 'sermo qui gratiam apud audientes habet,' which the word cannot mean. It is a question, what verb is to be supplied: Beng. supposes ἀνήκει, which is perhaps most likely, as suiting the simplicity of the constr. of these hortatory verses better than going back to ὀνομαζίσθω (De W., Mey, al.),—and as finding a pa-

rallel in ch. iv. 29, where the ellipsis is to be supplied from the sentence itself. There is a play perhaps on the similar sound of εὐτραπελία and εὐχαριστία, which may account for the latter not finding so complete a justification in the sense as we might expect: the connexion being apparently, 'your true cheerfulness and play of fancy will be found, not in buffoonery, but in the joy of a heart overflowing with a sense of God's mercies').

5.] Appeal to their own knowledge that such practices exclude from the k. of God: see below.—'For this ye know (indic., not imper.: this to my mind is decided 1) by the context, in which an appeal to their own consciousness of the fact is far more natural than a communication of the fact to them: 2) by the position of the words, which in the case of an imperative would more naturally be ἵστε γὰρ τοῦτο γινώσκοντες: 3) by the use of the constr. ἵστε γινώσκοντες, which almost necessitates a matter of fact underlying γινώσκοντες.—ἵστε γιν. is not an example of the γινώσκων γνῶση [Gen. xv. 13 al.] of Hebr. usage, the two verbs being different) being aware that every fornicator or (ἢ now, not και, for individualization of each) unclean man, or covetous man, which is (i. e. 'that is to say,'—'quod;' = the word πλεονέκτης. This reading necessarily confines the ref. to that one word) an idolater (cf. Col. iii. 5, which shews that even ὅς ἐστὶν would apply to the πλεονέκτης only, not, as Stier, al., to the three: see Job xxxi. 24. Ps. lii. 8. Matt. vi. 24. Mey. remarks well, that it was very natural for St. Paul, whose forsaking of all things [2 Cor. vi. 10; xi. 27] so strongly contrasted with selfish greediness, to mark with the deepest reprobation

τῇ βασιλείᾳ τοῦ ¹χριστοῦ καὶ ²θεοῦ. ⁶μηδαὶς ὑμᾶς : 1 Tim. v. 21.
¹¹ἀπατάτω ¹¹κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ¹¹ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς ¹¹υἱοὺς τῆς ¹¹ἀπειθείας. ⁷μη ¹¹οὖν γίνεσθε ¹¹συμμέτοχοι αὐτῶν. ⁸ἢτε γὰρ ποτὲ ¹¹σκοῦτε, νῦν δὲ ⁸φῶς ἐν κυρίῳ· ὡς ⁸τέκνα φωτὸς περι-
 w ch. iii. 6 refl. ww Rom. vi. 17. x Acts xxvi. 18. Rom. ii. 29. xiii. 12. 2 Cor. iv. 6 ad.
 y ch. ii. 3 refl.

βασ. τ. θ. κ. χρ. FG Ambrst al; *χριστον* 14 al; θ. κ. χ. ar-crp Ambrst al; χ. του θεου
 aeth ar-pol Thdrt₁ (on 1 Cor. viii. 6; but h. l. and elsw, rec₇; txt ABD &c.—6. for ημ.,

the sin of *πλεονεξία*) **hath not inheritance** (the *present* implying more the fixedness of the exclusion, grounded on the eternal verities of that Kingdom,—than mere future certainty: see 1 Cor. xv. 25) **in the Kingdom of Christ and God** (not ‘and of God’ [κ. τοῦ θ.], as E. V. No *distinction* is to be made, *χριστοῦ καὶ θεοῦ* being in the closest union. Nor is any specification needed that the K. of Christ is also the K. of God, as would be made with the second article. This follows as matter of course: and thus the words bear no legitimate rendering, except on the substratum of our Lord’s Divinity. But on the other hand, we cannot safely say here, that the same Person is intended by *χριστοῦ κ. θεοῦ*, merely on account of the omission of the article. For 1) any introduction of such a predication regarding Christ would here be manifestly out of place, not belonging to the context: 2) *θεός* is so frequently and unaccountably anarthrous, that it is not safe to ground any such inference from its use here [see Rom. iii. 5; xiii. 4; xv. 7; where ὁ *χριστός* occurs in the same clause; ib. 8; al.].

6.] Let no one deceive you with vain (empty—not containing the kernel of truth, of which words are but the shell—words with no underlying facts. Æschines, de Corona, p. 283, says that Demosth. had drawn up a decree, *κενώτερον τῶν λόγων οὐκ εἴθε λέγειν, κ. τοῦ βίου ὃν βεβίωκε*. See other exx. in Kypke h. l.) **sayings** (the persons pointed at are heathen, or pretended Christian, palliators of the forementioned vices. The caution was especially needed, at a time when moral purity was so generally regarded as a thing indifferent. Harl. quotes from Bullinger, “Erant apud Ephesios homines corrupti, ut hodie apud nos pluri sunt, qui hæc salutaria Dei præcepta cachinno excipientes obstrepunt: humanum esse quod faciant amatores, utile quod fœneratores, facetum quod jaculatores, et idcirco Deum non usque adeo graviter animadvertere in istiusmodi lapsus”) **for** (let them say what they will, it is a fact, that)

on account of these things (the above-mentioned crimes, see Col. iii. 6, *δὲ ἔρχεται ἡ ὀργ. κ.τ.λ.*: not the *ἀπάρη* just spoken of, to which the objection is not so much the plur. *ταῦτα*, as the *τοὺς υἱοὺς τ. ἀπειθείας* which follows, shewing that the carrying out of their *ἀπειθεία* are the *ταῦτα* spoken of; and the *μη οὖν γίν. κ.τ.λ.* of ver. 7) **cometh** (present, as *ἔχει*, ver. 5) **the wrath of God** (not merely, or chiefly, His ordinary judgments, ‘quorum exempla sunt ante oculos,’ as Calv.: nor the ‘antitheton reconciliationis,’ as Beng., for that is on all who are not in Christ [John iii. 36]: but His *special* wrath, His vengeance *for these sins*, over and above their state of *ἀπειθεία*) **on the sons of** (see on ch. ii. 2) **disobedience** (the active and practical side of the state of the *ἀπειθῶν* [John iii. 36] is here brought out. The word is a valuable middle term between unbelief and disobedience, implying their identity in a manner full of the highest instruction). **7.] Be not** (the distinction ‘*Become not*’ [‘*nolite effici*,’ Vulg.: so Stier, Ellic., al.] is unnecessary and indeed unsuitable: it is not a gradual ‘becoming,’ but ‘being,’ like them, which he here deborts from) **therefore** (since this is so—that God’s wrath comes on them) **partakers** (see on ch. iii. 6) **with them** (the *ἑοῖοι τ. ἀπ.*, not the *sins*:—sharers in that which they have in common, viz. these practices: their *present* habitude, not, their *punishment*, which is future: nor can the two senses be combined, as Stier characteristically tries to do).

8.] For (your state [present, see above] is a totally different one from theirs—*excluding* any such participation) **ye were** (emphatic, see ref.) **once** (no *μέν*. “The rule is simple: if the first clause is intended to stand in connexion with and prepare the reader for the opposition to the second, *μέν* is inserted: if not, not: see the excellent remarks of Klotz, Devar. ii. p. 356 sq.: Fritz., Rom. x. 19, vol. ii. p. 423.” Ellic.) **darkness** (stronger than *ἐν σκοτει*, Rom. ii. 19; 1 Thess. v. 4: they were *darkness itself*—see on *φῶς* below), **but now** (the

z Rom. xv. 14. Gal. v. 22. 2 Thess. i. 11 only. Neb. ix. 35. a constr. Rom. xii. 2 see Luke xiv. 19 reff. b Rom. xii. 1. Phil. iv. 18 Col. iii. 20 (55) Paul (& Heb.) only. c Phil. iv. 14. Rev. xviii. 4 only t. d Rom. xiii. 12 only. see 1 Cor. iv. 5. Isa. xxix. 15. 8. Jude 12. see 1 Cor. xiv. 14. Wisd. xv. 4. 9. 13. n. 15. Xen. Symp. viii. 43. g here only. Gen. xxxi. 26 al. e Matt. xiii. 22. ¶ Mk. Tit. iii. 14. 2 Pet. i. f = John iii. 20. 1 Cor. xiv. 24. 2 Tim. iv. 2. Tit. i. h Mark iv. 22. John

πατεῖτε ⁹ (ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ² ἀγαθῶσυνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ), ¹⁰ αὐτοὶ δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ· ¹¹ καὶ μὴ ^c συγκοινωνεῖτε τοῖς ἔργοις τοῖς ^e ἀκάροποις τοῦ ^d σκότους, μᾶλλον δὲ καὶ ^f ἐλέγχετε. ¹² τὰ γὰρ ^g κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχροὶ ἐστὶν καὶ λέγει· ¹³ τὰ δὲ πάντα ⁱ ἐλεγχόμενα ὑπὸ τοῦ φωτὸς ^b φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον φῶς

ημας 17 Thdrt, εαυτον 73.—καινοις A.—8. νυνι FG.—9. rec for φωτος, πνευματος (from Gal. v. 25), with D³E²JK &c syr al Chr Thdrt Dam al: txt ABD¹E¹FG 6. 10. 17. 47. 67². 179. 213 al it v Syr ar-erp copt sah æth arm Marcion lat-ff: πνευματος φως 71.—αγαθωσυνη DEFGJ al.—10. for κυρ., θεω D¹FG it v lat-ff (exc Aug).—11. for ακαρπ., ακαθαρτοις 61-2: ατακτοις 30¹ slav-ms.—και om 108¹.—13. φανερουνται AJK²

ἐστὶ is not expressed—perhaps, as Stier suggests, not only for emphasis, but to carry a slight tinge of the coming exhortation, by shewing them what they *ought* to be, as well as were by profession) light (not πεφωτισμένοι—light has an active, illuminating power, which is brought out in ver. 13) in ('in union with'—conditioning element—not 'by'—διὰ τῆς θεοῦ χάριτος, Chr.) the Lord (Jesus): walk (the omission of οὖν makes the inference rhetorically more forcible) as children of light (not τοῦ φωτός, as in Luke xvi. 8, where τὸ φῶς is contrasted with ὁ αἰὼν οὗτος, and in next ver., where τοῦ φωτός is the figurative φῶς—q. d. 'the light of which I speak': here it is light, as *light*, which is spoken of): for (gives the reason of the introduction of the comparison in the context, connecting this with the moral details which have preceded) the fruit of the light (τοῦ, see above) is in (is borne within the sphere of, as its condition and element) all goodness and righteousness and truth (in all that is good [Gal. v. 22], right, and true. As Harl. observes, the opposites are κακία, ἀδικία, ψεῦδος):—proving (to be joined with περιπατεῖτε as its modal predicate, ver. 9, having been parenthetical. The Christian's whole course is a continual proving, testing, of the will of God in practice: investigating not what pleases himself, but what pleases Him) what is well-pleasing to the Lord: 11.] and

have no fellowship with (better than 'be not partakers in,' as De W., which would require a genitive, see Demosth. p. 1299. 20, συγκεκοινωνήκαμεν τῆς δόξης ταύτης οἱ κατεστασιασμένοι: whereas the person with whom, is regularly put in the dative, e. g. Dio Cass. xxxvii. 41, συγκοινωνήσαντός σφισι τῆς συνωμοσίας,—ib. lxxvii. 16,

συνηκοινωνήσαν αὐτῇ κ. ἔττειραι τρεῖς τῆς καταδίκης. And Phil. iv. 4 is no exception to this: see there) the unfruitful works of darkness (see Gal. v. 19, 22; on which Jer. says [cited in Harl.] 'vitia in semet-ipsa finiuntur et pereunt, virtutes frugibus pullulant et redundant.' See also the distinction in John iii. 20; v. 29, between τὰ φῶς ἀγαθὰ πράσσειν and τὰ ἀγαθὰ ὁ τὴν ἀλήθειαν ποιεῖν) but rather even reprove them (see reff.,—in words: not only abstain from fellowship with them, but attack them and put them to shame).

12.] For (the connexion seems to be, 'reprove them—this they want, and this is more befitting you—for to have the least part in them, even in speaking of them, is shameful') the things done in secret by them, it is shameful even to speak of (so καὶ in Plat. Rep. v. p. 465 B, τὰ γε μὴν μικρότατα τῶν κακῶν δι' ἀπρέπειαν δυνῶ καὶ λέγειν, see Hartung ii. p. 136. Klotz, Devar. ii. p. 633 f.: the connexion being—'I mention not, and you need not speak of, these deeds of darkness, much less have any fellowship with them—your connexion with them must be only that which the act of ἐλεγχεις necessitates'):

13.] but (opposition to τ. κρυφῇ γινόμενα) all things (not only, all the κρυφῇ γινόμενα, as Ellic. after Jer. al.: he is treating of the general detecting power of light) being reprov'd, are made manifest by the light: for every thing which is made manifest is light (the meaning being, 'the light of your Christian life, which will be by your reproof shed upon these deeds of darkness, will bring them out of the category of darkness into light [ἐπειδὴν φανερωθῇ, γίνεται φῶς, Chr.]. They themselves were thus 'once darkness,' but having been 'reprov'd' by God's Spirit, had be-

ἐστιν. ¹⁴ διὸ ¹ λέγει ¹ Ἐγείρε ^ο καθεύδων καὶ ἀνάστα ^{ἐκ τῶν νεκρῶν,} ¹ καὶ ^α ἐπιφάνῃσει σοι ^ὁ χριστός. ¹⁵ βλά-

1 = James iv 7. Rev. ii. 10. in here only. Job xxy. 5. n = Matt. xxiv 44. 1 Cor. iii. 10. viii. 9. x. 22. xvi. 10. Gal. v. 15. Col. ii. 8. Heb. iiii. 12. xli. 25.

lect 8 (al?).—*παν* to *ἐστιν* om 32 Chr-comm: for *γαρ*, *ὅτι* 109 g Sedul Bed.—14. *ρεγείραι*, with some mss: txt MSS all.—*ἐπιφανῃσει τοῦ χριστοῦ* D¹ and mss in Chr-Jer d e f Thdr̄t (who however cites txt from *ἰνα τῶν ἀντιγρ.* with approval: Orig int An brst: txt (&c: and see above) Clem Orig₂ Ath Chr Dam al Archel (om σσι) Jer Ambr Aug-somet Vig Pel al.—15. aft *οὖν*, add *ἀεὶ* *ἀφ' ὧν* A v.—*ἀκο. ποῶς* (*corren*) B 17. 31. 73. 80. 118 copt

come 'light in the Lord.' There is in reality no difficulty, nor any occasion for a long note here. The only matters to be insisted on are, 1) ὑπο τοῦ φωτός belongs to φανερῶνται, not to ἐλεγχόμενα: for it is not the fact of φανερῶνται that he is insisting on, but the fact that if they reprieved the works of darkness, these would become no longer works of darkness, but would be ὑπὸ τοῦ φωτός φαινομένη. And 2) φανερούμενον is passive, not middle, in which sense it is never used in N. T.: 'every thing which is made manifest, is no longer darkness, but light: and thus you will be, not compromised to these works of darkness, but making an inroad upon the territory of darkness with the ὅπλα τοῦ φωτός. And thus the context leads on easily and naturally to the next ver. The objection to this [Eadie] that 'light does not always exercise this transforming influence, for the devil and all the wicked are themselves condemned by the light, without becoming themselves light,' is null, being founded on misapprehension of the φῶς ἐστιν. Objectively taken, it is universally true: every thing shone upon is LIGHT. Whether this tend to condemnation or otherwise, depends just on whether the transforming influence takes place. The key-text to this, is John iii. 20, πᾶς γὰρ ὁ φῶς πρᾶσσων μισεῖ τὸ φῶς, κ. οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.—His works being thus brought into the light,—made light, and he being thus put to shame. Notice also φανερωθῇ in the next ver., which is the desire of him who ποιεῖ τὴν ἀλήθειαν. The E. V. is doubly wrong—1) in 'all things that are reprieved' [π. τὰ ἐλεγχόμενα]: 2) in 'whatsoever doth make manifest is light' [πᾶν τὸ φανερῶν]: besides that such a proposition has absolutely no meaning in the context. The meaning is discussed at length in Harl., Eadie,—who however fall into the error of rendering φανερούμενον active [not middle],—Stier, Ellicott,—and best of all, Meyer:—14.] wherefore (this being so)—seeing that every thing that is made manifest becomes light,—is shone

upon by the detecting light of Christ,—objectively,—it only remains that the man should be shone upon inwardly by the same Christ revealed in his awakened heart. We have then in Scripture an exhortation to that effect) He (viz. God, in the Scripture: see ch. iv. 8 note: all other supplies, such as 'the Spirit in the Christian' [Stier],—'the Christian speaking to the Heathen' [Flatt.],—'one may say' [Bornemann], &c. are mere lame helps out of the difficulty:—as are all ideas of St. Paul having quoted a Christian hymn [some in Thdr̄t], an apocryphal writing [some in Jer., Epiph., al.], a baptismal formula [Michaelis],—one of our Lord's unrecorded sayings [Rhenferd],—or that he means, 'thus saith the Lord' [some in Jer., al.], or alludes to the general tenor of Scripture [Wesley],—or does not quote at all [Barnes], &c. &c.) saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee' (where is this citation to be found? In the first place, by the introduction of ὁ χριστός, it is manifestly a paraphrase, not an exact citation. The Ap. cites, and had a perfect right to cite, the language of prophecy in the light of the fulfilment of prophecy: and that he is here doing so, the bare word 'Christ' shews us beyond dispute. I insist on this, that it may be plainly shewn to be no shift in a difficulty, no hypothesis among hypotheses,—but the necessary inference from the form of the citation. This being so,—of what passage of the O. T. is this a paraphrase? I answer, of Isa. lx. 1, 2. There, the church is set forth as being in a state of darkness and of death [cf. lix. 10], and is exhorted to awake, and become light, for that her light is come, and the glory of Jehovah has arisen upon her. Where need we go further for that of which we are in search? It is not true [as Stier], that there is 'no allusion to sleep or death' in the prophet: nor is it true again, that ἐπὶ σὲ φανήσεται κύριος κ. ἡ εὐχὰ αὐτοῦ ἐπὶ σὲ ὀφθήσεται is not represented by ἐπιφάνῃσει σοι ὁ χριστός. The fact is, that Stier has altogether mistaken the context, in saying,—"The Ap.

o see note.
p = here only.
see Acts
xxvi. 5.
q here only f.
r Gal. iii. 13.
iv. 5.
Col. iv. 5
only.
s Gal. iv. 5.
Dan. ii. 8.
t = 2 Tim. iii.

1. Heb. x. 32. 1 Pet. iii. 10. t u Ps. xl. 1. u = Gal. i. 4. ch. vi. 13. v Luke xi.
40. xii. 20. Rom. ii. 20 al(6). Paul only, exc. 1 Pet. ii. 15. Job v. 3. w Acts xxi. 14 only, elsw. τοῦ θεοῦ.
x Luke xii. 45. 1 Thess. v. 7 only, usually μεθύω. y Tit. i. 6. 1 Pet. iv. 4 only. Prov. xxviii. 7. 2 Macc. iv. 6.
z = Acts xiii. 32. Rom. i. 29. xv. 13 al.

πετε οὖν ὁ πῶς ἄκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι,
ἀλλ' ὡς σοφοί, ¹⁶ ἔξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ
ἡμέραι ^u πονηραὶ εἰσιν. ¹⁷ διὰ τοῦτο μὴ γίνεσθε ἄφρονες,
ἀλλὰ συνιόντες τί τὸ ^w θέλημα τοῦ ^w κυρίου. ¹⁸ καὶ μὴ
μεθύσκεσθε οἶνῳ, ἐν ᾧ ἐστὶν ἄσωτία, ἀλλὰ ^z πληροῦσθε

ABDE
FGJK

Chr.; ακρ. om d e æth.—for ἀλλ ὡς, ἀλλα 17. 238.—17. rec συνιεντες (*more usual form*; see note), with D³EJK mss nrly appy all Chr Thdrt Dam (h. l.): συνιετε (*corru*) AB 67². 73. 118 Chr-ms Jer: txt D¹FG (it v goth syr all Lucif all).—aft κυρ. ins ἡμῶν B: for κυρ., θεου A 14. 55. 66². 109-15-78 d e f Syr Thl Jer Aug-Pel Gild (but txt harl tol Lucif Ambrst).—18. μαλλον πληρ. 10. 37. 71. 116 arm.—εν τω πυν. FG.—add

quotes here, not to justify the exhortation —‘convict, that they may become light:’ —but to exhort—‘Become light, that ye may be able to convict [shine]:’ the refutation of which see above, on ver. 13).

15.] He now resumes the hortative strain, interrupted by the digression of vv. 12. 14. ‘Take heed then (there is not any immediate connexion with the last ver.: but the οὖν resumes from the περιπατεῖτε in ver. 8, and that which followed it there) how ye walk strictly (the constr. is exactly as in 1 Cor. iii. 10, ἕκαστος δὲ βλέπῃ, πῶς ἐποικοδομῇ. ‘Take heed, of what sort your ἀκριβῶς περιπατεῖν is:’—the implication being, ‘take heed not only that your walk be exact, strict, but also of what sort that strictness is—not only that you have a rule, and keep to it, but that that rule be the best one. So that a double exhortation is involved), (namely) not as unwise, but as wise (qualification of the ἀκριβῶς περιπατεῖτε, and expansion of the πῶς [μὴ, subj.]: no περιπατοῦντες need be supplied after μὴ, as Harl.), buying up for yourselves (the) opportunity (viz. of good, whenever occurring: let it not pass by, but as merchants carefully looking out for vantages, make it your own: see Col. iv. 5. The compound ἐξ- does not suggest the question ‘from whom’ it is to be bought, as Beng., Calv., al., nor imply mere completeness, as Mey., but rather refers to the ‘collection out of’ [see ref. Gal.] the buying up, as we say: culling your times of good out of a land where there are few such flowers. The middle gives the reflexive sense: cf. ref. Dan.), because the days (of your time,—in which you live) are evil (see above. ὁ ἐξαγοραζόμενος τὸν ἀλλότῃρον χρόνον, ἐξαγοράζεται κ. κτᾶται αὐτόν. ἐπὶ οὖν ὁ καιρὸς δουλείῃ τοῖς πονηροῖς, ἐξαγοράσασθαι αὐτόν, ὥστε καταχρησασθαι αὐτῷ πρὸς εὖ-

σέβειαν. Severianus, in Cramer’s Caten.).

17.] On this account (because ‘ye have need so prudently to define your rule of life, and so carefully to watch for opportunities of good: not, because the ἡμέραι are πονηραὶ [Oec., Thl., De W., Olsh.], which would fitter down the context) be not (better than ‘do not become,’ which though more strictly the literal sense of μὴ γίνεσθε, puts the process of degeneracy too strongly in English) senseless (Tittmann, Syn. p. 143, has discussed the meaning of ἄφρων, ‘qui mente non recte utitur’) but understanding (συνιέναι, to know intelligently,—γινώσκειν, merely to know as matter of fact, as the servant who knew his lord’s will and did it not, Luke xii. 47) what is the will of the Lord.’

18.] The connexion seems to be: after the general antithesis in ver. 17, μὴ ἄφρονες, ἀλλὰ συνιόντες κ.τ.λ., he proceeds to give one prominent instance, in the same antithetical shape. And καὶ is subordinate, introducing a particular after a general: so Herod. i. 73, τῶντε εἵνεκα, καὶ γῆς ἡμέρω . . . see Hartung i. 145) ‘Be not intoxicated with wine, in which practice (not, ἐν οἶνῳ, but ἐν τῷ μεθύσκεσθαι οἶνῳ—the crime is not in God’s gift, but in the abuse of it: and the very arrangement of the sentence, besides the spirit of it, implies the lawful use of wine—see 1 Tim. v. 23) is profligacy (ἄσωτία, not from ἀ—σώζεσθαι, —as Clem. Alex. Pædag. ii. 1 [ἀσώτους αὐτοὺς οἱ καλέσαντες πρῶτον εὖ μοι δοκοῦσιν αἰνίττεσθαι τὸ τίλος αὐτῶν, ἀσώτους αὐτοῖς κατὰ ἑκθλίψιν τοῦ στοιχείου νηροηκότες], al., but from ἀ—σώζειν: ἀσωτία ἐστὶν ὑπερβολὴ περὶ χρήματα, Aristot. Eth. Nic. iv. 1. 3. But as spendthrifts are almost of necessity self-indulgent and reckless, the word comes to have the meaning of ‘dissoluteness,’ ‘debauchery,’ ‘profligacy,’—see Eth. Nic. iv.

ἐν ^a πνεύματι, ¹⁹ λαλοῦντες ^b ἑαυτοῖς ^c ψαλμοῖς καὶ ^d ὕμνοις
καὶ ^e ᾠδαῖς [^f πνευματικαῖς], ^g ᾄδοντες καὶ ^h ψάλλοντες ἐν
τῇ ⁱ καρδίᾳ ὑμῶν τῷ κυρίῳ, ²⁰ ^j εὐχαριστοῦντες ^k πάντοτε
ὑπὲρ ^l πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ
^m τῷ θεῷ καὶ πατρί, ²¹ ⁿ ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ
xv. 1 al. f Rom. i. 11 al²² Paul only, exc. 1 Pet. ii. 5. g Col. iii. 16. Rev. v. 9. xiv. 3.
xv. 3 only. Jer. xxxviii. 19. h Rom. xv. 9. 1 Cor. xiv. 15. James v. 13 only. 1 King. xvi. 16.
i = Acts xii. 51. Rom. ii. 15, 29. x. 6. 1 Cor. vii. 37 al. k = Luke xxi. 16. xxi. 11. John xxi. 41.
Rom. i. 8 & freq. 25 Paul. Rev. xi. 17. l 11 Cor. i. 1. 1 Thess. i. 2. 2 Thess. i. 3. Paul only.
12 Cor. ix. 8. Phil. i. 4. 1 Thess. i. 2. Paul only. m ch. i. 22 tell.

αἰῶν 4 v aeth arm (not venet) lat ff (not Jer).—19. ἐν ψαλ. B 17. 67². 73. 116 18 v d e
(Chr Ambrst Jer Pel.—aft *ωδαις*, om πνευματικαῖς B d e Ambrst ed ut prob came from
Col. iii. 16, where none omit it. In such a case, the sole evidence of B wd be sufficient
for rigid criticism, were it not for the possibility of omni by homotele): add ἐν καρδίᾳ
A. καὶ ψαλ. om (homotele, or as not being in Col. iii. 16) 37. 61. 114-16 77 al Aug.—
ἐν ταῖς καρδίαις (from Col. iii. 16, ADEFG 47 it v goth Syr syr-marg al Bas Chr, lat ff:
txt (v om B) (B) JK mss urly syr aeth slav al Chr-text Thdrt Dam Thl Occ.—καρδ.
ἡμῶν τῷ θεῷ 176. 20. for παντὶ, ὑμῶν FG g: π. υμ. Thdrt.—τῷ κυ. 17.—κυ. τητ. B.
—πα. κ. θ. D¹ EFG al₂ it goth Vig.—καὶ om Syr ar-erp. 21. rec ἐν θ. θεωρ (φορ, θεου
being the more usual *capra*), with mss ar-pol Clem Thdrt al: txt ABDE(χ. τη. DE al₁

1. 36, Titmann, p. 152, and Trench, N. T. Syn. § xvi. Theodotion renders Isa. xxviii. 7 by ἐν τῇ μέθῃ ἡσωπείθησαν ὑπερόγκως): but (contrast, see above) **be filled** (antith. to μεθύσκεσθε οἶνῳ;—not to μεθύσκεσθε alone, so that ἐν πνεύματι should be opposed to οἶνῳ: see below) **with** (ἐν, as ch. i. 23, but also ‘in’) let this be the region in, and the ingredient with which you are filled) **the Spirit** (the ambiguity in the preposition is owing to the peculiar meaning of πνεῦμα as applied to the Christian:—viz. *his own spirit, dwell in and informed by the Holy Spirit of God*, see note on ch. iv. 23. If this is so, if you are full of the Spirit, full in Spirit, there will be a joy indeed, but not that of ἀσωτία: one which will find its expression not in drunken songs, but in Christian hymns, and continual thankfulness), **speaking to one another** (ch. iv. 32; see also the ||, Col. iii. 16. It is perhaps too much to find in this the practice of antiphonal chanting: but it is interesting to remember that in Pliny’s letter the Christians are described as ‘soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem:’ and that Nicephorus, Hist. xiii. 8 [cited by Eadie] says τὴν τῶν ἀντιφώνων συνήθειαν ἀνοθεν ἀποστόλων ἢ ἐκκλησίᾳ παρέλαβε. Conyb. places a full stop at ἑαυτοῖς: but surely both style and sense are thus marred) **in psalms** (not to be confined, as Olsh. and Stier, to O. T. hymns; see 1 Cor. xiv. 26. James v. 13. The word properly signified those sacred songs which were performed with musical accompaniment [so Basil [Eadie], ὁ ψαλμὸς, λόγος ἐστὶ μουσικός, ὅταν εὐρέθῃως κατὰ τοὺς ἀρμονικοὺς

λόγους πρὸς τὸ ὄργανον κρούηται—and Greg. Nyss. [ib.], ψαλμὸς ἐστὶν ἡ διὰ τοῦ ὄργανου τοῦ μουσικοῦ μελωδία),—as ὕμνοι without it: but the two must evidently here not be confined strictly to their proper meaning) **and hymns** (see above) **and spiritual songs** (ᾠδή being the general name for all lyrical poetry, and applying especially to such effusions as persons used in the state of drunkenness, the Christian’s ᾠδή is to be spiritual [Chr. opposes αἱ σατανικαὶ ᾠδαί], inspired by that fullness of the spirit which is in him), **singing and playing** (as well as λαλοῦντες, not explanatory of it: ᾄδοντες and ψάλλοντες corresponding to ὕμνοις and ψαλμοῖς above) **in your hearts** (Harl. remarks that ἐν καρδίᾳ cannot, being joined with ὑμῶν, represent the abstract ‘heartily,’ as Chr, Thdrt., Pel., &c.; but must be rendered as Bullinger, ‘canentes intus in animis et cordibus vestris’) **to the Lord** (i. e. Christ—cf. Pliny’s letter above),—**giving thanks** (another additional, not explanatory, clause) **always for all things** (see Phil. iv. 6: not only for blessings, but for every dispensation of God: Ellic. quotes from Thl.,—οὐχ ὑπὲρ τῶν αγαθῶν μόνον, ἀλλὰ καὶ τῶν λυπηρῶν, καὶ ὧν ἴσμεν, κ. ὧν οὐκ ἴσμεν: καὶ γὰρ ἐὰν πάντων ἐν-ορετῶμεθα κὰν ἀγιοῦμεν) **in the name** (the element in which the εὐχαριστοῦντες must take place. “The name of the Lord is there, where he is named. *How* He is named, depends on the particular circumstances: it is one thing to be reproached [1 Pet. iv. 14], another to be saved [Acts iv. 12], another to be baptized [Acts x. 48], another to command

n = 1 Cor. xi.
3 ch. i. 22.
iv. 15. Col.
i. 18. Paul
only.
o ch. i. 23 refl.
p = constr.
1 Tim iv. 10.
John iv. 42.
1 John iv. 14.

χριστοῦ. ²² αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ, ²³ ὅτι ἀνὴρ ἐστὶν ὡς κεφαλὴ τῆς ἑκκλησίας ὡς καὶ ὁ χριστὸς κεφαλὴ τῆς ἑκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος. ²⁴ ἀλλ' ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ χριστῷ, οὕτως

ABDE
FGJK

d e FG (η. χ. FG) J al₃₀ vss nrly Bas Chr Oec lat-ff; κυριον K 117.--22. rec aft ανδρ. ins υποτασσεσθε (*prob supplemy gloss, as also υποτασσεσθωσαν: cf varr of posn*), with JK vss Chr: υποτασσεσθωσαν A 17. 57 all v copt Clem₁ Bas Thdrt Dam lat-ff: txt B MSS in Jerome: "*Hoc quod in lat exx. additum est, subdita sint, in gr. edd. non habetur Sed hoc magis in graeco intelligitur quam in latino.*"—23. rec o ανηρ, with B (e sil) &c Clem all: txt ADEFGJK 44. 106 to 11-53-77-8-9. 219-38 all Dam.—κεφ. ιστ B 80 v al lat-ff.—η κ. 112.—και om 111.—κεφ. bef της εκκ. om 17.—rec και αυτος εστιν (*corrtn to help constr*), with D³E²JK al &c vss ff: txt ABD¹E¹FG al (και om also 37. 72-3. 112-78 copt Orig-int Jer) it v Clem Ambrst al.—o σωτ. A 3. 57. 70 Clem.—aft σωμ., add eius v-ed Ambrst-ed Pel: nostri æth.—24. αλλα D¹ (B Lachm).—rec ωσπερ, with D³EJK &c Thdrt Dam al: om B Ambrst-ed: txt ADFG

[2 Thess. iii. 6], another to pray [John xiv. 13], another to give thanks [cf. Col. iii. 17] in the name of the Lord. . . . The Ap. says, that all the Christian would do, he must do *in the name of Christ* [Col. iii. 17]." Harl.: the rest of the note is well worth consulting) of our Lord Jesus Christ to God and the Father (see on ch. i. 3),—being subject to one another (a fourth additional, not subordinate, clause. λαλοῦντες, — ᾄδοντες κ. ψάλλοντες, — εὐχαριστοῦντες, — ὑποτασσόμενοι ἀλλήλοις: and then out of this last general injunction are unfolded all the particular applications to the relations of life, ver. 22—vi. 9. It is not so easy to assign precisely its connexion with those which have preceded. It is hardly enough to say that as the first three name three special duties in regard to God, so this last a comprehensive moral duty in regard to man [Ellic.]: for the question of the connexion is still unanswered. I would rather regard it [as I see Eadie also does], as a thought suggested by the μὴ μεθ. κ.τ.λ. with which the sentence begun—that as we are otherwise to be filled, otherwise to sing and rejoice, so also we are otherwise to behave—not blustering nor letting our voices rise in selfish vaunting, as such men do,—but subject to one another, &c.) in the fear of Christ' ('rara phrasib', Beng.: of Him, whose members we all are, so that any displacement in the Body is a forgetfulness of the reverence due to Him). 22—VI. 9.] The Church, in her relation to Christ, comprehending and hallowing those earthly relations on which all social unity (and hers also) is founded, the Ap. proceeds to treat of the three greatest of those: that of husband and wife (vv. 22—33), that of parent and child (vi. 1—4), that of master and servant (vi. 4—9).—See this expanded by

Stier, in his very long note, ii. 316—329.

22—33.] *Mutual duties of wives and husbands*, arising from the relation between Christ and the Church. 22.]

'Wives (supply, as rec. has insd, ὑποτάσσεσθε, seeing that the subsequent address to husbands is in the 2nd person), to your own husbands (ἰδίοις, as we often use the word [e.g. 'He murdered his own father'], to intensify the recognition of the relationship and suggest its duties: see 1 Cor. vii. 2: also John v. 18), as to the Lord ('quasi Christo ipsimet, cujus locum et personam viri representant.' Corn-a-lap. in Ellic.: i.e. 'in obeying your husbands, obey the Lord:' not merely as in all things we are to have regard to Him, but because, as below expanded, the husband stands peculiarly in Christ's place. But he is not thus identified in power with Christ, nor the obedience, in its nature, with that which is owed to Him): for a husband (any husband, taken as an example: the same in sense would be expressed by ὁ ἀνὴρ, the husband in each case, generic: sing. of αἱ ἀνδρες) is head of his wife, as also (καί, introducing identity of category) Christ is Head of the church (see for the sentiment, 1 Cor. xi. 3 note), (being, in His case—see below) Himself Saviour of the Body (i.e. 'in Christ's case the Headship is united with, nay gained by, His having saved the body in the process of Redemption: so that I am not alleging Christ's Headship as one entirely identical with that other, for He has a claim to it and office in it peculiar to Himself.' 'Vir autem non est servator uxoris, in eo Christus excellit: hinc sed sequitur.' Bengel. Stier remarks the apparent play on σωτήρ—σώματος, in reference to the supposed derivation of σώμα from σώω (σώζω); and has noticed that in the only other place [except the pastoral

καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί. ²⁵ οἱ ἄνδρες, ^{γ 2 τοῦ 2 τοῦ 11.} ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ χριστὸς ^{17, 19. Rom.} ἡγάπησεν τὴν ἐκκλησίαν καὶ ^{18. 19. Rom.} ἑαυτὸν ^{18. 19. Rom.} παρέδωκεν ὑπὲρ αὐτῆς, ^{18. 19. Rom.} ^{18. 19. Rom.} ἵνα αὐτὴν ^{18. 19. Rom.} ἁγιάσῃ καθαρίσας τῷ ^{18. 19. Rom.} λουτρῷ τοῦ

31. 47. 67². 78 al Clem Chr. —for χρῶ. κρῶω D¹-gr Chr. —rec bef αὐτῶν. ins αὐτῶν (from ver 22), with AD¹E JK al & evss ff; om BD¹E FG 17. 67² it.—25. ἑαυτῶν om AB 5. 17. 23. 49 57. 70 Clem₁ Orig Cyr Chr₂; ins DEJK Ne (ταῖς αὐτῶν. Clem₁) Chr Thdr₂ al; add υμῶν FG Thdr₁. (Tisch omits it; but it is much more prob that it was om to suit the ver before, than that so unusual a word as αὐτῶν, not found in L. Col. iii. 19, should be inserted.)—26. αὐτὸν 238.—καὶ καθ. 109.—ἐν τῷ A. 177.—τῷ τοῦ εἰ. 109-73.—τοῦ

Epp.] where St. Paul uses σωτήρ, Phil. iii. 20, 21, it is also in connexion with σῶμα): but (what I do say is, that thus far the two Headships are to be regarded as identical, in the *subjection of the body to the Head*) as the church is subjected to Christ, so also (again, identity of category in the ὑποτάσσει.) let the wives be to their husbands (not ἴδιοις now, as it would disturb the perspicuity of the comparison) in every thing (thus only, with Calv, Beng., Mey., Ellic., can I find any legitimate meaning or connexion in the words. All attempts 1) to explain σωτήρ τοῦ σώμ. also of the marriage state [Bulling., Beza, 'viri est quærerere quod mulier conservet'], or 2) to deprive ἀλλά of its adversative force [Rück., Harl., al.], or 3) refer it to something other than the preceding clause [De W., Eadie] seem to me unsatisfactory. 25.] I cannot refrain from citing Chrys.'s very beautiful remarks on this next passage,

—εἰς μέτρον ὑπακοῆς; ἀκούσαν καὶ μέτρον ἀγάπης. βούλει σοι τὴν γυναῖκα ὑπακούειν, ὡς τῷ χριστῷ τὴν ἐκκλησίαν; προνοεῖ καὶ αὐτὸς αὐτῆς, ὡς ὁ χριστὸς τῇ ἐκκλησίᾳ; κὰν τὴν ψυχὴν ὑπὲρ αὐτῆς δοῦναι ἐῖρη, κὰν κατακοπῇ καὶ μυριάκις, κὰν ὅτιον ὑπομείναι καὶ παθεῖν, μὴ παραίτησιν κὰν ταῦτα πάθῃς, οὐδὲν οὐδέπω πεποιήκας, οἷον ὁ χριστὸς. σὲ μὲν γὰρ ἦδη συναφθεῖς ταῦτα ποιεῖς, ἐκεῖνος δὲ ὑπὲρ ἀποστρεφόμενης αὐτὸν καὶ μισούσης, ὡς περὶ οὖν αὐτὸς τὴν ἀποστρεφόμενῃ αὐτὸν καὶ μισοῦσαν καὶ διαπτύουσαν καὶ θρυπτομένην, περὶ τοὺς πόδας αὐτοῦ τῇ πολλῇ ἡγάπῃ τῇ κηδεμονίᾳ, οὐκ ἀπειλαῖς, οὐδὲ ὕβρισιν, οὐδὲ φόβῳ, οὐδὲ ἐτέρῳ τινὶ τοιοῦτῳ· οὕτω καὶ σὺ πρὸς τὴν γυναῖκα ἔχε τὴν σὴν κὰν ὑπερωῶσαι, κὰν θρυπτομένην, κὰν καταφρονουῦσαν ἰδῇς, ἐννήσῃ αὐτὴν ὑπὸ τοὺς πόδας ἀγαγεῖν τοὺς σούς τῇ πολλῇ περὶ αὐτὴν προνοίᾳ, τῇ ἀγάπῃ, τῇ φιλίᾳ. οὐδὲν γὰρ τούτων τυραννικωτέρων τῶν διερῶν, καὶ μάλιστα ἀντὶ κ. γυναίκε. οἰκέτην μὲν γὰρ φόβῳ τις ἂν καταδῆσαι ἐννήσεται, μᾶλλον δὲ οὐδὲ ἐκείνον ταχέως γὰρ ἀποπηδήσας

οἰχίσσεται τὴν ἐξ τοῦ βίου κοινωτὸν, τὴν παῖων μητέρα, τὴν πάσης ἐκφορομένης ἐκπύουσαν, οὐ φόβῳ καὶ ἀπειλαῖς ἐν καταέσσει, ἀλλ' ἀγάπῃ καὶ ἐννύσει. Husbands, love your wives, as also (see above) Christ loved the church and gave Himself for her (better than 'it;' the comparison is thus brought out as in the original. κὰν παθῇς τι ὑπὲρ αὐτῆς, μὴ ἀνέστις; οὐδὲ γὰρ ὁ χρ. τούτω ἐποίησε. Chr.) that (intermediate purpose, as regarded her: see below, ver. 27) He might sanctify her, having purified her (ἁγιάσῃ καὶ καθαρίσας might be contemporaneous, and indeed this is the more common usage of past participles with past finite verbs in the N. T. [see ch. i. 9 note]. But here, inasmuch as the sanctifying is clearly a gradual process, carried on till the spotless presentation [ver. 17], and the washing cannot be separated from the introductory rite of baptism, it is best to take the καθαρίσας as antecedent to the ἁγιάσῃ) by the laver (not 'washing,' as E. V.: a meaning the word never has) of the water (of which we all know: viz. the baptismal water, see ref. Tit. We can set aside the reference to the purifying bath of the bride previous to marriage:—see below on ver. 27 and cf. Rev. xxi. 2) in the word (what word? ἐν δυνάμει πατρὸς κ. υἱοῦ κ. ἁγίου πνεύματος, says Chrys. alluding to the formula in Baptism: and so many fathers:—the 'mandatum divinum' on which Baptism rests [Storr, Peile]:—the 'invocatio divini nominis' which gives Bapt. its efficacy [Erasm.]):—the preached word of faith [Rom. x. 8] of which confession is made in baptism, and which carries the real cleansing [John xv. 3; xvii. 17] and regenerating power [1 Pet. i. 23; iii. 21]—so Aug. Tract 80 in John; where those memorable words occur, "Detrahe verbum, et quid est aqua nisi aqua? Accedit verbum ad elementum, et fit sacramentum, etiam ipsum tanquam visibile verbum." And this certainly seems the sense most analogous to St. Paul's usage, in which

t ch. iv. 19. ὕδατος ἔν ῥήματι, ²⁷ ἵνα ὡ παραστήσῃ αὐτὸς ἑαυτῷ ἑν- ABDE
 vi. 2 ῥ. (without art.), Rom. 2. 17. Heb. xi. 3. xi. 3. ch. vi. 17. Paul only. y δόξον τὴν ἐκκλησίαν μὴ ἔχουσαν ὡ σπῖλον ἢ ῥυτίδα ἢ τι FGJK
 u = 2 Cor. xi. 2. Luke ii. 22. Acts i. 3. ix. 41. xxi. 33. Rom. vi. 13 al(7). Luke & Paul only. (see Matt. xxvi. 53.) v Luke vii. 23. xiii. 17. 1 Cor. iv.
 10 only. 1 Kings ix. 6 al. w 2 Pet. ii. 13 only 4. Jos. Antt. xiii. 11. 3. x here only 4. Aristoph.
 Plat. 1051. Plat. Symp. p. 191 A. y Rom. i. 32 al(14) Paul. 3 John 8. z ch. i. 4 reff.
 a = Luke xvii. 10. John xiii. 14 al. 1 Cor. xi. 10 al.

vē, om arm: εν ρ. om sah Cypr: add ritæ v-ed Pel Bed.—27. rec iv. π. αὐτὴν, with D³EK &c vss Chr Thdrt, al: txt ABD¹FGJ 6. 10. 17. 23¹. 67² all it v copt goth gr-lat-fl.—*ρυτίδα* 19¹. 69.—28. και οι ανῳρες οφειλουσιν (*prob corrū from ver 24. Though the MS authority is so strong for the readg, I have not adopted it, as no possible reason can be assigned for the substn of rec for it: cf also arm*) ABDEFG 17. 213 it v Syr copt Clem Jer Aug Pel: κ. οφ. οι ανῳρ. arm: txt JK &c vss Chr Thdrt al.—τω εαν. σωμα

ῥῆμα is confined to the *divine* word. But we must not join ἐν ῥήματι with τῷ λουτρῷ nor with τοῦ ὕδατος; for the former would require τῷ ἐν ῥήματι—the latter, τοῦ ἐν ῥήματι,—there being no such close connexion as to justify the omission of the art.; indeed the specification being here absolutely required, after so common a term as τὸ λούτρον τοῦ ὕδατος. So that we are referred back to the verb [ἀγ.] and participle [καθαρίσας] preceding. The former connexion is not probable, on account of the participle intervening: see also below. The latter is on all accounts the most likely. Thus, *the word*, preached and received, is the conditional element of purification,—the real water of spiritual baptism;—that wherein and whereby alone the efficacy of baptism is conveyed—that wherein and whereby we are regenerated, the process of sanctification being subsequent and gradual).

27.] that (further purpose of εαντ. παρίδωκεν ὑπὲρ αὐτῆς) **He might Himself present to Himself** (as a bride, see reff. 2 Cor.: not as a sacrifice [Harl.], which is quite agst the context. The exprn sets forth that the preparation of the Church for her bridal with Christ is exclusively by His own agency) **the church glorious** (the prefixed adj. is emphatic, which we lose in translation), **not having spot** (a late word—*τοῦτο φυλάττου*, λέγει δὲ κηλὶς—Phryn. Lobeck 28, where see note. It is found in Dion. Hal., Plut., Lucian, &c. The proper accentuation seems to be as in txt, not σπῖλος. In Anthol. i. 20. 18, we have *ἀσπῖλον*, ἀρνυτίωτον, beginning a hexameter) **or wrinkle** (*ῥυτίς, ἡ συγκεκλυμένη σάρξ*, Zeph. Mag.: from [ἐ]οῦω, see Palm and Rost, Lex. A classical word, see reff.), **or any of such things, but that she may be holy** (perfect in holiness) **and blameless** (see on both, note, ch. i. 4). The *pre-*

sensation here spoken of is clearly, in its full sense, that future one at the Lord's coming, so often treated under the image of a marriage (Matt. xxii. 1 ff.; xxv. 1 ff.; Rev. xix. 7 ff.; xxi. 2 al. fr.), not any progress of sanctification here below, as Harl., Beng., al., maintain [and Calv., commonly quoted on the other side: for he says on *παραστήσῃ*, 'finem baptismi et ablutionis nostræ declarat: ut sancte et inculpate Deo vivamus']: however the progress towards this state of spotlessness in this life may sometimes be spoken of in its fulness and completion, or with reference to its proper qualities, not here found in their purity. Schöttgen quotes a rabbinical comment on Cant. i. 5:—'Judæi de synagoga intelligunt, et sic explicant: nigra sum in hoc sæculo, sed decora in sæculo futuro.'

28.] 'Thus (two ways of understanding this οὕτως are open to us: 1) as referring back to Christ's love for the church.—'Thus,' 'in like manner,' &c., as [being] 'their own bodies:' and 2) as referring forward to the ὡς below, as very frequently [though Eadie calls it contrary to grammatical law] in St. Paul [cf. 1 Cor. iii. 15; iv. 1; ix. 26, al., and ver. 33 below, where Eadie himself renders, 'so . . . as himself'],—'Thus,' 'so,' &c., 'as [they love] *their own bodies*.' After weighing maturely what has been said on one side and the other, I cannot but decide for the *latter*, as most in accordance with the usage of St. Paul and with ver. 33: also as more simple. The sense [agst Ellic.] remains substantially the same, and answers much better to the comment furnished by the succeeding clauses:—husbands ought to love their own wives as they love their own bodies [= themselves: for their wives are in fact part of their own bodies, ver. 31]: this being illustrated by and referred to the great mystery of Christ and His church, in which the same

τὸν ἀγαπᾷ. ²⁹ οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμί-
σησεν, ἀλλὰ ^β ἐκτρέφει καὶ ^γ θάλπει αὐτήν, καθὼς καὶ ὁ
Χριστὸς τὴν ἐκκλησίαν. ³⁰ ὅτι μέλη ἐσμὲν τοῦ σώματος
αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.
³¹ ἀντὶ τούτου καταλείψει ἄνθρωπος πατέρα καὶ μητέρα,

D'E' (d e omg ω). — 29. γὰρ om 17.—rec αλλ', with D FG &c: txt ABD EJ &c.—εκτρέ-
φει. κ. θ. DEFG h: some vss repeat αὐτήν: Method om-aling: τρέφει 219: ἐκτρέφει
30—rec ο κρεῖσσι, with D'E' (d e omg καὶ) K &c an-pod slav One: txt ABD'E' FG IO.
14. 31-7-9 al₁, ity syr copt sah &c gr-lat-fl.—30. εκ τ. σ. απτ. κ. εκ τ. οστ. απτ. om
(prob from homeword: had the words been used from LXX, απτ. would prob have come
first. See inter AB 17. 67' copt ath Meth Ambre appy: ins DEFGJK &c vss Iren-
gr-lat Chr Thdrt Dam al Jer al.—31. rec τὸν π. αὐτοῦ κ. τὴν μ. (from LXX) with A
&c Meth Tit &c: om BD'FG &c (vss fl-vary): att μῆτ. add αὐτοῦ 103'. 219'.—for

love, and the same incorporation, has place) ought husbands to love their own (emphatic: see above on ver. 22) wives, as (with the same affection as their own bodies. He that loveth his own (see above) wife, loveth himself (is but complying with that universal law of nature by which we all love ourselves. The best words to supply before the follg γάρ will be, "And this we all do"): for (see above) no man ever hated his own flesh (= ἑαυτὸν, but put in this form to prepare for εἰς σάρκα μίαν in the Scripture proof below. Wetst. quotes from Seneca, Ep. 14, 'fateor, insitami nobis esse corporis nostri caritatem') but nourishes it up (through all its stages, to maturity: so Aristoph. Ran. 1189, of Œdipus, ἵνα μὴ 'κτραφῆς γένοιτο τοῦ πατρὸς φονεύς: and ib. 1427, οὐ λήθ' ἄνθρωπος σκίμναι ἐν πόλει τρέφει [at all]: ἦν δ' ἐκτραφῆ τις [have been brought up], τοῖς πρόποις ὑψηρεῖν) and cherishes (ref. 1 Thess. It is certainly not necessary to confine the meaning to 'warming,' as Beng. ['id spectat amictum'] Mey., al.: for it is very forced to apply the feeding and clothing to the other member of the comparison [as Grot.: 'nutrit eam verbo et spiritu, vestit eam virtutibus'], as must then be done [agst Mey.]) it, as also (does) Christ (nourish and cherish) the church. 30.] For (again a link is omitted; 'the church, which stands in the relation of marriage to Him: for, &c.') members we are of His Body,—(being) of His flesh, and of His bones (see Gen. ii. 23. As the woman owed her natural being to the man, her source and head, so we owe our entire spiritual being to Christ, our source and head: and as the woman was one flesh with the man in this natural relation, so we in our entire spiritual relation, body, soul, and Spirit, are one with Christ, God manifested in our humanity,—

parts and members of His glorified Body. Bengel well remarks, that we are not, as in Gen., l. e., ὁσπερ ἐκ τῶν ὀστέων αὐτοῦ, καὶ παρ' ἐκ τῆς σαρκὸς αὐτοῦ: 'non ossa et caro nostra, sed nos spiritualiter propagamur ex humanitate Christi, carnem et ossa habente'): wherefore (the allusion, or rather free citation, is still carried on: cf. Gen. i. 24:—i. e. because we are members of Him in the sense just insisted on. This whole verse is said [see on ver. 32 below] not of human marriages, but of Christ and the church. He is the ἄνθρωπος in the Ap.'s view here, the Church is the γυνή. But for all this, I would not understand the words, as Meyer, in a prophetic sense of the future coming of Christ:—the omission of the art. before ἄνθρωπος sufficiently retains the general aphorismatic sense:—but would regard the saying as applied to that, past, present and future, which constitutes Christ's Union to His Bride the Church: His leaving the Father's bosom, which is past—His gradual preparation of the union, which is present: His full consummation of it, which is future. This seems to me to be necessary, because we are as truly now εἰς σάρκα μίαν with Him, as we shall be, when heaven and earth shall ring with the joy of the nuptials;—and hence the exclusive future sense is inapplicable. In this allegorical sense [see below], Chrys., Jer., and most of the ancients: Beng., Grot., Mey. [as above], al., interpret: and Eadie would have done well to study more deeply the spirit of the context before he characterised it as 'strange romance,' 'wild and visionary,' and said, 'there is no hint that the Ap. intends to allegorize.' That allegory, on the contrary, is the key to the whole) shall a man leave father and mother and shall be closely joined to his wife, and they two shall become (see Matt. xix. 5, note) one flesh ('non solum

f Acts v. 36.
g Matt. xix. 5
h = Rom. xi.
25. 1 Cor. xv
51 al. Paul.
Rev. i. 20 al.
i = Acts ii. 25.
Heb. vii. 14
only.
j = always in
Paul. 1 Cor.
xi. 11 al.² &
in Matt. &
Luke (Gosw.)
(vi. 24 al. 13;
in Mark (xii.
32), John (viii. 10, but f), & Acts viii. 1 al.³, with gen. 'except.'
xiv. 19. John viii. 9.
n ch. iv. 17 reff.

καὶ ἡ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ³² τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς χριστὸν καὶ εἰς τὴν ἐκκλησίαν. ³³ πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὥς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα.

VI. ¹ τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἕν

k Acts xxi. 19. 1 Cor. xiv. 31. = Mark
l constr., Mark v. 23. m Matt. viii. 27 al. fr.

πρὸς τ. γ., τη γυναικι AD¹E¹FG 17. 37. 116 it v lat-f Meth Epiph (so also in Gen ii. 24, *A all Meth Ath Epiph lat-f*): txt (κολ. D¹[E²]FG)BD²E²JK mss nrly Orig, Chr Thdrt₂ al: om altog Marcion-in-Epiph Tert Jer-expr. — 32. om (*homoeotel*) 46¹. — τις (2nd) om BK 72-3 al² Iren (gr-lat) Tert al: ins (&c) Orig, Meth Tit Chr Thdrt all Hil al.—33. *ἐκαστον* FG: bef εκ. ins *ἑνα* D¹E.—ως *ἐν* αγ. DEFG (*αγαπα* D).

CHAP. VI. 1. εν κυρ. om (*prob as appearq irrelevant: had it been insd from ch v. 22,*

uti antea, respectu ortus: sed respectu novæ conjunctionis.' Beng.).

32.] This mystery is great (viz. the matter mystically alluded to in the Apostle's application of the text just quoted: the mystery of the spiritual union of Christ with our humanity, typified by the close conjunction of the marriage state. This meaning of *μυστήριον*, which is strictly that in which St. Paul uses the word [see reff.],—as something passing human comprehension, but revealed as a portion of the divine dealings in Christ,—is, it seems to me, required by the next words. It is irksome, but necessary, to notice the ridiculous perversion of this text by the Romish church, which from the Vulgate rendering, 'sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia,' deduces that 'marriage is a great sacrament in Christ and in His Church' [Encyclical letter of 1832, cited by Eadie]. It will be enough to say that this their blunder of 'sacramentum' for 'mysterium,' had long ago been exposed by their own commentators, Cajetan and Estius): but I (emphatic) say (allege) it with reference to Christ, and with reference to the church (i. e. *my* meaning, in citing the above text, is to call your attention, not to mere human marriage, but to that high and mysterious relation between Christ and His Church, of which that other is but a faint resemblance). 33.]

Nevertheless (not, to go further into the mystical bearings of the subject—so Meyer) you also (as well as Christ) every one (see reff. and 1 Cor. xiv. 27. Acts xv. 21. Heb. ix. 25), let each (the constr. is changed and the verb put into concord with *ἐκαστος* instead of *ὑμεῖς*: so Plat. Gorg., p. 503, *ὡς περ κ. οἱ ἄλλοι πάντες δημιουργοὶ βλέποντες πρὸς τὸ ἐκάστου ἔργον ἕκαστος οὐκ*

εἰκὴ ἐκλεγόμενος προσφέρει κ.τ.λ.; Rep. p. 346, *οἱ ἄλλοι πάντοι [τίχνα] οὕτω τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται κ.τ.λ.* Cic. de Off. i. 41, 'poetæ suum quisque opus a vulgo considerari vult') so love his own wife as himself, and the wife (best taken as a nom. absolute, as Mey. Otherwise we should rather expect *ἵνα δὲ ἡ γυνὴ κ.τ.λ.* It is no objection to this [Eadie] that in the resolution of the idiom a verb must be supplied;—but the wife, for her part,—'I order,' or, 'let her see,' cf. note on 2 Cor. viii. 7), that she fear (*ὡς πρέπει γυναῖκα φοβέσθαι, μὴ δουλοπρεπῶς*, Oec.) her husband.'

CH. VI. 1.—4.] See on ch. v. 22.—*Duties of children and parents.* 'Children obey your parents in the Lord (i. e. Christ: the sphere in which the action is to take place, as usual: *ἐν κυρίῳ* belonging to *ὑπακούετε τ. γον.*, not to *τοῖς γον.*, as if it were *τοῖς ἐν κυρίῳ γον.*, nor can this be combined, as a second reference, with the other, as by Orig. in Cramer's Caten., understanding 'your fathers in the faith, *ὅποιος ὁ Παῦλος ἦν Κορινθίων.*'—I should venture however to question whether the Ap.'s view was to hint at such commands of parents as might not be according to the will of God, as is very generally supposed ['quia poterant parentes aliquid imperare perversum, adjunxit in Domino.' Jer.]: for cf. Col. iii. 20, *ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα.* I should rather believe, that he regards both parents and children as *ἐν κυρίῳ*, and the commands, as well as the obedience, as having that sphere and element. How children were to regard commands *not answering to this description*, would be understood from the nature of the case: but it seems to violate the simplicity of this *ὑποτασσόμενοι ἀλλήλοις* passage, to introduce into it a by-thought of this

κυρίῳ· τούτο γάρ ἐστὶν δίκαιον. ² °Τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἣτις ἐστὶν ἐντολὴ πρώτη ¹ ἐν ἐπαγγελίᾳ, ³ ἵνα ¹ εὖ σοι ¹ γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. ⁴ καὶ οἱ πατέρες, μὴ ^s παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ^t ἐκτρέφετε αὐτὰ ἐν ^u παιδείᾳ καὶ ^v νοουθεσίᾳ κυρίου.

u 2 Tim. iii. 16. Heb. xii. 5, 7, 8, 11 only. Prov. i. 2, 7. (Ps. vi. 1. Isa. liii. 5.)
iii. 10 only t. Wisd. xvi. 6.

v 1 Cor. x. 11. Tit.

it wd have been ως τω κ., if from Col. iii. 20, it wd have stood aft δίκαιον: so Mey., and Harless) BD¹FG it Tert Cypr Ambrst: ins AD¹EJK mss (appy) vss (nrly) Chrys-expr Thdr¹ Dam al Jer al.—2. aft τὴν μ. ins σου FG 219-38.—ἐστὶν om B 46.—πρ. εντ. 48. 72. 109.—bef επαγγ. ins τη DEFG (·λιαυ 2. 73. 115 many ff: ·λιω 238).—for ἐπι της γ., εν κυριω 14. 62.—3. και om 17. 67¹. 238 al; Syr arm.—4. for κυρ., χριστον 17:

kind): for this is right (Thdr¹, Harl., De W., Mey., al., regard δίκαιον as explained by the next ver., and meaning κατὰ τὸν θεοῦ νόμον. But it seems rather an appeal to the first principles of natural duty, as Est., 'ut a quibus vitam acceperimus, iis obedientiam reddamus.' So Beng. Stier, as usual, combines both senses—just, according to the law both of nature and of God. Surely it is better to regard the next ver. as an additional particular, not the mere expansion of this).

2.] Honour thy father and thy mother, for such is ('seeing it is,' as Ellic., is rather too strong for ἥτις, throwing the motive to obedience too much on the fact of the promise accompanying it. Whereas the obedience rests on the fact implied, in ἐντολή, and the promise comes in to shew its special acceptableness to God) the first commandment (in the decalogue, which naturally stands at the head of all God's other commandments; and which, though not formally binding on us as Christians, is quoted, in matters of eternal obligation [not of positive enactment] as an eminent example of God's holy will) with a promise (i. e. with a special promise attached: 'in respect of promise' is too vague, and does not convey any definite meaning in English. The fact certainly is so, and the occurrence of the description of God as 'shewing mercy unto thousands, &c.' after the 2nd commandment, does not as Jer., al. have thought, present any difficulty—for that is no special promise attached to the commandment. Nor does the fact that no other comm. occurs in the decalogue with a promise: see above. The ἐν, as in reff.—in the sphere or department of—characterized by—accompanied with), that it may be well with thee, and thou be long-lived upon the earth (he paraphrases the latter portion of the comm., writing for ἵνα μακρ. γένη, ἐσθ μ.,—and omitting after γῆς, τῆς ἀγαθῆς, ἥς κύριος ὁ θεὸς σου δίδωσιν σοι: thus

adapting the promise to his Christian readers, by taking away from it that which is special and peculiar to the Jewish people. It is surely a mistake, as Jer., Aq., Est., Olsh., to spiritualize the promise, and understand by τῆς γῆς, the heavenly Canaan. The very fact of the omission of the special clause removes the words from the region of type into undoubted reality: and when we remember that the persons addressed are τὰ τέκνα, we must not depart from the simplest sense of the words. For the future after ἵνα, see 1 Cor. ix. 18, note: and John vii. 3. Rev. xxii. 14. To consider it as such, is far better than to suppose a change of constr. to the direct future—'and thou shalt be, &c.').

4.] and ye, fathers (the mothers being included, as ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν—they being the fountains of domestic rule: not for any other less worthy reason, to which the whole view of the sexes by the Ap. is opposed), irritate not (οἶον, says Chrys., οἱ πολλοὶ ποιοῦσιν, ἀποκληρονόμους ἐργαζόμενοι, καὶ ἀποκηρύκτους ποιοῦντες, καὶ φορτικῶς ἐπικειμενοι, οὐχ ὡς ἐλευθέρους ἀλλ' ὡς ἀνδραπόδοις. But the Ap. seems rather to allude to provoking by vexatious commands, and unreasonable blame, and uncertain temper, in ordinary intercourse: cf. Col. iii. 21) your children, but bring them up (see on ch. v. 29, where it was used of physical fostering up: and cf. Plato, Rep. p. 538 c, περί δικαίων κ. καλῶν, ἐν οἷς ἐκτεθράμμεθα ὡς ὑπὸ γονεῦσι) in (above the sphere and element: see Plato above) the discipline and admonition ("παιδεία hic significare videtur institutionem per pœnas: νοουθεσία autem est ea institutio quæ fit verbis.' Grot. Such indeed is the general sense of παιδεία in the LXX and N. T., the word having gained a deeper meaning than mere 'eruditio,' by the revealed doctrine of the depravity of our nature: see Trench, Syn. § xxxii. Ellic. remarks, that this sense seems not to

w (Acts ii. 30).
 Rom. i. 3. iv.
 1. ix. 3 al.
 Paul only. =
 σαρκί or
 ἐν σαρκί. 1 Pet.
 iii. 18 al.
 x = ch. iv. 2
 refl.
 y 1 Cor. ii. 3.
 2 Cor. vii. 15.
 Phil. ii. 12
 only.
 b Col. iii. 22 only. Ps. iii. 5. c Col. iii. 23 only. 1 Chron. xxi. 17. d 1 Cor. vii. 3 only †. 1 Marc. xi. 53. a Col. iii. 22 only †.

⁵ Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις ^ακατὰ σάρκα ^βμετὰ ^γφόβου καὶ ^δτρόμου, ἐν ^εἀπλότητι τῆς καρδίας ὑμῶν, ὡς ^ςτῷ ^ζχριστῷ, ^ςμὴ κατ' ^αὀφθαλμοδουλείαν ὡς ^βἀνθρωπα- ^ςρέσκοι, ἀλλ' ὡς δοῦλοι ^ςχριστοῦ, ποιοῦντες τὸ θέλημα ^ςτοῦ ^ςθεοῦ, ^ςἐκ ^ςψυχῆς μετ' ^ςἐννοίας δουλεύοντες ὡς

ins aft παιδ. 219.—5. ακουτε 108¹.—τοῖς κατ. σαρ. κυρ. (from Col iii. 22) AB 57. 73 al. Clem Chr¹ Dam Thl: add ἡμῶν 109-78.—της om 48. 67¹ al. Chr-text Thl-comm.—for χριστω, κυρω AJ 17. 39. 47 v-ms copt Chr¹.—6. rec του χρ. with (&c) Chr Thdrt: om ABD¹FG 31 9. 47. 69 al. Thl-ms Occ.—7. for εννοι, εμμενιαις or -ιαις 57 lect 13 Thl-ms: εμμενιαις 115.—rec bef τω κ. om ως, with D³EJK &c ar-pol slav-modal Thdrt al: ins ABDFG 17. 48. 57 all vss (nrly) Constt Bas Chr Dam Ant Thl-ms Ambrst-ed Pel.—

have been unknown to earlier writers, e. g. Xen. Mem. i. 3. 5, *ἐταίῳ τὴν τε ψυχὴν ἐπαιδεύετε κ. τὸ σῶμα . .*, he *disciplined* &c., but not Polyb. ii. 9. 6, where it is *ἀβλαβῶς ἐπαιδεύθησαν πρὸς τὸ μέλ- λον*.

νουθεσία [a late form for *νοθέ- τησις*, see Phryn. Lob. p. 512] is as Cicero, '*quasi lenior objurgatio*:' 'the training by word—by the word of encouragement, when no more is wanted;—of remonstrance, reproof, or blame where these are required.' Trench. ub. supr.) of the Lord' (i. e. Christ: either objective,—'*concerning the Lord*:'—so Thdrt and very many of the ancients, and Erasmus, Beza [not Est.], &c.; or subjective—'*such as the Lord approves* and dictates by His Spirit,—so De W., Harl., Olsh., Mey., Stier. Conyb. renders '*such training and correction as befits the servants of Christ*,' which surely the words can hardly contain.)

5—9.] See on ch. v. 22. *Duties of masters and slaves.*—'*Slaves* (or as Conyb., '*Bondsmen*.' There is no reason to render οἱ δοῦλοι, *servants*, as in E. V., for by this much of the Ap.'s exhortation is deprived of point), *obey your lords according to the flesh* (= τοῖς κατὰ σάρκα κυρίοις, Col. iii. 22: not to be joined with ὑπακούετε: nor can it be here said as so often, that κύριος-κατὰ-σάρκα is united in one idea; for in the context, another description of κύριος is brought forward) viz. ὁ χριστός. Chrys. sees in κατὰ σάρκα a consolatory hint that the δεσπο- τεία is πρόσκαιρος καὶ βραχέα: Calv., that their real liberty was still their own: Ellic. in citing these, rightly observes, that however they may be doubted, still both, esp. the latter, are obviously deductions which must have been, and which the Ap. might have intended to have been, made) with fear and trembling (see reff., and note on 1 Cor. ii. 3: whence it appears that the φόβος κ. τρόμος was to be not that of dread, arising from their condition as slaves, but that of anxiety to do their duty,

—'*sollicita reverentia, quam efficit cordis simplicitas*.' Calv.) in (as its element) *simplicity* (singleness of view; "so Pind., Nem. viii. 61, speaks of κελύθοις ἀπλόαις ζωᾷς in contrast with πάρρασις, treachery: in Aristoph. Plut. 1159, it is opposed to δόλιος; in Philo. Opif. 36. 39, it is classed with ἀκακία," Harl.) of your heart, as to Christ (again—He being the source and ground of all Christian motives and duties), not in a spirit of (according to, measuring your obedience by) *eye-service* (τὴν οὐκ ἐξ ἐνδοκρινούσης καρδίας προσηφορούμενην θεραπείαν, ἀλλὰ τῇ σχήματι κεχωρσμένην, Thdrt. Xen. Œc. xii. 20, βασιλεὺς ἵππον ἐπιτυχῶν ἀγαθοῦ παχύνει αὐτὸν ὡς τάχιστα βυλόμενος ἤριτο τῶν ἐν- νῶν τινα ἀμφ' ἵππους ἐκοῦντων εἶναι τι τάχιστα παχύνει ἵππον: τὸν δὲ εἰπεῖν λέγεται ὅτι ἐσπότην ὀφθαλμός) as men- pleasers (on ἀνθρωπάρεσκοι, see Lob. on Phryn., p. 621), but as slaves of Christ (ὁ ἄρα ἀνθρωπάρεσκος, οὐ δοῦλος τοῦ χριστοῦ: ὁ δὲ δοῦλος τοῦ χριστοῦ, οὐκ ἀνθρωπάρεσκος. τίς γὰρ θεοῦ δοῦλος ὢν, ἀνθρώποις ἀρέσκειν βούλεται; τίς δὲ ἀν- θρώποις ἀρέσκειν, θεοῦ ἐνγυαται εἶναι δοῦ- λος; Chrys. The contrast is between κατ' ὀφθαλμοδουλείαν and ὡς δοῦλοι χρ., and ποιοῦντες κ.τ.λ. is a qualification of δοῦλοι χριστοῦ. This is much more natural, than, with Rückert, to make ποιοῦντες κ.τ.λ. carry the emphasis and ὡς δοῦλ. χρ. to be merely subordinate to it) doing the will of God (serving not a *seen* master only [ὀφθαλμοδουλ.], but the great invisible Lord of all, which will be the surest guarantee for your serving your earthly masters, even when unseen); from your soul with good will doing service (this arrangement which is that of Syr., Chr., Jer., Beng., Lachm., Harl., De Wette, seems to me far better than the other [Tisch., Mey., Ellic., al.] which joins ἐκ ψυχῆς τοῖς ποιοῦντες τὸ θέλ. τοῦ θεοῦ. For 1) these words need here no such qualification as ἐκ ψυχῆς: if the

ABDE
FGJK

τῷ κυρίῳ καὶ οὐκ ἀνθρώποις· ⁸ εἰδότες ὅτι ὁ ἴαν τι ^e εἰδότες ὅτι ὁ ἴαν τι ^e
 ἕκαστος ποιήσῃ ἀγαθόν, τούτο ^f κομίζεται παρὰ κυρίου, ^f κομίζεται παρὰ κυρίου, ^f
 εἴτε δούλος εἴτε ἐλεύθερος. ⁹ καὶ οἱ κύριοι, τὰ αὐτὰ ^g καὶ οἱ κύριοι, τὰ αὐτὰ ^g
 ποιεῖτε πρὸς αὐτοὺς, ^h ἀνιέντες τὴν ^h ἀπειλήν, εἰδότες ὅτι ^h
 καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς καὶ ⁱ πρὸς- ⁱ
 ὠπολημψία οὐκ ἔστιν ^j παρ' αὐτῷ. ^j

¹⁰ Τὸ λοιπὸν, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ ^k κρά- ^k
^{iv 1. 2 Thess. iii 1. — Paul only.} ^{i Rom iv, 20 c. — Paul only, see Acts 13, 22. — Petr.}
^{m ch 1. Petr.}

ος ἀνθ. arm slav. — οτι ἕκαστος ο εαν ποιηση ADEFG 3. 17. 23. 31-7 all v al Petr. alex Ant Bas : εκαστ. εαν τι B : εαν τι εκαστ. 46. 115 lect 13 Thl-mss : εαν τις εκαστ. 62. 179 : ο εαν τις εκ. 1. 27. 32. 238 : ο εαν εκ. 234. 47 : εκ. ο εαν 80 : ο εκ. 117 : εαν τις ανθρωπος Chr₂-text &c (all appear to have arisen from the likeness, ο εαν τι not being understd) : txt JK most mss syr Chr₁ Thdrt (ek. ησαν) Dam Tl Occ. — ανιεντες B. 8. ο om B?—for εαν, αν DFG al Chr₁ al. — τι om AD¹EFG al Bas al : εαν τι om K (see above). — rec κομίζεται (see Col. iii. 25), with D¹EJK &c Bas Chr ad : txt ABD¹FG Petr.—rec του κυρ. with JK &c ff : txt ABDEFG 73. 80 all Petr.—9. rec ειδ. οτι κ. υμων αυτων (the sense of Col. iv. 1, helping the omn of κ. αυτων by homotele : cf varr), with K &c Syr al ff : και αυτ. υμ. D¹E? FG : αυτων κ. ημων B? ημων αυτων 26. 109 : txt (κ. υμ. κ. αυτ. J 6. 23. 47 all syr al Petr Ant Cyr Ambst.) ABD (E?)FG 31-7-8. 116 al v goth.—ο om 17.—εσται om 238 opt arm Clem al Jer Chr Dam Aug Pel.—for παρ' αυτω, παρα θεω D¹ it om Ambrost Pel : π. τω θεω FG : εν αυτω 4. 31-7. 46 al, syr-marg.—10. του λοιπον (prob a repeat of Gal. vi. 17. Meyer well remarks, that ενδυναμοθη of B is in favour of το λοιπον, as the scribe passed from εν to εν. It is also in its favour that εινδου μοι has been used, which follows το λοιπον in Phil iii. 1, iv. 8. 2 Thess iii. 1. 2 Cor xiii. 11) AB 17. 73. 118 Cyr Procop al : txt DEFGJK mss nrly Chr Thdrt Thl Occ. — rec bef ενι. (ενδυναμοθη B

will of God be the real object of the man's obedience, the *μη κατ' ὀφθαλμοδουλ.*, will be sufficiently answered : and 2) were it so, it would be more natural to find *ἐκ ψυχῆς* preceding than following the clause,—*ἐκ ψυχῆς ποιούντες τὸ θελ. τοῦ θεοῦ*, or *ἐκ ψυχῆς τὸ θελ. τοῦ θεοῦ ποιούντες*, or *τὸ θελ. τοῦ θεοῦ ἐκ ψυχῆς ποιούντες*, whereas 3) the double qualification, *ἐκ ψυχῆς μετ' ἐννοίας*, attached to *δουλεύοντες*, describes beautifully the source in himself [*ἐκ ψυχῆς*] and the accompanying feeling towards another [*μετ' ἐννοίας*] of Christian service. On *ἐννοία* in this sense, cf. Eur. Androm. 59, *ἐννοιας ἐκ καὶ σοί, ζῶσι τι εἴ' ἦν τῇ σφ πόσει* : Xen. Econ. xii. 5, *ἐννοϊαν πρῶτον . . . δεῖσαι αὐτὸν ἔχειν σοὶ καὶ τοῖς σοῖς . . . ; ἀνευ γὰρ ἐννοίας τι θεός ἐπιτροπὴν ἐπιτήρησιν γίγεται* : and the other exx. in Wetst.) as to the Lord and not to men,

8.] knowing (as ye do ; i. e. seeing that ye are aware) that whatsoever (ὁ ἴαν τι for ὅτι ἄν ; so Plat. Legg. ix. p. 864 ε, ἦν ἂν τινα καταβλαψῇ : and Lysis, p. 160, δς ἂν τις ὑμῖς τι ποιῇ [cited in Mey.]). On ἴαν, see Win. § 43, 6 obs.) good thing each man shall have done (at Christ's coming), this (emphatic : 'this in full,' 'this exactly') he shall receive (see reff. where the same expression occurs—this he shall then receive in its value as then esti-

mated,—changed, so to speak, into the currency of that new and final state) from the Lord (Christ), whether he be slave or free (Chrys. beautifully gives the connexion of thought : *ἐπειδὴ γὰρ οὗτος ἦν πολλοὺς τῶν ἐσποτῶν ἀπίστους ἄντας μὴ ἀσχέ- νεσθαι μὲν ἀμειβεσθαι τοῦ ἐκείνου τῆς ἐπακοῆς, ὅρα πῶς αὐτοῖς περιμιμήσεται, ὥστε μὴ ὑποπτεῖν τὴν ἀνταπόδοσιν, ἀλλὰ σφόδρα θαρρύν ὑπερ τῆς αμοιβῆς. καθάπερ γὰρ οἱ καλῶς πάσχοντες, ὅταν μὴ ἀμειβῶνται τοῖς ἐνερῶνται, τὸν θεὸν αὐτοῖς δευλέτην ποιῶσιν αὐτῶ δὴ καὶ οἱ ἐσποται, ἂν παθόντες ἐκ παρὰ σοῦ μὴ σε ἀμειψωνται, μᾶλλον ἡμειψαντο, τὸν θεὸν δευλέτην σοὶ καταστήσαντες] :*

9.] and ye masters, do the same things ('jus analogum, quod vocant' : as they are to remember one whom they serve, so [below] are ye—and, 'mutatis mutandis,' to act to them as they to you. This wider sense is better than that of Chrys., τὰ αὐτὰ ποῖα ; μετ' ἐννοίας δουλεύετε) with regard to them, forbearing (the usual) threatening (τὴν, 'quemadmodum vulgus dominorum solet,' Erasm. par. in Mey.), knowing (as ye do : see ver. 8) that both of them and of yourselves the Master is in the heavens, and respect of persons (warping of justice from regard to any man's individual pre-eminence, see reff.) exists not

n ch. iv. 24 reff.
o Luke xi. 22
only. 2 Kings
ii. 21.
p = Matt. v. 28
al.
q ch. iv. 14
reff.
r here only +.
s Matt. xvi. 17. t
1 Cor. xv. 50.
Gal i. 16.
Heb. ii. 14. Sir. xiv. 18.
t ch. i. 21 reff.
u here only +.
v = Col. i. 13. Luke xxii. 53.

τει τῆς ^m ἰσχύος αὐτοῦ. ¹¹ ἐνδύσασθε τὴν ^o πανοπλίαν
τοῦ θεοῦ, ^p πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς ^q μεθ-
οδείας τοῦ διαβόλου. ¹² ὅτι οὐκ ἔστιν ἡμῖν ἡ ^r πάλῃ πρὸς
^s αἷμα καὶ ^s σάρκα, ἀλλὰ πρὸς τὰς ^t ἀρχάς, πρὸς τὰς
^u ἐξουσίας, πρὸς τοὺς ^v κοσμοκράτορας τοῦ ^v σκότους τού-

ABDE
FGJK

17) ins ἀδελφοὶ μου, with JK &c vv ff, and (omg μου) FG 71. 109 v syr Thdrt Aug Pel: om A (insg ἀδελφ. aft ενδ.) BDE d e æth arm Cyr Dam Lucif Jer Ambrst. — τω κυρ. 91.— 11. ἐνδύσ. υμᾶς G.—εις το DEFG.—στ. υμ. DE: αντιστ. K.—μεθοδείας A(B?)D¹EFGJK 43 lect 13 al.—12. for ημ., υμιν (arry to suit the context) BD¹FG 52. 115-20 al it Syr ar-pol slav (ant) al Lucif Ambrst: txt AD¹EJK mss nrly v copt syr al Thdot Clem Orig Meth all Cyp Hil Jer Aug Ambr.—προς τας (2nd) om FG (d e Cyprr Lucif Hil: om αρχ. π. τας): for π. τ., και DE v lat-ff.—του σκοτ. om (homeotel) 106.—rec bef

with Him' (Wetst. quotes the celebrated lines of Seneca, Thyest. 607, 'vos quibus rector maris atque terræ | jus dedit magnum necis atque vitæ, | ponite inflatos tumidosque vultus: | quicquid a vobis minor extimescit, | major hoc vobis dominus minatur: | omne sub regno graviore regnum est').

10—20.] *General exhortation to the spiritual conflict and to prayer.* 'Finally (τοῦ λοιποῦ [see var. readd.] would be 'henceforward,' cf. Gal. vi. 17, note.—Olsh.'s remark, that the Ap. never addresses his readers as ἀδελφοὶ in this Ep., is perfectly correct: the ἀδελφοῖς in ver. 23 does not contravene it [as Eadie], but rather establishes it. He there sends his apostolic blessing τοῖς ἀδελφοῖς, but does not directly address them) be strengthened (passive, not middle, see reff.—and Fritz. on Hom. iv. 20) in the Lord (Christ), and in the strength of His might (see on κράτος τῆς ἰσχύος, note, ch. i. 17).—Put on the entire armour (emphatic; repeated again ver. 13: offensive, as well as defensive. It is probable that the Ap. was daily familiarized in his imprisonment with the Roman method of arming) of God (Harl. maintains that the stress is on τοῦ θεοῦ, to contrast with τοῦ διαβόλου below: but there is no distinction made between the armour of God and any other spiritual armour, which would be the case, were this so. τοῦ θεοῦ, as supplied, ministered, by God, who ἅπασι δίδωμι τὴν βασιλικὴν παντευχίαν, Thdrt), that ye may be able to stand against (so Jos. Antt. ii. 5 [cited by Kypke, but the ref. is wrong], θαρρύν μιν οὖν τῷ θεῷ πρώτον, ὡς καὶ πρὸς τὴν ἐκείνων ἀπέχθειαν σησωμένῃ: see Kypke, ii. p. 301, and Ellicott's note here) the schemes (the instances [concr.] of a quality [abstr.] of μεθοδεῖα. τι ἐστι μεθοδεῖα; μεθοδεῖσαι ἐστι τὸ ἀπατῆσαι, κ. ἐν συντόμῳ εἰλεῖν, Chrys.:—the word is however sometimes used in a good sense, as Diod. Sic. i. 81,

ταύτας δὲ οὐ ῥάδιον ἀκριβῶς ἐξελεῖξαι, μὴ γεωμέτρον τὴν ἀλήθειαν ἐκ τῆς ἐμπειρίας μεθοδεύσαντος,—'if the geom. had had not investigated, &c.' The bad sense is found in Polyb. xxxviii. 4. 10, πολλὰ δὴ τινα πρὸς ταύτην τὴν ὑπόθεσιν ἐμποροῦν κ. μεθοδεύόμενος, ἐκίνει κ. παρῳξινε τοὺς ὅχλους. See Ellic. on ch. iv. 14) of the devil. 12.] For (confirms τ. μεθ. τοῦ διαβ. precedg) the wrestling (in which we are engaged.—πάλῃ must be literally taken—it is a hand to hand and foot to foot 'tug of war'—that in which the combatants close, and wrestle for the mastery) is not (Meyer well remarks, that the negative is not to be softened down into non tam, or non tantum, as Grot., &c.—the conflict which the Ap. means [qu. ? better, ἡ πάλῃ, the only conflict which can be described by such a word—our life and death struggle, there being but one such] is absolutely not with men but &c. He quotes from Aug., "Non est nobis collectatio adversus carnem et sanguinem, i. e. adversus homines, quos videtis sævire in nos. Vasa sunt, alius utitur: organa sunt, alius tangit") against flesh and blood (i. e. men: see reff.), but (see above) against the governments, against the powers (see note on ch. i. 23), against the world-rulers (munditeneutes, as Tert. c. Marc. v. 18. Cf. John xii. 31 note; xiv. 30; xvi. 11. 2 Cor. iv. 4. 1 John v. 19. The Rabbis [see Schöttg.] adopted this very word ἡγερνῳ and applied it partly to earthly kings [as on Gen. xiii.], partly to the Angel of Death; 'quavis te feci κοσμοκράτορα super homines &c.' So that the word must be literally understood, as in the places cited) of this (state of) darkness (see ch. v. 8; xi. 2), against the spiritual (armies) (so we have [Mey.] τὸ πολιτικόν [Herod. vii. 103], τὸ ἱπικόν [Rev. ix. 16], τὰ ληστρικά [Polyæn. v. 14], τὰ δοῦλα, τὰ αἰχμάλωτα

του, πρὸς τὰ ^w πνευματικὰ τῆς ^x πονηρίας ἐν τοῖς ^y ἔπου-
 ρανίοις. ¹³ διὰ τοῦτο ^a ἀναλάβετε τὴν ^α πανοπλίαν τοῦ
 θεοῦ, ἵνα δυνηθῆτε ^a ἀντιστῆναι ἐν τῇ ^b ἡμέρᾳ τῇ ^b πονηροῦ
 y ch. i. 3 reff. Ps. xli. 1. xlviii. 5. 2 Acts vii. 13. xx. 13, 14. xxviii. 31. 2 Tim. iv. 11. 1 Thim. i. 11.
 Jer. xxxi. 3. a Matt. v. 39 al. abs., here only. Paul. b ch. v. 16 reff.

ταυτων ins του αιωνος (supplementary gloss), with D¹EJK & syr* al Mac Ath-mss Chr Thdr̄t
 all: om ABDD¹FG 17. 67: 80 most vss Clem Orig-ott Ath Eus Bas Nyss Cyr-somet Cyp
 Lucif Hil Ambrst Jer Tert all.—13. τω πανωπω εν τ. ημ. τ. πον. arm. and eng εν τ.
 ημ. τ. π. Syr ar-erp Ambrst-ed.—παντα 79.—κατεργασμενοι A εν Lucif al perfecti
 Jer operati).—στηναι (and ον, ver 14) om D¹FG d e (g as far read Cyp: στηναι

&c. Winer, Gr. § 34, anm. 2, compares τὰ λαίμαργα, originally a neut.-adj. form. See Berthardy, Synt. p. 326, for more exx. Stier maintains the abstract meaning, 'the spiritual things': but as Ellic remarks, the meaning could not be 'spiritalis malignitates,' as Beza, but 'spiritualia nequitiae,' as the Vulg., i. e. 'the spiritual elements,' or 'properties,' 'of wickedness,' which will not suit here) of wickedness in the heavenly places (but *what is the meaning?* Chrys. connects ἐν τοῖς ἐπουρανίοις with ἡ πάλη ἔστιν—ἐν τοῖς ἐπ. ἡ μάχη κίεται . . . ὥς ἂν εἰ ἔλεγε, ἡ συνθήκη ἐν τινι κίεται: ἐν χερσὶ. And so Thdr̄t., Phot., Oec., al. But it is plain that ἐν will not bear this [Chrys. says, τὸ ἐν, ὑπὲρ ἔστι, καὶ τὸ ἐν, διὰ ἔστι], though possibly the order of the sentence might. Rückert, Matth., Eadie, al., interpret of the scene of the combat, thus also joining ἐν τ. ἐπ. with ἔστ. ἡμ. ἡ πάλη. The objection to this is twofold: 1) that the words thus appear without any sort of justification in the context: nay rather as a weakening of the follg διὰ τοῦτο, instead of a strengthening: and 2) that accordg to Eadie's argument, they stultify themselves. He asks, "How can they [the heavenly places, the scenes of divine blessing, of Christ's exaltation, &c.] be the seat or abode of impure fiends?" But if they are "the scene of" our "combat" with these fiends, how can our enemies be any where else but in them? Two ways then remain: to join ἐν τοῖς ἐπουρ. a) with τὰ πνευματικὰ τῆς πονηρίας—b) with τῆς πονηρίας only. The absence of an art. bef. ἐν forms of course an objection to both: but not to both equally. Were b) to be adopted, the specifying τῆς would appear to be required—because the sense would be, 'of that wickedness,' viz., the rebellion of the fallen angels, 'which was (or is) in the heavenly places.' If a), we do not so imperatively require the τὰ bef. ἐν, because ἐν τοῖς ἐπουρ. only specifies the locality,—does not distinguish τὰ πνευματικὰ τῆς πονηρ. ἐν τοῖς ἐπουρ. from any other πνευματικὰ τῆς πονηρίας elsewhere.

So that this is in grammar the least objectionable rendering. And in sense it is, notwithstanding what Eadie and others have said, equally unobjectionable. That habitation of the evil spirits which in ch. ii. 2 was said, when speaking of mere matters of fact, to be in the ἀήρ, is, now that the difficulty and importance of the Christian conflict is being forcibly set forth, represented as ἐν τοῖς ἐπουρανίοις, over us, and too strong for us without the panoply of God. (cf. τα πτενὰ τοῦ ἀέρος, Matt. vi. 26; and reff.).

13.] Wherefore (since our foes are in power too mighty for us,—and in dwelling, around and above us) take up (i. e. not 'to the battle,' but 'to put on') 'frequens est ἀναλαμβάνειν de armis;' Kypke in loc. He refers to Diod. Sic. xx. 33, ἐκαστοι τὰς πανοπτίας ἀνελκόμενοι ἐπὶ τὴν τοῦ φονεύσαντος τιμωρίαν,—and many places in Josephus. See also Wetst.] the entire armour of God (see on ver. 11) that ye may be able to withstand in the evil day (not as Chrys., ἡμέραν πονηρὰν τὸν παρόντα βίον φησί— for then the evil day would be upon the Christian before he has on the armour: the αἰὶ ὀπλιζέσθε of Chr., if taken literally, would be but a poor posture of defence. Nor again can his view stand, ἀπὸ τοῦ χρόνου παραμυθίεται βιαχεῖς, φησὶν, ὁ καιρὸς—evidently no such point is raised in the follg exhortations, but rather the contrary is implied—a long and weary conflict. The right interpretation is well given by Bengel—"Bellum est perpetuum: pugna alio die minus, alio magis fervet. Dies malus, vel ingruente morte, vel in vita: longior, brevior, in se ipso sæpe varius, ubi Malus vos invadit, et copiae malignæ vos infestant, ver. 12"), and having accomplished all things (requisite to the combat: being fully equipped and having bravely fought. The words must not be taken in the sense of 'omnibus debellatis,' as if κατεργασμένοι = καταπολεμήσαντες [so Chrys.—ἀπαντα—ποντίσσι, καὶ πάθῃ κ. ἐπιθυμίας ἀπόπους κ. τὰ ἐνοχλοῦντα ἡμῖν ἀπαντα], nor again, understood of preparation only [= παρασκευασμένοι, 1 Cor. xiv. 4] as Erasm.,

c = Rom. vii.
15, 17, &c.
xv. 18 & 17.
Paul only.
cxc. 1 Pet.
iv. 3. James
i. 3, 20.
d Luke xii. 35.
al. Paul, here
only. Dan.
x. 5. Ps. lxxv. 6.
g 1 Thess. v. 8. Rev. ix. 9, 17 only. Isa. lix. 17.
i here only. = Ps. ix. 37. see Ezra ii. 68.

καὶ ἅπαντα ^cκατεργασάμενοι ^cστήναι. ¹⁴ ^dστήτε οὖν περι-
ζωσάμενοι τὴν ^cὀσφὺν ὑμῶν ^fἐν ἄληθείᾳ, καὶ ἐνδυσάμενοι
τὸν ^uθώρακα τῆς δικαιοσύνης, ¹⁵ καὶ ^hὑποδησάμενοι τοὺς
πόδας ⁱἐν ⁱἐτοιμασίᾳ τοῦ ^kεὐαγγελίου τῆς ^kεἰρήνης,

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f see 1 Cor. iv. 21 reff.
h Mark vi. 9. Acts xii. 8 only. 2 Chron. xxviii. 15.
k here only. see Mark i. 14. Acts xx. 24. Isa. lii. 7. Rom. x. 15.

(only) Lucif Ambrost.—14. περιζωσμένοι D'FG Naz Chrys (once): περιζωσμένοι 71.
—for ἐνδύ., ὑποδυσάμενοι 44. 109.—15. for ὑποδησ., ὑποδυσάμενοι 37. 48. 122¹ Chr-mss

Beza, Bengel, al. To finish, or accomplish, is the invariable Pauline usage of the word when taken in a good sense) to stand firm' (at your post: as Estius, reporting others,—*'ut posteaquam omnia quæ boni milites sunt, perfeceritis, stare et subsistere possitis:—*that you may not, after having done your duty well in battle, fall off, but stand your ground to the end. The other interp., *'stare tanquam triumphatores,* is precluded by what has been said above.

14.—20.] *Particulars of the armour, and attitude of the soldier.* 14.] 'Stand

therefore (whether 'ready for the fight,' or 'in the fight,' matters very little: all the aoristic participles are in time antecedent to the *στήτε*—and the fight ever at hand), having girt about your loins with (ἐν, not instrumental, but local: the girt person is within, surrounded by, the girdle: but this is necessarily expressed in English by 'with') truth (not *truth objective*, which is rather the ῥῆμα θεοῦ below, ver. 17: but 'truthfulness,' subjective truth: to be understood however as based upon the faith and standing of a Christian, necessarily *his truthfulness in his place in Christ*. As the girdle [hardly here, however true that may have been, to be regarded as carrying the sword, for that would be confusing the separate images, cf. ver. 17] kept all together, so that an ungirded soldier would be (see Mey.) a contradiction in terms,—just so Truth is the band and expediter of the Christian's work in the conflict, without which all his armour would be but encumbrance. Gurnall's notion [Christian Armour, vol. i. p. 378], that 'the girdle is used as an ornament, put on uppermost, to cover the joints of the armour, which would, if seen, cause some uncomeliness' [see also Harl. 'jic iſt deſ Chriſten Cſhmuct'], is against the context, and against the use of the phrase ζωνν. τ. ὀσφ. in the N. T.), and having put on the breastplate of righteousness (see ref. Isa., and Wisd. v. 19. As in those passages, righteousness is the breastplate—the gen. here being one of apposition. The righteousness spoken of is that of Rom. vi. 13—

the purity and uprightness of Christian character which is the result of the work of the Spirit of Christ; the inwrought righteousness of Christ, not merely the imputed righteousness), and having shod your feet (as the soldier with his sandals—cf. the frequent description of arming in Homer—ποσσί δ' ὑπαὶ λιπαροῖσιν ἰδῆσατο καλὰ πέδιλα. The Roman caliga may be in the Ap.'s mind: see on ver. 11) with (local again, not instrumental: see on ver. 14) the (art. omitted after ἐν) readiness (the uses of ἐτοιμασία [in classical Greek, ἐτοιμότης, Dem. 1268. 7.] Mey.] in Hellenistic Greek are somewhat curious, and may have a bearing on this passage. In Ps. ix. 17, it has the sense of *inward 'preparedness'*—τὴν ἐτοιμασίαν τῆς καρδίας [τῶν πενήτων],—of *outward*, in Jos. Antt. x. 1. 2, οἰκχιλίους . . . ἵππους εἰς ἐτοιμασίαν ἱμῖν παρέχειν ἐτοιμός ἡμῖν: of *preparation*, in an active sense, Wisd. xiii. 12, τὰ ἀποβλήματα τῆς ἐργασίας εἰς ἐτοιμασίαν τροφῆς ἀναλώσας ἐνεπλήσθη: in Ezra ii. 68, it answers to the Heb. יְסֹד, a foundation, τοῦ στήσαι αὐτόν (the temple) ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ, see also Ps. lxxviii. 14, δικαιοσ. κ. κρίμα ἐτοιμασία τοῦ θρόνου σου, and Dan. xi. 7. From this latter usage [which can hardly be a mistake of the translators, as Mey. supposes] some [Beza, Bengel, al.] have believed that as the ὑποδήματα are the lowest part of the panoply, the same meaning has place here: but no good sense seems to me to be gained: for we could not explain it 'pedes militis Christiani firmantur Evangelio, ne loco moveatur,' as Beng. Nor again can it mean the *preparation (active)* of the Gospel, or *preparedness* to preach the Gospel, as Chrys. and most comm. ['shod as ready messengers of the glad tidings of peace,' Conyb.], for the persons addressed were not teachers, but the whole church. The only refuge then is in the gen. subjective, 'the preparedness of,' i. e. arising from, suggested by, 'the Gospel of peace;' and so Oec. [2], Calv., Harl., Olsh., De W., Mey., Ellic., al.) of the Gospel of peace (the Gospel whose message

16 ἑπὶ πάντων ἀναλαμβάνοντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ θορυήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ περιπυρρῶμένα στήσαι. καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματος, ἡ ἔστιν ῥῆμα θεοῦ, διὰ πάσης προσηυχῆς καὶ δεήσεως.

Thdrt Occ.—16. for ἐπὶ, *in* B 17. 31-7. 80. 113. 213 it & Method Naz Cyr-jer all it & al Meth Naz Cyr-jer Cyrj all.—ἐν ᾧ om D-FG al.—τα (2nd) om (as *supra* *theos*) BD-FG.—17. δέξασθε AD-E JK 17. 37-9 all Cyrj, om D-FG it Cyrj Tert all; *ans* bef τὴν πει. arm (*it was prob and as superfluous: had any verb been added, it wd prob*

and spirit is power: so ὁ μίθος ὁ τῆς ἐπιστήμης, Plut. Theet. p. 147 c: see Bernhardy, p. 161), besides all (not as E. V. 'above all' as if it were the most important: nor as Beng., al. 'over all,' so as to cover all that has been put on before:—see esp. reff. to Luke. And the *all*, as in τοῦτοις is specified, does not apply only to 'quicunque induistis' [Beng.], but generally, to all things whatever) **having taken up** (see on ver. 13) the shield (θυρεός, 'scutum': εὐνοίας θυρεὸς ἀλλοτρῶν τὸ σῶμα: the large oval shield, as distinguished from the small and light buckler, ἀσπίς, 'clypeus' Polybius in his description [vi. 23] of the Roman armour, which should by all means be read with this passage, says of the θυρεός, αὐτὸ τὸ μὲν πλάτος ἐστὶ τῆς κροστής ἐμφανέως περὶ ἡμιποδῶν: τὸ δὲ μήκος, πείων ταπεινῶν. Kypke quotes from Plutarch, that Philo-ppomen persuaded the Athenians, ἀπὸ μὲν θεοῦ καὶ ὁμοῦτες ἀσπίδα λαβεῖν καὶ ἀάρισαν. He adduces exx. from Josephus of the same distinction,—which Phryn. p. 366, ed. Lob., states to have been unknown to the ancients, as well as θυρεός in this sense at all. See Lobeck's note, and Hom. Od. ix. 240) of (gen. apposn) **faith, in which** (as lighting on it and being quenched in it) **you shall be able** (not as Mey., to be referred to the last great future fight—but used as stronger than 'in which ye may, &c.,' implying the certainty that the shield of faith will at all times and in all combats, quench, &c.) **to quench all the fiery darts** (cf. Ps. vii. 13, τὰ βέλη αὐτοῦ τοῖς καιμένοις ἐξεργάσατο:—Herod. viii. 52, ὅπως στυπείων περὶ τοῦς ὀϊστοῦς περιθέοντες ἄλκιον, ἐτοξενον ἐς τὸ φράγμα:—Thucyd. ii. 75, καὶ προκαλύμματα εἶχε ἐξ ῥόνης καὶ ὑπερκράς, ὥστε τοὺς ἐορᾶζομένους καὶ τὰ ξόλα μήτε πυρφόρους οἰστοῖς βάλλεσθαι, εἰς ἀσφάλειαν τε εἶναι, and other exx. in Wetst. Apollodorus,

Bibl. ii. 4, uses the very exprn, τὴν ὕδραν . . . βαλὼν βέλεσι πεπυρρῶμένοις . . . Arrian calls them πυρφόρα τοξείματα. The Latin name was *malleoli*. Ammianus Marcellin. describes them as cane arrows, with a head in the form of a di-taff, filled with lighted material. Wetst. ib. The idea of Hammond, Bochart, al., that *poisoned* darts are meant [*causae ferre*] is evidently ungrammatical. See Smith's Dict. of Antiq. art. *Malleolus*, and Winer, RWB. 'Bogen') of the wicked one (see reff. and notes on Matt. v. 37. John xvii. 15. Here, the conflict being personal, the adversary must be not an abstract principle, but a concrete person), **17.] and take** ('accipite oblatam a Domino.' Beng.) the helmet (ἑλμῆς ἐκ τοῦ πνεύματος καὶ ἀσπίδα χαλκῇ. Polyb. ub. *supra*) of (gen. appos. as above) **salvation** (the neut. form, from LXX l. c.: otherwise confined to St. Luke. Beng. takes it masc., '*salutaris*, i. e. Christi,'—but this is harsh, and does not correspond to the parallel, 1 Thess. v. 8, where the helmet is the hope of salv., clearly shewing its subjective character. Here, it is *salvation appropriated*, by faith), **and the sword** (furnished, forged, by: cf. τ. πανοπλ. τ. θεοῦ vv. 11. 13: not here the gen. appos., for ὅ ἐστιν follows after) **the Spirit, which** (neut., attracted to ῥῆμα) is (see on ἐστιν, 1 Cor. x. 4 reff.) **the word of God** (the Gospel: see the obvious parallel, Heb. iv. 12: also Rom. i. 16: and our pattern for the use of this sword of the Spirit, Matt. iv. 4. 7. 10); **with** (see reff.: as the state through which, as an instrument, the action takes place. The clause depends on στήτε οὖν, the principal imperative of the former sentence—not on δέξασθε, which is merely a subordinate one, and which besides [Mey.] would express only how the weapons should be *taken*, and therefore would not satisfy πάσης and ἐν παντὶ καιρῷ) **all** (kind of) **prayer and sup-**

z LUKE XXI. 36 only. ABDE
a ch. ii. 22 reff. FGJK
b 1 Pet. iv. 7.
Jude 20.
(Rom. ix. 17.
xiii. 6, 2 Cor.
v. 5, but all
w. τούτῳ.)
c Mark xiii. 33. Luke xxi. 36. Heb. xiii. 17 only. Cant. v. 2 d here only †
f = 1 Cor. xii. 8. g see note. h Matt. v. 2 reff. Acts viii. 35. x. 34 al.
i. 20. Col. ii. 15. = Paul only. e ch. i. 1 v. ff. i Phil.

προσευχόμενοι ^z ἐν παντί καιρῷ ^a ἐν πνεύματι, καὶ ^b εἰς
αὐτὸ ^c ἀγρυπνοῦντες ἐν πάσῃ ^d προσκαρτερήσῃ καὶ ^y δέησιν
περὶ πάντων τῶν ^c ἀγίων ¹⁹ καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ
ἡ ^f λόγος ^g ἐν ^h ἀνοιξίᾳ τοῦ στόματός μου ⁱ ἐν ⁱ παρῥησίᾳ

have been αναλαβεῖτε from above).—18. for προσευχ., προσοχῆς 71.—ἐν πν. om 19. 43 : καὶ πν. 46!—rec aft αὐτο ins τουτο (explanatory expansion of αὐτο : αὐτον speaks also for the reading of but one word), with D³EJK &c Chrys-text Thdrt Dam-text al : om ABD¹FG (αὐτον D¹FG) it v lat-ff copt al : add προσκαρτερουντες καὶ 33 5.—aft αγρ. ins παντοτε DEFG it Syr ar-erp Bas.—προσκ.—καὶ om D¹(ἐν π. τη δ.)FG(E?) it.—καὶ δεησ. om 112.—for περι, υπερ D¹E¹FG 37. 47. 73. 80 syr (with περι in marg) Thdrt : μετα 23.—των om 112.—19. rec δοθειη, with mss : txt MSS most mss-vss-ff.—for

plication ("it has been doubted whether there is any exact distinction between προσευχή and δέησις. Chrys. and Thdrt. on 1 Tim. ii. 1 explain προσευχή as αἰτησις ἀγαθῶν [see Suicer, Thes. s. v. 1],—δέησις as ὑπὲρ ἀπαλλαγῆς λυπηρῶν ἰκετεία [so Grot. as ἀπὸ τοῦ δέου, but see 2 Cor. i. 11] : comp. Orig. de Orat. c. 33, vol. xvii. p. 292, ed. Lomm. Alii alia. The most natural and obvious distinction is that adopted by nearly all recent commentators, viz. that προσευχή is a 'vocabulum sacrum' (see Harl.) denoting prayer in general, 'precatio' : δέησις a 'vocabulum commune,' denoting a special character or form of it, 'petitum,' rogatio : see Fritz. Rom. x. 1, vol. ii. p. 372. Luther on Tim. i. c." Elliott.) praying in every season (literal : cf. Luke xviii. 1 note, and 1 Thess. v. 17. There seems to be an allusion to our Lord's ἐν παντί καιρῷ δέομενοι, Luke xxi. 36) in the Spirit (the Holy Spirit : see esp. ref. Jude, and Rom. viii. 15. 26 ; Gal. iv. 6 :—not, heartily, as Est., Grot., al.), and thereunto (with reference to their employment which has been just mentioned. Continual habits of prayer cannot be kept up without watchfulness to that very end. This is better than to understand it, with Chr., &c., of persistence in the prayer itself, which indeed comes in presently) watching in (element in which : watching, being employed, in) all (kind of) importunity and supplication (not a hendiadys : rather the latter substantive is explanatory of the former, without losing its true force as coupled to it : 'importunity and [accompanied with, i. e. exemplified by] supplication') concerning all saints, and (καὶ brings into prominence a particular included in the general : see Hartung, i. 145) for me (certainly it seems that some distinction between ὑπὲρ and περὶ should be marked : see Eadie's note, where however he draws it too strongly. Krüger, § 68, 28. 3, re-

gards the two in later writers as synonymous. So Meyer, who quotes Demosth. p. 74. 35, μὴ περὶ τῶν δικαίων μὴδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλήν, ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ : and Xen. Mem. i. 1. 17, ὑπὲρ τούτων περὶ αὐτοῦ παροργινῶναι) that (aim of the ὑπὲρ ἐμοῦ) there may be given me (I do not see the relevance of a special emphasis on δοθῇ, as Mey., Ellic. That it is a gift, would be of course, if it were prayed for from God) speech in the opening of my mouth (many renderings have been proposed. First of all, the words must be joined with the preceding, not with the following, as in E. V., Grot., Kypk., De W., al., which would [see below] be too tame and prosaic for the solemnity of the passage. Oec. (and simly Chr. ? see Ellic.) regards the words as describing unpremeditated speech : ἐν αὐτῷ τῷ ἀνοίξει ὁ λόγος προῆι. But as Mey., this certainly would have been expressed by ἐν αὐτῇ τῇ ἀν. or the like. Calv., 'os aperitum cupit, quod erumpat in formam et liquidam confessionem : ore enim semiclauso proferuntur ambigua et perplexa responsa,' and similarly Rück., al., and De W. But this again is laying too much on the phrase : see below. The same objection applies to Beza and Piscator's rendering, 'ut aperiam os meum : ' and to taking the phrase of an opening of his mouth by God, as [Chrys. ἡ ἄλυσις ἐπικεῖται τὴν παρῥησίαν ἐπιστομίζουσα, ἀλλ' ἡ εὐχή ἡ ὑμετέρα ἀνοίγει μου τὸ στόμα, ἵνα πάντα ἃ ἐπέμψην εἰπεῖν] Corn.-a-lap., Grot., Harl., and Olsh. from Ps. l. 17 and Ezek. xxix. 21. The best rendering is that of Est. ['dum os meum aperio'], Meyer, Eadie, Ellic., al., 'in [at] the opening of my mouth,' i. e. 'when I undertake to speak : ' thus we keep the meaning of ἀνοίγειν τὸ στόμα [reff. and Job iii. 1. Dan. x. 16], which always carries some solemnity of subject or occasion

^k γνωρίσαι τὸ ¹ μυστήριον τοῦ εὐαγγελίου, ²⁰ ὑπὲρ οὗ ^k 1-4. 9 refl.
^m πρεσβεύω ἐν ⁿ ἀλύσει, ἵνα ^o ἐν αὐτῷ ^p παρῤῥησιύσωμαι ^m 2 Cor. v. 20.
^{pp} ὥς δεῖ με λαλῆσαι. ⁿ 1-4. 9 refl.
^o 2 Tim. i. 16.
^p Acts x. 27.
^q 1 Thess. ii. 2 only.
^r Acts x. 27.
^s 1 Thess. ii. 2 only.
^t Col. iv. 7.
^u 2 Cor. i. 4 al. fr.

21 Ἴνα δὲ εἰδῇτε καὶ ὑμεῖς ^q τὰ κατ' ἐμὲ, ¹ τί πράσσω, πάντα ὑμῖν ^k γνωρίσει Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς ¹ διάκονος ^u ἐν κυρίῳ, ²² ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ ^u παρακαλέσῃ τὰς καρδίας ὑμῶν.

t Col. iv. 7 only.

tt Acts xxiv. 15 refl.

u = 2 Cor. i. 4 al. fr.

γνωρίσαι, λαλῆσαι 37.—τον εὐαγγ. om BFG Tert (citing freely) Ambrst: txt (sc. Chr Dam Thdr al Jer al.—20. for ἐν αὐτῷ, αὐτοῦ B.—παρορησιασθῆναι G al. 21. ἵ. om 243. —και νη. ιδ. (α. AD¹FG al) ADEFG 108-14-18-20 al it y al Thdr some lat-fr: txt B(c sil)JK syrr most miss basm al Chr Dam al Jer Ambrst.—παντα om D¹FG it Syr Jer (but not h. l.)—α πρᾶσσω 219.—γν. νη. BDEFG 37. 116-20 it al Ambrst: txt AJK miss nrlly v syr al Chrys Thdr al Jer al.—ἀδελφος om 115: πιστος και εἰς. 3.—22. πρᾶ-

with it), in boldness ([subjective] freedom of speech, not as Grot. [‘ut ab hac custodia militari liber per omnem urbem perferre possem sermonem evangelium,’ &c.], Koppe [objective], *liberty of speech*) to make known (the purpose of the gift of λόγος ἐν ἀνορύξει τοῦ στόματος) the mystery of the gospel (contained in the gospel: subjective gen. ‘The gen. is somewhat different to τὸ μυστήριον τοῦ θελήματος, ch. i. 9: there it was the mystery in the matter of, concerning the θέλημα, gen. objecti, Ellic.), on behalf of which (viz. τοῦ μυστ. τοῦ εὐαγγ.—for as Meyer remarks, this is the object of γνωρίσαι, and γνωρίσαι is pragmatically bound to πρεσβεύω) I am an ambassador (of Christ [ref.]: to whom, is understood: we need not supply as Michaelis, to the court of Rome) in chains (the singular is not to be pressed as has been done by Paley, Wieseler, al., to signify the chain by which he was bound to ‘the soldier that kept him’ [Acts xxviii. 20]: for such singulars are often used collectively: see Bernhardt, Syntax, p. 58 f., Polyb. xxi. 3. 3, παρὰ μικρὸν εἰς τὴν ἄλυσιν ἐνέπεισον. Wetst. remarks, ‘alias legati, jure gentium sancti et inviolabiles, in vinculis haberi non poterant.’ His being thus a captive ambassador, was all the more reason why they should pray earnestly that he might have boldness, &c.), that (co-ordinate purpose with ἵνα δοθῇ, not subordinate to πρεσβεύω. See exx. of such a co-ordinate ἵνα in Rom. vii. 13. Gal. iii. 14. 2 Cor. ix. 3. But no tautology [as Harl.] is involved: see below) in (the matter of, in dealing with: cf. λήθη ἐν τοῖς μαθήμασι Plat. Phileb. p. 252 v: and see Bernhardt, p. 212: not as in 1 Thess. ii. 2, ἐπαρρησιασάμεθα ἐν θεῷ, where ἐν denotes the source or ground of

the confidence) it I may speak freely, as I ought to speak’ (no comma at με, as Koppe—‘that I may have confidence, as I ought, to speak,’ but the idea of speaking being already half understood in παρῤῥησίᾳ, λαλῆσαι merely refers back to it. This last clause is a further qualification of the παρῤῥησία—that it is a courage and free spokenness ὥς δεῖ: and therefore involves no tautology).

21—24.] CONCLUSION OF THE EPISTLE.

21.] ‘But (transition to another subject: the contrast being between his more solemn occupations just spoken of, and his personal welfare) that ye also (the καὶ may have two meanings: 1) as I have been going at length into the matters concerning you, so if you also on your part, wish to know my matters, &c.: 2) it may relate to some others whom the same messenger was to inform, and to whom he had previously written. If so, it would be an argument for the priority of the Ep. to the Colossians [so Harl. p. lx. Mey., Wieseler, and Wigger’s Stud. u. Krit. 1841, p. 432]: for that was sent by Tychicus, and a similar sentiment occurs there, iv. 7. But I prefer the former meaning) may know the matter concerning me, how I fare (not, ‘what I am doing,’ as Wolf: Meyer answers well, that he was always doing *one thing*: but as in Ælian, V. H. 11. 35, where Gorgias being sick is asked τί πράττοι; or as in Plut. inst. Lac. p. 241 [Kypke], where when a Spartan mother asks her son τί πράσσει πατρί; he answers, ‘all have perished’) Tychicus (Acts xx. 4. Col. iv. 7. 2 Tim. iv. 2. Tit. iii. 12. He appears in the first-cited place amongst Paul’s companions to Asia from Corinth, classed with Τρόφιμος as Ἀσιανοί. Nothing more is known of him) shall make known all to

τ 2 Cor. xiii. 13.
1 Thess. iii. 6.
 Jude 2.
 w Rom. ii. 7.
 1 Cor. xv. 42.
 50, 53, 54.
 2 Tim. i. 16.
 (Tit. ii. 7 var.
 read.) Paul
 only f.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἡ ἀγάπη μετὰ πίστεως ἀπὸ
θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ. 24 ἡ χάρις μετὰ
πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν χριστὸν
ἐν ἡ ἀφθαρσίᾳ.

ABDE
FGJK

καλεσθε 17.—23. for ἀγαπή, ελεος A.—24. χριστον om 238 basm.—rec at end, ins
αμην, with DEJK al vss ff: om ABFG 17. 23 æth Jer, Ambrst.

Subscription: πρὸς ἐφεσίους ABDE: πρ. ἐφ. ἐπληρωθῇ D2: ἐτελεσθῇ ἐπιστολὴ πρὸς
ἐφ. FG: ἐγραφή η ἐπιστ. αὐτῇ η πρ. ἐφ. ἀπο ρωμῆς διὰ τυχικου: &c.

you, the beloved brother (reff.) and faithful (trustworthy) servant ('minister' is ambiguous and might lead to the idea of Estius, who says on 'in Domino,'—'non male hinc colligitur Tychicum sacra ordinatione diaconum fuisse:' see Col. iv. 7, where he is πιστὸς διάκονος καὶ σύνδουλος, and note there) in the Lord (belongs to διάκονος, not to both ἀδ. and διάκ. He διηκόνει ἐν κυρίῳ, Christ's work being the field on which his labour was bestowed); whom I sent to you for this very purpose (not 'for the same purpose,' as E. V.) that ye may know the matters respecting us (see Col. iv. 8, where this ver. occurs word for word but with ἵνα γινῇ τὰ περὶ ὑμῶν for these words. Does not this variation bear the mark of genuineness with it? The ἡμῶν are those mentioned Col. iv. 10) and that he may comfort (we need not assign a reason why they wanted comfort:—there would probably be many in those times of peril) your hearts.' 23, 24.] Double

APOSTOLIC BLESSING; addressed (23) to the brethren, and (24) to all real lovers of the Lord Jesus Christ. 23.] 'Peace (need

not be further specified, as is done by some:—the Ep. has no special conciliatory view. It is sufficiently described by being *peace from God*) to the brethren (of the Church or Churches addressed: see Prolegg. to Eph.: not as Wieseler, ἀδελφοῖς to the Jews, and πάντων below to the Gentiles: for least of all in this Ep. would such a distinction be found) and love with faith (faith is perhaps presupposed as being theirs: and he prays that love may always accompany it, see Gal. v. 6: or both are invoked on them, see 1 Tim. i. 14) from God the Father and the Lord Jesus Christ' (see note on Rom. i. 7). 24.] General

benediction on all who love Christ: corresponding, as Mey. suggests, with the malediction on all who love Him not, 1 Cor. xvi. 22. 'May the grace (viz. of God, which comes by Christ) be with all who love our Lord Jesus Christ in incorruptibility' (i. e. whose love is incorruptible. The method of exegesis of this difficult exprn, will be to endeavour to find some clue to the idea in the

Ap.'s mind. He speaks, in Col. ii. 22, of worldly things which are εἰς φθοράν τῇ ἀποχρήσει—ἀφθαρτος is with him an epithet of God [Rom. i. 23. 1 Tim. i. 17]: the dead are raised ἀφθαρτοί [1 Cor. xv. 52]: the Christian's crown is ἀφθαρτος [1 Cor. ix. 25]. ἀφθαρσία is always elsewhere [reff.] the *incorruptibility* of future immortality. If we seek elsewhere in the Epp. for an illustration of the term as applied to inward qualities, we find a close parallel in 1 Pet. iii. 4; where the ornament of women is to be ὁ κουπτὸς τῆς καρδίας ἁθροπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος κ. ἡσυχίου πνεύματος—the contrast being between the φθορά, ἀργύριον καὶ χρυσίον, and the *incorruptible* graces of the renewed spiritual man. I believe we are thus led to the meaning here;—that the love spoken of is ἐν ἀφθαρσίᾳ;—in, as its sphere and element and condition, *incorruptibility*—not a fleeting earthly love, but a spiritual and eternal one. And thus only is the word worthy to stand as the crown and climax of this glorious Epistle: whereas in the ordinary [E. V.] rendering, 'sincerity,'—besides that [as Mey.] this would not be ἀφθαρσία but ἀφθορία [Tit. ii. 7] or ἀδιαφθορία [see Wetst. on Tit. l. c.], the Ep. ends with an anticlimax, by lowering the high standard which it has lifted up throughout to an apparent indifference, and admitting to the apostolic blessing all those, however otherwise wrong, who are only not hypocrites in their love of Christ. As to the many interpp.,—that ἐν is for ὑπέρ [Chr 2nd alt.], διὰ [Thl.], μετὰ [Thdrt.], εἰς [Beza], σύν [Pescator]—that ἐν ἀφθαρσίᾳ is to be taken with χάρις [Harl., Bengel., Stier], that ἐν ἀφθ. means 'in immortality,' as the sphere of the ἀγάπη, cf. ἐν τοῖς ἑπουρανίοις, ch. i. 3,—that it is to be joined with Ἰησοῦ χριστοῦ ['Christum immortalem et gloriosum, non humilem,' Wetst.] that it is short for ἵνα ζωὴν ἐχῶσιν ἐν ἀφθαρσίᾳ [Olsh.], &c. &c. [see more in Mey.] none of them seem so satisfactory as that assigned above).

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

ABDEF I. ¹ Παῦλος καὶ Τιμόθεος, ^a δοῦλοι χριστοῦ Ἰησοῦ, ^a Rom. i. 1. ^b πᾶσιν τοῖς ^b ἀγίοις ^c ἐν χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φι- ^b Acts ix. 13. ^c Rom. xvi. 6. ^d λίπτοις ^d σὺν ^e ἐπισκόποις καὶ ⁱ διακόνους. ² χάρις ὑμῖν ^d Acts xiii. 15. 1 Cor. i. 3. ² 2 Cor. i. 1. ^e Acts xx. 28 (see ver. 17). 1 Tim. iii. 2. Tit. i. 7. 1 Pet. ii. 25. 2 Chron. xxxiv. 12. ^f Rom. xvi. 1. 1 Tim. iii. 8, 12.

Title: ABDEFG (DEFG pref αρχεται) al have προς φιλιππησιους (-πηνσιους DE) : του αγ. απ. παν. επιστ. πρ. φιλ. J : rec πανλου του αποστολου η πρ. φ. επιστολη, all vary.

CHAP. I. 1. π. δουλός ι. χ. κ. τιμοθ. 34.—rec ιησ. χρ., with (A is uncert) FGJK &c : txt BDE 109 al-appy d e copt basm.—πασιν το ιησ. om 17 : εν χρ. ιησ. om copt basm.—τοις ουσ. εν φ. om 115 Thl-Matt's ms.—for συν επισκ., συνεπισκοποις B²D³ 39. 67.

CHAP. I. 1, 2.] ADDRESS AND GREETING.

1.] Timotheus seems to be named as being well-known to the Philipians (Acts xvi. 3. 10 ff.), and present with St. Paul at this time. The mention is merely formal, as the Ap. proceeds (ver. 3) in the first person singular. Certainly no official character is intended to be given by it as Huther, al., have thought : for of all the Epp. this is the least official : and Rom. and Gal., where no such mention occurs, the most so. Obs., there is no ἀπόστολος subjoined to Παῦλος (as in Col. i. 1), probably because the Philippians needed no such reminiscence of his authority. Cf. also 1 and 2 Thess. πᾶσιν] both here and in vv. 4. 7, 8. 25 ; ch. ii. 17. 26, is best accounted for from the warm affection which breathes through this whole Ep. (see on ver. 3), not from any formal reason, as that the Ap. wishes to put those Phill. who had not sent to his support, on a level in his affection with those who had (Van Hengel),—that he wishes to set himself above all their party divisions (ch. ii. 3 : so De W.), &c. σὺν ἐπισκ.] This is

read by Chrys. συνεπισκόποις, and he remarks : τί τοῦτο ; μίᾱς πόλεως πολλοὶ ἐπίσκοποι ἦσαν ; οὐδαμῶς ἀλλὰ τοὺς πρεσβυτέρους οὕτως ἐκάλεσε. τότε γὰρ τῶς ἐκοινωνοὺν τοῖς ὀνόμασι, κ. διάκονος ὁ ἐπίσκοπος ἐλέγετο (see also var. readd.). But thus the constr. would be imperfect, the σὺν having no reference. Theodoret remarks, ἐπίσκοπους τοὺς πρεσβυτέρους καλεῖ ἀμφοτέρα γὰρ εἶχον κατ' ἐκείνον τὸν καιρὸν ὀνόματα,—and alleges Acts xx. 28, Tit. i. 5, 7, as shewing the same. See on the whole subject, my note on Acts xx. 17, and the article Βίσιφος, by Jacobson, in Herzog's Realencyclopädie für protestantische Theologie u. Kirche. κ. διακόνους] See on Rom. xii. 7 ; xvi. 1.—Chrys. enquires why he writes *here* to the κληρος as well as to the ἄγιοι, and not in the Ep. to Rom., or Corr., or Eph. And he answers it, ὅτι αὐτοὶ καὶ ἀπέστειλαν, κ. ἐκαρποφόρησαν, κ. αὐτοὶ ἐπεμψαν πρὸς αὐτὸν τὸν Ἐπαφρόδιτον. But the true reason seems to be, the late date of our Ep. The ecclesiastical offices were now more plainly distinguished than at the time when

g Rom. i. 8.
 h d. c. 1. 3 al.
 i in 14. vii. 4.
 i Eph. i. 16
 k Mark iii. 5.
 l Chron.
 m 1 Tim. ii. 1.
 n 2 Cor. ix. 13.

καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ
 χριστοῦ.

ABDEF
 GJK

³ Εὐχαριστῶ τῷ θεῷ μου ^h ἐπὶ πάσῃ τῇ ⁱ μνείᾳ ὑμῶν,
⁴ πάντοτε ἐν πάσῃ δέξῃ μου ὑπὲρ πάντων ὑμῶν ^k μετὰ
 χαρᾶς τὴν ^l δέξιν ¹ ποιούμενος, ⁵ ἐπὶ τῇ ^u κοινωνίᾳ ὑμῶν
^u εἰς τὸ εὐαγγέλιον ἀπὸ πρώτης ἡμέρας ^o ἄχρι τοῦ νῦν,

o Rom. viii. 22. 1 Cor. iv. 11. 2 Cor. iii. 14 al.

71.3 al₃ Chr Thl Cassiod: *συν* om *αἰθ.*—3. *εγω μεν ενχ. τω κυρω ημων επι* D¹E¹FG
 it Ambrst Cassiod.—4. *ποι. τ. δ. μετ. χ.* arm *αἰθ* arr: aft *χαρ.* ins *και* FG harl² Thdr^t-ms:
 aft *δεση.* ins *μου* 23. 31 al vss.—5. bef *πρωτ.* ins *της* AB 37: om DEFGJK mss—

the two former of those Epp. were written. That to the Eph. rests on grounds of its own.—The simple juxtaposition of the officers with the members of the Church, and indeed *their* being placed *after* those members, shews the absence of hierarchical views such as those in the Epp. of the apostolic fathers. 2.] See on Rom. i. 7.

3—11.] THANKSGIVING FOR THEIR FELLOWSHIP REGARDING THE GOSPEL (3—5), CONFIDENCE THAT GOD WILL CONTINUE AND PERFECT THE SAME (6—8), AND PRAYER FOR THEIR INCREASE IN HOLINESS UNTO THE DAY OF CHRIST (9—11). 3.] See the similar expressions, Rom. i. 9. 1 Cor. i. 4. Eph. i. 16. Col. i. 3. 1 Thess. i. 2. Phil. i. 4. ἐπὶ here with a dat. answers to the same prep. with a gen. in Rom. i. 10. Eph. i. 16;—‘at,’ or ‘in:’ the primitive idea of such constr. being *addition*: ‘my whole remembrance of you is *accompanied* with thanks to God.’ *πάσῃ τῇ μνείᾳ* must not be rendered as in E. V. (so even Conyb.) ‘*every remembrance*,’ but ‘*my whole remembrance*.’ The exprn *comprehends* in one all such remembrances: but the art. forbids the above rendering: cf. *πᾶσα ἡ πόλις*, Matt. vi. 29; xxi. 10: also Mark iv. 1. Luke iii. 1. Winer, § 17. 10. Some (Maldon. Bretschn., al.) take ἐπὶ as assigning the reason for *εὐχαριστῶ* (as 1 Cor. i. 4), and *μνείᾳ ὑμῶν* as meaning, ‘*your remembrance of me*,’ viz. in sending me sustenance. But this is evidently wrong: for the ground of *εὐχαριστῶ* follows, ver. 5. *μνείᾳ* here, ‘*remembrance*,’ not ‘*mention*,’ which meaning it only gets by *ποιεῖσθαι* being joined to it, ‘to make an act of remembrance,’ i. e. to *mention*, Rom. i. 9; Eph. i. 16; 1 Thess. i. 2; Phil. i. 4. 4.] πάντοτε—πάσῃ—πάντων—here we have the overflows of a full heart. Render—‘*always in every prayer of mine making my prayer for you all with joy*’: not, as in E. V., ‘*in every pr. of mine for you all making request with*

joy.’ For the second *δέσεις*, having the art., is thereby defined to be the particular request *ὑπὲρ π. ὑμ.*—τὸ μετὰ χαρᾶς *μεμνησθαι σημειῶν τῆς ἐκείνων ἀρετῆς*. Thl.

5.] ‘for (*ground* of the *εὐχ.*, πάντοτε τοιοῦτος having been *exegetical* of it) *your fellowship* (with one another: entire accord, unanimous action: not your fellowship *with me*, ὅτι κοινωνοὶ μου γίνεσθε κ. συμμερισταὶ τῶν ἐπὶ τῷ εὐαγγελίῳ πόνων, Thl: this must have been further specified, by *μετ’ ἐμοῦ* (1 John i. 3) or the like. Still less must we with Estius, Wetst., al., render ἐπὶ τῇ κοινωνίᾳ, *pro liberalitate vestra erga me*) as regards the Gospel (not ‘*in the Gospel*,’ as E. V. and Thdr^t, *κοινωνίαν δὲ τοῦ εὐαγγελίου τὴν πίστιν ἐκάλεσε*: so Chrys.: but thus it would be the gen., and εἰς τὸ εὐ. can hardly be taken as equivalent to it; cf. *κοινωνεῖν εἰς*, ch. iv. 15. Their mutual accord was *for the purposes of the Gospel*—i. e. the perfecting, of which he proceeds to treat. “The art. τῇ is not repeated after ὑμῶν, because *κοινωνία εἰς τὸ εὐ.* is conceived as one idea, together.” Meyer) from the (art. om. after prepn) *first day* (of your receiving it) *until now*.’ This last clause is by Lachm. and Meyer attached to *πειποθῶς*, but most clumsily and erroneously. The reason assigned is, that, if it had belonged to *κοινωνία* &c., the art. τῇ would have been repeated. But the same account which I have quoted from Meyer himself above of its omission after ὑμῶν will also apply to its omission here—that the whole *κοινωνία* from the first is taken as one idea, and therefore this feature of it, that it was ἀπὸ πρ. ἡμ. ἄχρι τ. νῦν, need not be specially particularized by the definite art. It is St. Paul’s constant habit to place *πειποθα* first in the sentence [cf. Rom. ii. 19. 2 Cor. ii. 3. Gal. v. 10; ch. ii. 24. 2 Thess. iii. 4; Phil. 26: also Matt. xxvii. 43], pregnant as it is with emphasis, and including the matter of confidence which follows: and we may certainly say that had this clause

^p πεποιθώς ^q αὐτὸ ^r τοῦτο, ^s ὅτι ^t ὁ ^u ἐναρξάμενος ἐν ὑμῖν ^v ἔργον ἀγαθὸν ^w ἐπιτελέσει ^x ἄχρις ^y ἡμέρας ^z χριστοῦ Ἰησοῦ, ^a καθὼς ἐστὶν ^b δίκαιον ἐμοὶ τοῦτο φρονεῖν ^c ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ ^d καρδίᾳ ὑμᾶς ἐν τε τοῖς ^e δεσμοῖς μου καὶ ἐν τῇ ^f ἀπολογία καὶ ^g βεβηλώσει τοῦ ^h εὐαγγελίου, ⁱ συγκοινωνοῦς ^j μου τῆς ^k χάριτος πάντας

t = Rom. xiv. 20. u Rom. xv. 28. 2 Cor. vii. 1, viii. 6 al. 1 Kings. iii. 12. v 1 Cor. i. 8 refl. w = 2 Thess. i. 3. x = 2 Pet. i. 13. y = 2 Cor. i. 6. 36. z 2 Cor. vii. 3. a ver. 13, &c. Col. iv. 18. 2 Tim. ii. 9. Philom. 10, 13. Heb. xi. 36. see Acts xvi. 26 refl. b Acts xxii. 1. 1 Cor. ix. 3 al. c Heb. vi. 16 only. Levit. xxv. 23. d Rom. xi. 1. 1 Cor. ix. 23. Rev. i. 9 only. e double gen., ver. 25. ch. ii. 36. f = Col. i. 6. Eph. ii. 8.

nrlly-appy Chr Thldrt Dam al.—6. τα αγαθα εργα 115: add και 108¹.—αχρις B: αχου ης A: txt DEFGJK &c.—rec ιησ. χρ., with AFGK &c am¹ demid all ff om ιησ. Dam: txt BDEJ all (108¹ prof 800) d e v Ambrst Aug al.—7. for τοῦτο, τον J. —παντων om aeth.—υμ. εν τ. καρ. 80.—rec om εν (3rd) with AD¹FG al Thl: ins BD¹EJK most mss it v Syr arr Chr Thldrt Oec Ambrst Pel. —for συγκοι., συγκληρωσασαι 109.—της καρ. μου DEFG it v: μοι 39 Thl Ambrst.—for χαριτος, gaudiu it v Ambrst Pel Primas Sedul.

referred to πεποιθώς, it would have followed, not preceded it. Besides which, the emphatic αὐτὸ τοῦτο should be rendered altogether vapid, by so long an emphatic clause preceding the verb. πεποιθώς] parallel with ποιούμενος—‘confident as I am of’ . . . αὐτὸ τοῦτο] ‘this very thing’ (it points out sharply and emphatically, implying, as here, that the very matter of confidence is one which will ensure the success of the δέησις. Conyb. renders it ‘*accordingly*,’ which is far too weak. As regards the constr., αὐτὸ τοῦτο is only a secondary accus., of reference, not governed directly by πεποιθώς. It is immediately resolved into ὅτι ἐν. κ.τ.λ.). ὁ ἐναρξ.] ‘He who has begun in you a good work,’ viz. God: cf. ch. ii. 13. Wakefield, perversely enough, renders, ‘*he among you who has begun &c.*’—By ‘a good work,’ he refers his confidence to the general character of God as the doer and finisher of good: the one good work in his mind being, their κοινωνία &c. ἐν is ‘in,’ not ‘among:’ but the preposn in ἐναρξάμενος seems not to be connected with it, cf. refl., where the verb has an absolute meaning, irrespective of any immanent working.—The ἄχρις ἡμέρας χρ. Ἰησοῦ assumes the nearness of the coming of the Lord (μέχρι τῆς τοῦ σωτήρος ἡμῶν ἐπιφανείας, Thldrt.). Here, as elsewhere, comm. have endeavoured to escape from this inference. Thus Thl., Oec., refer the saying not only to the then existing generation of Phill. but και τοῖς ἐξ ἡμῶν: Estius, in the case of each man, ‘*usque ad mortem suam*.’ Calov., understanding not the continuance till the day of Christ, but ‘*terminus et complementum perfectionis, quod habituri isto die erimus*.’ and

so nearly Calvin, but saying very beautifully,—‘*Tametsi enim qui ex corpore mortali sunt liberati, non amplius militent cum carnis concupiscentiis, sintque extra teli jactum ut aiunt: tamen nihil erit absurdum, si dicentur esse in profectu, quia nondum pertigerunt quo aspirant: nondum potiuntur felicitate et gloria quam sperant: denique nondum illuxit dies, qui revelet absconditos in spe thesauros. Atque adeo quum de spe agitur, semper ad beatam resurrectionem, tanquam ad scopum, referendi sunt oculi.*’ Doubtless, this is our lesson, and must be our application of such passages: but this was not the sense in which the Ap. wrote them. 7.] *Justification of the above-expressed confidence*:—it was fair and right for him to entertain it. καθὼς] a word of later Greek, never used by the elder Attic writers; = καθό [Thus.], καθά, καθάπινω (see Phryn. Lobeck, p. 425, and note). It takes up, and justifies by analogy, the confidence of the last ver. ἐστὶν δίκ. ἐμοὶ] The classical constr. are, ἐμὲ δίκαιον ἐστι φράζειν, Herod. i. 39: ἐμε δίκαιον . . . προλαμβάνειν, Plat. Legg. x. 897: οὗτος δίκαιός ἐστι φέρεσθαι, ib. i. 32.

τοῦτο φρονεῖν] viz., the confidence of ver. 6. ὑπέρ] because it is an opinion involving their good: see ref. Calov. and Wolf understand φρον. ὑπέρ, ‘*to care for*,’ and τοῦτο to refer to the prayer, ver. 4: but unnaturally. διὰ τό] reason why he was justified, &c. as above. με is the subject, ὑμᾶς the object, as the context (ver. 8) clearly shews: not the converse, as Rosenm., al. ἐν τε . . .] Chrys. finely says, και τι θαναμαστων, ει εν τῷ δεσπονηταιφ ειχεν αυτους; ουδε γαρ και εκεινον τον καιρον, φησι, καθ’ ον ειχμεν εις τον δι-

g Rom. i. 9. ὑμᾶς ὄντας. ⁸ g μάρτυς γάρ μου ὁ θεός, ^g ὡς ^h ἐπιποθῶ ABDEF
 (i.) 1 Thess. ii. πάντας ὑμᾶς ἐν ὁ σπλάγχνοις χριστοῦ Ἰησοῦ. ⁹ καὶ GJK
 h & constr., 2 Cor. ix. 14. τοῦτο προσεύχομαι, ^k ἵνα ἡ ἀγάπη ὁ ὑμῶν ἔτι μᾶλλον
 i 12. Gal iii. καὶ μᾶλλον ^m περισσεύῃ ἐν ^m ἐπιγνώσει καὶ πάσῃ ⁿ αἰσθή-
 12. Philm. 7, 12, 20. k Matt. xxiv. 20 | Mk. Mark xiv. 35. (ὅπως Acts viii. 15.) Col. i. 9, iv.
 3. 2 Thess. i. 11, ii. 1. l gen. subj., 1 Cor. xvi. 24. m constr. (see note), Col. ii. 7. (i. 9.) Philm. 8.
 n here only. Exod. xxviii. 3. Prov. i. 4.

—8. for μου, μοι DEFG 39. 80. 106. 213-38 it v Syr ar-pol arm Chr Ambrst Pel.—rec aft μου ins εστιν (from Rom. i. 9), with ADEJK &c vss ff: om BFG 17. 67² it v æth Thdor mop Chr-ms.—rec ιησ. χρ., with FJK &c vss ff (ιησ. om D³ basm æth): txt ABD¹EG 37. 73. 116-18-45-78 am demid sah Chr-ms Dam-comm Ambrst.—9. ετι om 37 v basm copt sah æth Ambrst Pel.—περισσευση (substn of aor: see e. g. vss 24. 26) BDE al: txt A(FG -ενοι)JK (K¹ al -ενει) mss nrly-appy Clem Chr Thdrt Dam al.—

καστήριον ἀπολογησόμενος, ἐξέπιστατέ μου τῆς μνήμης. οὕτω γάρ ἐστι τυραννικὸν ὁ ἔρως ὁ πνευματικὸς, ὡς μηδενὶ παραχωρεῖν καιρῷ, ἀλλ' αἰεὶ τῆς ψυχῆς ἔχσθαι τοῦ φιλοῦντος, καὶ μηδεμίαν θλίψιν καὶ ὀδύνην συγχωρεῖν περιγενέσθαι τῆς ψυχῆς.—His bonds were his situation: his defence and confirmation of the Gospel, his employment in that situation;—whether he refers to a public defence (2 Tim. iv. 16), or only to that defence of the Gospel, which he was constantly making in private. However this may be, the two, ἀπολογ. and βεβαίωσις, are most naturally understood as referring to one and the same course of action: otherwise the τῇ would be repeated before βεβ. One such ἀπολ. and βεβ. we have recorded in Acts xxviii. 23 ff.—These words, ἐν τε . . . εὐαγγελίου, are most naturally taken with the foregoing (Chrys., al., Meyer, De W.), as punctuated in the text, not with the follg (Calv., al.) συγκοιν. κ.τ.λ., which render a reason for the whole, διὰ τό το εὐαγγελίου. συγκ.] See above. ὑμᾶς is thus characterized: 'Ye are fellow partakers of my grace:' the grace vouchsafed to me by God in Christ, see reff.: not the grace of suffering in Him, as ver. 29 (Meyer), still less the grace of apostleship, Rom. i. 5, which the Phill. had furthered by their subsidies (Rosenm., al.): ver. 8 decides the χάρις to be spiritual in its meaning. The rendering gaudii in the Vulg. rests on the reading χαρᾶς. The repetition of ὑμᾶς, referring to a ὑμᾶς gone before, is usual in rhetorical sentences of a similar kind. So Demosth. p. 1225,—ὦν ἀκούοντά με, καὶ παρὰ τῶν ἀφικνουμένων . . . ,—τίνα με οἶσθε ψυχὴν ἔχειν. But Bernhardy, Synt. p. 275, remarks that the most accurate writers in verse and prose do not thus repeat the personal pronoun. No such pleonasm is found in Homer or Plato. 8.] Confirmation of ver. 7. οὐχ ὡς ἀπιστοῦμενος μάρτυρα

καλεῖ τὸν θεόν, ἀλλὰ τὴν πολλὴν διέθειν οὐκ ἔχων παραστήσαι διὰ λόγου, Thl. On ἐπιποθῶ, see reff. The prep. indicates the direction of the desire, not its intensification. On ἐν σπλάγχνοις χριστοῦ Ἰησοῦ, Bengel remarks, "in Paulo non Paulus vivit, sed Jesus Christus: quare Paulus non in Pauli sed in Jesu Christi movetur visceribus." All real spiritual love is but a portion of the great love wherewith He hath loved us, which lives and yearns in all who are vitally united to Him.

9—11.] The substance of his prayer (already, ver. 4, alluded to) for them.

καὶ refers back to the εἰησιν of ver. 4: 'and this is the purport of my prayer.' At the same time this purport follows most naturally, after the expression of desire for them in the last ver.—There is an ellipsis in the sense between τοῦτο and ἵνα,—τοῦτο introducing the substance of the prayer, ἵνα its aim. See, on ἵνα with προσεύχομαι, note, 1 Cor. xiv. 13.

ἡ ἀγάπη ὑμ.] not, 'towards me,' as Chrys. (ὅρα πῶς φιλοῦμενος ἐτι μᾶλλον ἐβοῦλετο φιλεῖσθαι), Thl., Grot., all,—nor towards God and Christ (Calov., al.), but 'towards one another:' the κοινωνία of ver. 4. In ἡ ἀγάπη ὑμῶν its existence is recognized; in μᾶλλον καὶ μᾶλλον περισσ., its deficiency is hinted at. ἐν is not to be taken as if ἐπίγνωσις and αἰσθησις were departments of Love, in which it was to increase: but they are rather elements, in whose increase in their characters Love is also, and as a separate thing, to increase: q. d. 'that your love may increase, but not without an increase in ἐπίγνωσις and αἰσθησις.' For by these Love is guarded from being ill-judged and misplaced, which, separate from them, it would be: and accordingly, on the increase of these is all the subsequent stress laid.

ἐπίγνωσις is accurate knowledge of moral and practical truth: αἰσθήσις, perceptivity of the same, the power of apprehending it: "the contrary of that dul-

a ver. 7 reff. 13 ὥστε τοὺς ^aδεσμούς μου ^bφανερὺν ἐν χριστῷ ^cγενέσθαι ABDEF
 b = Mark vi. 13. Acts vii. 13. 1 Cor. iii. 13. GJK
 c Matt. xxvii. 27. M. J. Acts xxiii. 35 only.
 d 1 Cor. ix. 19 reff. Col. iv. 7. f Col. ii. 2 Cor. x. 7. Philen. 21. Prov. xiv. 16. Isa. xxviii. 17.
 g 2 Cor. i. 12 reff. h Rom. xv. 18. i Luke i. 74. 1 Cor. xvi. 10. Jade 12 only. Prov. i. 33. k = Matt. xxvii. 18. John vii. 43. x. 19 al. Winer, § 53 c. l Rom. i. 29 al. m = Luke ii. 14 only. (see 2 Thess. i. 11.) n = 2 Cor. ii. 17. ix. 7. 1 Thess. ii. 3. 2 Tim. ii. 22.
 o Luke ii. 34. 1 Thess. iii. 3. p ver. 7.

παντα 1081.—13. φαν. γεν. εν χρ. DEFG g v al Chr-comm Thl (τους εν χρ. Chr): εν τω χρ. 80.—14. aft λογον, ins του θεου AB 10. 17. 23. 31-7 al¹⁵ v vss Clem Chr₁ (and mss₂ h. l.) Ambrst Pel (τ. θ. λογον 48. 72): κυριον FG g (all additions): txt D³E²K (J om from περισσ. to κηρύσσουσιν) most mss syr (but syr* add του θεου) al Chr (h. l.) Thdrt Dam Thl Oec Tert.—15. και om 17: δια 108.—16. rec transp vv 16 and 17, also the μεν and δε (to suit order in ver 15), with D^{3a}K &c (J om οι μεν εξ εριθ. to μου) syr al gr-f: txt ABD¹D^{3b}EFG 37. 44-7-73. 80. 179. 219 al it v (Syr ar-erp, but om οι εξ αγ.)

writers. ἐλήλυθεν] 'evaserunt,' 'have turned out:' so Herod. i. 120, κ. τά γε τῶν οὐκράτων ἐχόμενα, τίλειος ἐς ἀσθενίς ἐρχεται. 13.] 'so that (effect of this εἰς προκ. ἐληλυθέναι) my bonds (the fact of my imprisonment) have become manifest in Christ (φανερ. ἐν χριστῷ) is to be taken together. They became known, not as a matter simply of notoriety, but of notoriety in Christ, i. e. in connexion with Christ's cause,—as endured for Christ's sake;—and thus the Gospel was furthered) in the whole prætorium (i. e. the barrack of the prætorian guards attached to the palatium of Nero [Dio liii. 16, καλεῖται δὲ τὰ βασιλῖα παλάτιον, . . . ὅτι ἐν τε τὸ Παλατίῳ (monte Palatino) ὁ Καῖσαρ ὄκει, καὶ ἐκεῖ τὸ στρατήγιον εἶχε. See Wieseler's note, ii. 403 f.]: not the camp of the same outside the city ['castra prætoriana-rum,' Tac. Hist. i. 31: Suet. Tiber. 37]. That this was so, is shewn by the greeting sent ch. iv. 22 from οἱ ἐκ τῆς Καίσαρος οἰκίας, who would hardly have been mentioned in the other case. The word 'prætorium' is also used of castles or palaces belonging to Cæsar [Suet. Aug. 72, Tiber. 39, Calig. 37, Tit. 8] or to foreign princes [Acts xxiii. 35, Juv. x. 161], and even to private persons [Juv. i. 75]: it cannot be shewn ever to have signified the palatium at Rome, but the above meanings approach so nearly to this, that it seems to me no serious objection can be taken to it. The fact here mentioned may be traced to St. Paul being guarded by a prætorian soldier, and having full liberty of preaching the Gospel (Acts xxviii. 30 f.): but more probably his situation had been changed since then,—see Prolegg. to this Ep.) and to all

the rest (a popular hyperbole:—i. e., to others, besides those in the prætorium: not to be taken [Chr., Thdrt, E. V.], as governed by ἐν and signifying, 'in all other places.' The matter of fact interpretation would be, that the soldiers, and those who visited him, carried the fame of his being bound for Christ over all Rome), 14.] and (so that) most of (not 'many of,' as E. V., al.) the brethren in the Lord (this is the most natural connexion: see on πέποιθα, -ώς, standing first in the sentence, above, ver. 6. And so De W., al. Meyer, al., take ἐν κυρ. with πεποιθότας, as the element in which their confidence was exercised, as ἐν χριστῷ, ver. 13. To this sense there is no objection: but the other arrangement is more natural. No art is required before ἐν; see ref.), encouraged by (having confidence in) my bonds (εἰ γὰρ μὴ θεῖον ἦν, φησί, τὸ κήρυγμα, οὐκ ἂν ὁ Παῦλος ἤντιχτο ὑπὲρ αὐτοῦ διείσθαι, Oec.) are venturing more abundantly (than before) to speak the word without fear.' 15.] The two classes mentioned here are not subdivisions of the ἀδελφοὶ ἐν κυρίῳ above, who would more naturally be οἱ μὲν and οἱ δέ, but the first (καὶ) are a new class, one and beyond those ἀδελφοί, and the second (in which clause the καὶ refers to the first) are identical with the ἀδελφοί above. The first were the anti-pauline Christians, of whom we hear so often in the Epp. (see Rom. xiv. 1 Cor. iii. 10 ff.; iv. 15; ix. 1 ff. 2 Cor. x. 1 ff.; xi. 1 ff., &c.). καὶ, besides those mentioned ver. 14. διὰ, not strictly 'for the sake of,' so that they set envy (of me) and strife before them as their object—but 'in pursuance of,'—so 'on account of,'—to for-

εὐαγγελίου ^ο κείμεναι, ¹⁷ οἱ δὲ ^ε ἐξ ^α ἐριθείας τὸν χριστὸν ^{Rom. ii. 8}
^{τὸν} καταγγέλλουσιν οὐχ ^{ἀγνώως}, ^{οἰόμενοι} θλίψιν ^{ἐγείρειν}
^{τοῖς} δεσμοῖς μου. ¹⁸ τί γάρ; ^{πλὴν} παντὶ τρόπῳ,
^{εἴτε} προφάσει εἴτε ἀληθείᾳ, χριστὸς ^{καταγγέλλεται}, καὶ
^{ἐν} τούτῳ ^{χαίρω}, ^{ἀλλὰ} καὶ χαρήσομαι ^{οἶδα} γὰρ
^{ὅτι} τούτῳ ^{μοι} ἀποβήσεται εἰς ^{σωτηρίαν} διὰ τῆς ὑμῶν

Soer. p. 41. (John xxi. 25. James i. 7 only) u = here only. A ver. 7 reff.
 w Rom. ii. 8. x 1 Cor. xi. 11 reff. xx 2 Thess. iii. 16. Rom. iii. 2
 y Mark xii. 40 g L. Acta xxvii. 30 al. | παρρησιασθῆναι ex in Wests. | dat. of manner, 1 cor. xi. 5. Wines, 4 p. 4.
 z Col. i. 24. a = ch. iii. 8. Eur. Phoen. 627, μητέρ, ἀλλὰ μοι σὺ χάρη. b Job xiii.
 16. ἀποβ. εἰς = Luke xxi. 13.

copt basm sah aeth arm Bas Tert (Marcion?) Ambrst Pel Aug.—17. bef γο. om τον
 BFG Chr-ms: ins (besides MSS) Chr Thdrt Dam al.—on om. to μοι om 219¹. ree for
 εγίωσιν, επιφωρυν (prob gloss), with D-EK & syrr al ff (τοινοδοσιον Thl-marg: txt
 ABD¹ FG 31-9. 73 it v goth copt sah basm aeth arm Antioch Dam (not text h. l.) lat ff.—
 μου om 106. —18. τι γαρ om aeth: εν τον. γα κ. γαρ. στερ πα. το. & Syr ar-arp.—
 for πλην, οτι B (gloss, which crept into the lat, or superseded πλην) Ath-ss-edd: om
 115: πλην οτι AFG 17. 31. 46 al; g copt sah basm Ath (ed Bened, from mss) Cyr Ful-
 marg: dum d e v lat-ff, dum tamen Ambrst, cerum tamen Cyp: txt (besides MSS)
 Chr Thdrt Dam al. εν αληθεια D¹E 80. χριστον 238. καταγγελλεσθω Euseb (accg
 to Grsl).—Oec says: πολλοί τὸν αἰρετικὸν πασι πησαν την γωνίαν ὡς ἔχοντες
 χριστος καταγγελλεσθω: κατηγγελλται 109.—19. for γαρ, δε B al.—χρ. ιησ. DEFG

ward and carry out: see reff. καί (2nd)
 —besides the hostile ones. δὲ εὐδοκίαν
 —‘on account of,’ in pursuance of. ‘good
 will’ (towards me). 16, 17.] The two
 classes οἱ μέν, οἱ δέ, answering to *hi* and
illi, take up again those of the preceding
 verse, the last being treated first. ‘These
 last indeed (preach Christ: omitted, as
 having just occurred: see below) out of
 (induced by, reff.) love (this arrangement
 is better than with Mey. and De W. to
 take οἱ ἐξ ἀγάπης, and οἱ ἐξ ἐρίου, as generic
 descriptions, as in Rom ii. 8, of the two
 classes: for in that case the words τὸν χρ.
 καταγγέλλουσιν would hardly be expressed
 in ver. 17, whereas in our rendering they
 come in naturally, ἐξ ἐριθείας being em-
 phatically prefixed), knowing (motive of
 their conduct) that I am set (not ‘lie in
 prison:’ see reff.:—‘am appointed by
 God’) for the defence (as in ver. 7: not as
 Chrys., τουτίσσι, τὰς ἐπιθύνας μοι ὑπο-
 τάνοντες τὰς πρὸς τὸν θεόν,—helping
 me in the solemn matter of my account of
 my ministry to God) of the Gospel:
 17.] but the former out of self-seeking
 (or ‘intrigue’ [Conyb.]: not ‘contention,’
 as E. V., which has arisen from a mistake
 as to the derivation of the word, see note,
 Rom. ii. 8) proclaim Christ insincerely
 (so Cic. pro leg. Manil. I, ‘in privatorum
 periculis caste integreque versatus,’—με-
 γάλων ἀέθλων ἀγνάν κρισην, Pind. Ol.
 iii. 37), thinking (explains οὐχ ἀγνώως;—
 ‘in that they think.’ In the οἰόμενοι is
 involved, ‘they do not succeed in their
 purpose’) to raise up tribulation for (me

in) my bonds (i. e. endeavouring to take
 opportunity, by my being laid aside, to
 depreciate me and my preaching and so to
 cause me trouble of spirit. The meaning
 given by Chrys., al., ‘to excite the hatred
 of his persecutors and so render his con-
 dition worse, whether by the complaints of
 the Jews or otherwise,’—seems to me quite
 beside the purpose). 18.] What then
 (i. e. what is my feeling thereupon)?
 Nevertheless (i. e. notwithstanding this
 opposition to myself: see reff.: St. Paul
 uses πλὴν in this sense only) in every way
 (of preaching;—from whatever motive un-
 dertaken and however carried out), in
 pretext (with a by-motive, as in ver. 18)
 or in verity (‘truth and sincerity of spirit:’
 the datives are those of the manner and
 form,—see Winer, § 31 4. On προφάσει
 and ἀληθεία, cf. Aeschin. cont. Timarch.
 p. 6, προφάσει μὲν τῆς τέχνης μαθη-
 ῆς, τῇ δὲ ἀληθείᾳ πωλεῖν αὐτὸν προσηγομένους,
 and other exx. in Wests.) Christ is pro-
 claimed (then these adversaries of the Ap.
 can hardly have been those against whom
 he speaks so decisively in Gal., and indeed
 in our ch. iii. 2. These men preached
 Christ, and thus forwarded pro tanto the
 work of the Gospel, however mixed their
 motives may have been, or however im-
 perfect their work): and in this (ἐν αἰοσιταῖς
 γέγραθε, Pind. Mem. iii. 56: οὐ γὰρ ἂν
 γρῶναι ἐν οἷς | χαίρειν ποιοῦντῃ καὶ ὅτοις
 ἀλγῆις μάτην, Soph. Trach. 1116) I re-
 joice: yea and I shall (hereafter) rejoice:
 19.] for I know that this (viz the
 greater spread of the preaching of Christ,

c Eph. iv. 16 only.
 d Rom. viii. 19 only (refl.).
 e Gen. pers., Acts xxviii. 20. 2 Cor. i. 7.
 f = ver. 28.
 g = Rom. ix. 33. 2 Cor. x. 8. Ps. xxxiv. 4, 26. lxi. 2.
 46. 2 Kings vii. 26. 6. (see Gal. ii. 20.)
 h 2 Cor. iii. 12 refl. πάση, Acts xx. 19 refl.
 k = 1 Cor. xv. 19. James iv. 14. 1 Pet. iii. 10 only.
 i = Luke i. 46. Acts v. 13. x. 1 constr., 1 Cor. xi. 21

δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ χριστοῦ
 20 κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν
 οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρῥησία ὡς
 πάντοτε καὶ νῦν μεγαλυνθήσεται χριστὸς ἐν τῷ σώματί
 μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. ἐμοὶ γὰρ τὸ

it goth.—20. καταδοκίαν FG 18. 44. 123 Ath-mss₃ (but txt ed-Bened from mss).—
 ουδενι υμων FG g.—παρρ. παση G¹ copt.—21. χριστ. εστιν FG g v &c: for χριστος,

last mentioned, ver. 18: not as Thl., Calv., Est., De W., the *θλίψιν ἐγείρ. κ.τ.λ.*, in which case ver. 18 would be (Mey.) arbitrarily passed over) shall turn out to my salvation (*σωτηρία* is variously interpreted: by Chrys. and Thdr̄t, of *deliverance* from present custody: by Oec., of *sustenance*: by Michaelis, of *victory* over foes: by Grot., of the *salvation of others*. But from the context it must refer to *his own spiritual good*—his own fruitfulness for Christ and glorification of Him, whether by his life or death;—and so eventually his own *salvation*, in *degree* of blessedness, not in relation to the absolute fact itself), through your prayer (his affection leads him to make this addition—q. d. if you continue to pray for me;—not without the help of your prayers: see similar exprns, 2 Cor. i. 11,—Rom. xv. 30, 31,—Philem. 22) and (your) supply (to me, by that prayer and its answer) of the Spirit of Jesus Christ (the constr. obliges us to take ἐπιχορηγίας as parallel with δεήσεως, and as the article is wanting, as also included under the ὑμῶν. Were the sense as E. V., and ordinarily, ‘through your prayer and the supply of the Sp. of J. Christ,’ διὰ or διὰ τῆς would have been repeated, or at least the art. τῆς expressed. Then again, is τοῦ πνεύματος a subjective genitive, ‘supply which the Spirit gives,’—so Thdr̄t [τοῦ θείου μοι πν. χορηγοῦντος τῇν χάριν], Calv., De W., Meyer, all:—or objective, the Spirit being that which is supplied [so Chrys., Thl., Oec., Grot., Beng., al.]? Decidedly, I think, the latter, on account [1] of St. Paul’s own usage of ἐπιχορηγεῖν with this very word πνεῦμα in Gal. iii. 5, and [2] of the arrangement of the words, which in the case of a subjective gen. would have been κ. τοῦ πν. Ἰ. χ. ἐπιχορηγίας, as in Eph. iv. 16, διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας.—By a delicate touch at the same time of personal humility and loving appreciation of their spiritual eminence and value to him, he rests the advancement of his own salvation

on the supply of the Holy Spirit won for him by their prayers), 20.] according to (for it is ‘our confidence, which hath great recompense of reward,’ Heb. x. 35 f.) my expectation (not, ‘earnest expectation,’ which never seems to be the sense of ἀπό in composition: still less is ἀπό superfluous: but καταδοκεῖν signifies to ‘attend,’ ‘look out’—[παρὰ τὴν κάραν ὄλην δοκεῖν (*‘observare’*), Thl. ad loc.]; and ἀπό adds the signifi of ‘from a particular position,’ or better still that of *exhaustion*, ‘look out until it be fulfilled,’—as in ‘expectare,’ ἀπεκδέχομαι, ἀπέχω, &c. See the word thoroughly discussed in the Fritzscheian Opuscula, p. 150 ff.) and hope that (Est., al., take ὅτι argumentatively, *because*: but thus the expectation and hope will have no explanation, and the flow of the sentence will be broken) in nothing (in no point, no particular, see ref. It should be kept quite indefinite, not specified as Chrys. [κὰν ὅτιοῦν γίνηται]. ‘In none’ [of those to whom the Gospel is preached], as Hoelemann, is beside the purpose—no persons are adduced, but only the most general considerations) I shall be ashamed (general: have reason to take shame for my work for God, or His work in me), but in all (as contrasted with ἐν οὐδενι above) boldness (contrast to *shame*:—boldness on my part, seeing that life or death are both alike glorious for me—and thus I, my body, the passive instrument in which Christ is glorified, shall any-how be bold and of good cheer in this His glorification of Himself in me) as always, now also (that I am in the situation described above ver. 17) Christ shall be magnified (praised, refl.) in my body (my body being the subject of life or death,—in the occurrence of either of which he would not be ashamed, the one bringing active service for Christ, the other union with Him in heaven, ver. 21 ff.), either by (means of) life or by (means of) death. 21.] For (justification of the preceding expectation and hope, in either event) to me (emphatic), to live (continue

ζῆν χριστός καὶ ¹ τὸ ἀποθανεῖν ^m κέρδος. ²² εἰ δὲ τὸ ¹ ζῆν ^m ch. iii. 7.
^C καὶ π ⁿ ἐν σαρκί, ^o τοῦτό μοι ^p καρπὸς ^q ἔργου, ^r καὶ τί αἰσώσομαι ⁿ ch. ii. 11.
 οὐ ^s γνωρίζω. ²³ συνέχομαι δὲ ἐκ τῶν δύο, τὴν ^u ἐπι- ^o ch. ii. 11.
 θυμίαν ἔχων ^v εἰς τὸ ^w ἀναλῦσαι καὶ σὺν χριστῷ εἶναι, ^u ch. ii. 11.
 2. xv. 38. ch. ii. 20. 1 Thess. v. 13. ^r = 2 Cor. ii. 2; see 1 Cor. v. 2. cf. notes.
 s intr., here only. Thus, vii. 14 xl. ^u in good sense, Luke xxi. 16. 1 Thess.
 n. 17. ἐπιθ. πρὸς τὸ ζῆν, Polyb. iii. 63. 6. ^v so Thess. iii. 10. ^w = here on y. to report,
 2 Macc. xii. 7. Judith xiii. 1. 3 Macc. ii. 24. (Luke xii. 36 only; see 2 Tim. iv. 6. Philo in Flav. p. 224,
 τὴν ἐκ τοῦ βίου τελευταίαν ἀναλύειν.

χρηστον ar-pol Gregor Mag₂ (dial lat-gr).—22. εἰτε 109: το εἰ slav-ms Chr-ms.—
 εργον εστιν FG it v al.—καὶ τοῦτο Clem: αἰρησώμαι B?—23. rec for εἰ, γάρ, with a
 few mss: txt MSS most mss vss ff-gr-lat (τε Clem).—εἰς om DEFG (it v) Chr (not text):

in life, pres.), (is) **Christ** (see esp. Gal. ii. 20. All my life, all my energy, all my time, is His—I live Christ. That this is the meaning, is clear, from the corresponding clause and the context. But many have taken **χριστός** for the subject, and **τὸ ζῆν** for the predicate, and others [as Chrys.] have understood **τὸ ζῆν** in the sense of higher spiritual life. Others again, as Calvin, Beza, &c., have rendered, 'mihi enim vivendo Christus est et moriendo lucrum,' understanding, before **τὸ ζ.** and **τὸ ἀπ.**, **κατὰ** or the like), and **to die** ('to have died,' aor.; the act of living is to him Christ: but it is the state after death, not the act of dying, which is gain to him) (is) **gain.** This last word has surprised some comm., expecting a repetition of **χριστός**, or something at all events higher than mere **κέρδος**. But it is to be explained by the foregoing context. 'Even if my death should be the result of my enemies' machinations, it will be no **αἰσχύνη** to me, but gain, and my **παρῶρησία** is secured even for that event.' 22.] 'but if (the syllogistic, not the hypothetical 'if' assuming that it is so) the continuing to live in the flesh (exegesis of **τὸ ζῆν** above), this very thing (τοῦτο directs attention to the antecedent as the principal or only subject of that which is to be asserted: this very ζῆν which I am undervaluing is) is to me the fruit of my work (i. e. that in which the fruit of my apostolic ministry will be involved,—the condition of that fruit being brought forth), then (this use of **καὶ** to introduce an apodosis is abundantly justified: cf. Simonides, fragm. Danae, εἰ δὲ τοι δεινὸν τόγε δεινὸν ἦν, καὶ κεν ἐμῶν ῥημάτων λεπτὸν ὑπείχης οὐαί: Hom. II. ε. 897, εἰ δὲ τευ ἐξ ἄλλου γε θεῶν γένευ ὦδ' αἰέηλον, καὶ κεν εἰ πάλοι ἦσθα ἐνέρο-περος οὐρανόωνων. Od. ξ. 112, αὐτὰρ ἐπεὶ δειπνήσει κ. ἤραρε θυμὸν ἐδωῶ, καὶ οἱ πλησάμενις δῶκε σκύβην, ᾧπερ ἔπινεν. And the constr. is imitated by Virg. Georg. i. 200, 'si brachia forte remisit, Atque

illum præceps prono rapit alveus amni.' See Hartung, Partikell. i. 130, where more exx. are given. The primary sense is 'also,' introducing a *new feature*—for whereas he had before said that death was gain to him, he now says, *but*, if life in the flesh is to be the fruit of my ministry, then [I must add, —this besides arises—], &c.) **what** (i. e. which of the two) **I shall choose** (for myself) **I know not.**—The above rendering is in the main that of Chr., Thdr, Oec., Thl., Erasmus, Luth, Calv., all, Meyer, De Wette,—and as it appears to me, the only one which will suit the constr. and sense. Beza's 'an vero vivere in carne mihi operæ pretium sit et quid eligam ignoro,' adopted [except in his omission of the **τοῦτο** and his rendering of **καρπὸς ἔργου** by 'operæ pretium'] by Conyb., is open to several objections; (1) the harshness of attaching to **οὐ γνωρίζω** the two clauses **εἰ . . .**, and **τί . . .**: (2) the doubtfulness of such a constr. at all as **οὐ γνωρίζω, εἰ . . .**: (3) the extreme clumsiness of the sentence when constructed, "*whether this life in the flesh shall be the fruit of my labour, and what I shall choose, I know not*" (Conyb.): (4) in this last rendering, the lameness of the apodosis in the clause **εἰ δὲ [τὸ ζῆν ἐν σαρκὶ τοῦτό] μοι καρπὸς ἔργου**, which would certainly, were **τοῦτο** to be taken with **τὸ ζῆν**, have been **καρπὸς μοι ἔργου** or **καρπὸς ἔργου μοι**. 23.] 'but (the contrast is to the decision involved in **γνωρίζω**) **I am perplexed** (reff. and Acts xviii. 5 note: held in, kept back from decision, which would be a setting at liberty) **by** (from the direction of,—kept in on both sides) **the two** (which have been mentioned, viz. **τὸ ζῆν** and **τὸ ἀποθανεῖν**: not, which follow: this is evident by the insignificant position of **ἐκ τῶν δύο** behind the emphatic verb **συνέχομαι**, whereas, had the two been the *new* particulars about to be mentioned, **τὸ ἀναλῦσαι** and **τὸ ἐπιμένειν**, it would have been **ἐκ δὲ τῶν δύο συνέχομαι**), **having my desire towards** (**εἰς** be-

x double compar., Mark vii. 36. Winer, § 36. 3. Ann. 1. y = 1 Cor. vii. 9 reff. z Acts x. 48. xxi. 4, 10 al. Exod. xii. 59. a = Acts xiii. 46 ch ii. 25. 2 Cor. ix. 5. Heb. viii. 3. 2 Mac. ix. 21. vii. 25. James i. 25 only. i = Rom. xv. 17 al. 1 Rom. iii. 7 reff. 1 Gal. iv. 18 reff. b constr., ver. 6. c = 1 Cor. xv. 6. John xxi. 22. d 1 Cor. xvi. 6. Heb. i ver. 12 reff. f = Rom. xv. 13. g Rom. iv. 2 reff. k = 1 Cor. xvi. 17. 2 Cor. vii. 6, 7. ch. ii. 12 al.

πολλῶ γὰρ ^x μᾶλλον ^y κρείσσον· ²⁴ τὸ δὲ ^z ἐπιμένειν ἐν ABCDE FGJK
τῇ σαρκί ^a ἀναγκαϊότερον δι' ὑμᾶς. ²⁵ καὶ τοῦτο ^b πεποι-
θὼς οἶδα ὅτι ^c μενῶ καὶ ^d παραμενῶ πᾶσιν ὑμῖν εἰς τὴν
ὑμῶν ^e προκοπὴν καὶ ^f χαρὰν τῆς ^f πίστεως, ²⁶ ἵνα τὸ
αὐτῶν ^g καύχημα ὑμῶν ^h περισσεύῃ ἐν χριστῷ Ἰησοῦ ⁱ ἐν ἐμοὶ
διὰ τῆς ἐμῆς ^k παρουσίας πάλιν ^l πρὸς ὑμᾶς. ²⁷ ^m Μόρον

τον Orig (freely) for *εἰς το.*—γὰρ om DEFG (but D¹FG d e have ποσῶ for πολλῶ γὰρ : g has both ποσ. and πολλ.). JK most mss vss Orig¹ Bas Chr Thdrt Thl Oec Aug (somet) al : txt AB(e sil)C 6. 10. 31-9. 47. 67² &c copt (al ?) Clem Orig² Aug (oft and expressly) Ambrst Ambr¹.—μαλλ. om 80 Clem Orig¹ Ambrst Bed.—24. ἐπιμένειν B 8⁰ Petr : συνκρίμ. 109.—ἐν om AC 19. 45-7. 55. 61. 109-14-20. 219-38 Clem Orig³ Petr Cyr Chr : ins (besides MSS) Thdrt Dam Thl Oec.—τη om 219.—25. πεποιθα 73.—rec συμ-παραμενῶ (*corrū on acct of the unusual dative follg*), with MSS ? Chr-expr Thdrt Dam Thl Oec : txt ABCD FG 17. 20. 31. 67¹. 80 (Syr arm slav) : *permanebo* it v al lat-f.—26. περισσευση D(E ?) al.—ἐν ἐμοὶ ἐν χρ. ἰησ. FG g.—27. τῶ ἐναγγελίῳ F.—του (2nd

longs to ἔχων, not to ἐπιθυμίαν. The E. V., 'having a desire to,' would be ἐπιθυμίαν ἔχων τοῦ, and entirely misses the delicate sense) departing (from this world—used on account of σύν χρ. εἶναι follg. The *intrans.* sense of ἀναλῶν is not properly such, but as in the Latin *solvere*, elliptical, to loose [anchor or the like : see reff.] for departure, for return, &c.) and being with Christ ("valet hic locus ad refellendum eorum deliramentum, qui animas a corporibus divisas dormire somniant : nam Paulus aperte testatur, nos frui Christi presentia quum dissolvimur." Calv. Thus much is true : but not perhaps that which some have inferred from our ver., that it shews a change of view respecting the nearness of the Lord's advent—for it is only said *in case of* his death : he immediately takes it up [ver. 25] by an assurance that he should continue with them : and cf. ch. i. 6 ; iii. 20, 21, which shew that the advent was still regarded as imminent). for it is by far better (ref. and exx. in Wetst., Plato, Hip. Maj. § 56, οἷ σοι κρεῖττον εἶναι ζῆν μᾶλλον ἢ τεθνάναι : Isocr. Helen. 213 c, οὕτως ἡγανάκτησεν ὡςθ' ἡγήσατο κρεῖττον εἶναι τεθνάναι μᾶλλον : ib. Archidam. 134 c, πολὺ γὰρ κρεῖττον ἐν ταῖς δόξαις αἷς ἔχομεν τελευτήσαι τὸν βίον μᾶλλον, ἢ ζῆν ἐν ταῖς ἀτιμίαις) : but to continue (the prep. gives the sense of *still*, cf. Rom. vi. 1) in my flesh (the art. makes a slight distinction from ἐν σαρκί, abstract, ver. 22) is more needful (this compar. contains in itself a mixed constr., between ἀναγκαῖον and ἀιρετώτερον or the like) on account of you (and others—but the exprns of his love are now directed solely to them. Meyer

quotes from Seneca, Epist. 98 :—'vitæ suæ adjici nihil desiderat sua causa, sed eorum, quibus utilis est.' Cf. also a remarkable passage from id. Epist. 104 in Wetst.).

25.] And having this confidence (Thl., al, take τοῦτο with οἶδα, and render πεποιθὼς adverbially, 'confidently,'—which last can hardly be, besides that οἶδα will thus lose its reference, τοῦτο . . . ὅτι being unmeaning in the context), I know that I shall remain and continue alive (so Herod. i. 30, σφι εἶδε ἅπανι τέκνα ἐκγενόμενα, καὶ πάντα παραμέναντα. συμπαρέμνω [see var. readd.] occurs in Thuc. vi. 89) with you all (the dat. may either be after the compound verb, or better perhaps a 'dativus commodi') for your advancement and joy in your faith (both προκ. and χαρ. governs τῆς πίσ. which is the subjective genit. ; it is their faith which is to advance, by the continuance of his teaching, and to rejoice, as explained below, on account of his presence among them), 26.] that your matter of boasting (not, as Chr., 'mine in you : ' nor, as commonly rendered, 'your boasting' [καύχησις]. Their Christian matter of boasting in him was the possession of the Gospel, which they had received from him, which would abound, be assured and increased, by his presence among them) may abound in Christ Jesus (its field, element of increase, it being a Christian matter of glorying) in me (its field, element, of abounding in Chr. Jesus, I being the worker of that which furnishes this material) by means of my presence again with you.

27—II. 16.] EXHORTATIONS TO UNITED FIRMNESS, TO MUTUAL CONCORD, TO HU-

^u ἄζιως τοῦ εὐαγγελίου τοῦ χριστοῦ ^o πολιτεύεσθε, ἵνα ⁿ Rom. xvi. 2
εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ^p ἀπὼν ἀκούσω ^q τὰ περὶ ^o Act. xiii. 1
ὑμῶν, ὅτι ^r στήκετε ἐν ἐνὶ πνεύματι, μὲν ^s ψυχῇ ^t συν- ² Mos. vii. 1
αθλοῦντες τῇ πίστει τοῦ ^u εὐαγγελίου, ²³ καὶ μὴ ^v πυρρόμενοι ^q Luke xxi. 19. Acts
^v ἐν μηδενὶ ὑπὸ τῶν ^w ἀντικειμένων (^{ww} ἥτις ἐστὶν αὐτοῖς ^{xxiv} 19. ch.
^x ἐνδείξει ^y ἀπωλείας, ὑμῶν δὲ σωτηρίας, ^z καὶ τοῦτο ἀπὸ ^r Rom. xiv. 1
xxi. 13.

s ch. iv. 3 only t.

t gen. obj., see Rom. iii. 22 ref.

Diod. Sic. xvii. 34.

v ver. 20.

ww attr., Mark xv. 16 1 Tim. iii. 16 al ἥτις — Col. ii. 23.

y Matt. vii. 13. John xvii. 12. Jer. xxvi. 21.

n here only t. ἵππα . . . πτ. p. 100, 101.

w Luke xiii. 17. xxv. 1. al. 24. 1. 1. 1.

x Rom. iii. 25. 2 Cor. vii. 24 only t.

z Rom. xiii. 11. 1 Cor. vi. 6. Eph. ii. 8.

om D¹: του χρ. om arm-venet.—ἀκούω BD¹ 57 al³ basm (audiam it v &c) — ενι οια 2. 41.—και μια 3. 35. 103-15 Syr ar copt basm aeth arm Chr.—28. for ητις, οτι 106.—rec αυτας μιν εστιν, with JK &c Thdrt al: εστιν αυτοις μεν D¹E al syr Chr Thl: αυτοις εστ. 73 v: txt ABCD¹FG al 61. 177 8 it tol v-ms Syr arr Ambrst Pol.—rec ημιν δε σωτ. (corru to suit αυτοις), with D¹EFGK &c v goth copt basm syr al Chr Thdrt al Ambrst al: ημιν C¹D G 73 g slav^{ms} Dam: txt ABC² 17. 31-9. 47 d e al Chr-ms Aug:

MILITARY; AND IN GENERAL TO EARNESTNESS IN RELIGION. 27.] μόνον.—

i. e. I have but this to ask of you, in the prospect of my return—see ref.

πολιτεύεσθε] The πολιτεῦμα being the heavenly state, of which you are citizens, ch. iii. 20 The exprn is found in Jos. (Antt. iii. 5. 8) and in Philo, and is very common in the fathers: e. g. Ignat. Trall. p. 11, ὁ λόγος σώως ἐγένετο, καὶ ἐπολιτεύσατο ἡμῖν ἁμαρτίας.—Cyr. Jer. Catech. Illum. iv. ἰσαγγίλον βίον πολιτεύεσθαι. See Suicer in voc.—The emphasis is on ἄζιως τ. εἰ. τοῦ χρ.

ἵνα εἴτε κ.τ.λ.] This clause is loosely constructed,—the verb ἀκούσω belonging properly only to the second alternative, εἴτε ἀπὼν, but here following on both. Meyer tries to meet this by understanding ἀκούσω in the former case, ‘hear from your own mouth;’ but obviously, ἰδὼν is the real correlative to ἀκούσω, only constructed in a loose manner: the full constr. would be something of this kind, ἵνα, εἴτε ἐλθὼν κ. ἰδὼν ὑμᾶς εἴτε ἀπὼν κ. ἀκούσας τὰ περὶ ὑμῶν, γινώ ὅτι στήκετε. Then τὰ περὶ ὑμῶν, ὅτι στήκετε is another irregular constr.—the art. generalizing that which the ὅτι particularizes, as in οἶδά σε, τίς εἰ, and the like. ἐν ἐνὶ πνεύματι] refers to the unity of spirit in which the various members of the church would be fused and blended in the case of perfect unity: but when Meyer and De W. deny that the Holy Spirit is meant, they forget that this one spirit of Christians united for their common faith would of necessity be the Spirit of God which penetrates and inspires them: cf. Eph. iv. 3, 4. Then, as this Spirit is the highest principle in us,—he includes also the lower portion, the animal soul;

μὲν ψυχῇ συν-αθλοῦντες] These words must be taken together, not ψυχῇ taken with στήκετε as

in apposn with πνεύματι (Chr., Thl., all.), which would leave συναθλ. without any modal qualification. The ψυχῇ, receiving on the one hand influence from the spirit, on the other impressions from the outer world, is the sphere of the affections and moral energies, and thus is that in and by which the exertion here spoken of would take place. συναθλοῦντες, either with one another (so Chr., Thdrt., Thl., Oec., all., De W., al), or with me (so Erasm., Luth., Beza, Bengel, al., Meyer). The former is I think preferable, both on account of the ἐνὶ πν. and μὲν ψυχῇ, which naturally prepare the mind for an united effort, and because his own share in the contest which comes in as a new element in ver. 30, and which Meyer adduces as a reason for his view, seems to me, on that view, superfluous; ἐμοί after συναθλοῦντες (cf. ch. iv. 3) would have expressed the whole. I would render them as E. V. ‘striving together.’ τῇ πίστει is a ‘dativeus commodi’—‘for the faith’—not, as Erasm. Paraphr., ‘with the faith,’ ‘adjuvantes decertantem adversus impios evangelii fidem:’ for such a personification of πίστις would be without example: nor is it a dative of the instrument (Beza, Calvin., Grot., al.), which we have already had in ψυχῇ, and which could hardly be with τοῦ εὐαγ. added. 28.]

πτύρω, akin to πτώω, πτώσω, πτήσω, ‘to frighten,’ especially said of animals (ref.), but often also used figuratively, e. g. by Plato, Axiach. p. 370 A, οὐκ ἂν ποτε πτερύεις τὸν θάνατον: Clem. Rom. ii. 39. πτήραι τις τοῖς ἁμαρτίαις ὄχλους.

ἐν μηδενὶ ‘in nothing,’ see on ver. 20.—The ἀντικείμενοι, from the comparison which follows with his own conflict, and the ὑπὲρ αὐτοῦ πάσχειν, must be the adversaries of the faith, whether Jews or Gentiles, cf. 1 Cor. xvi. 9. ἥτις, viz.

a = Acts iii. 14. θεοῦ, ²⁹ ὅτι ὑμῖν ἡ ἐχαρίσθη τὸ ὑπὲρ χριστοῦ οὐ μόνον ABCDE
FGJK
 1 Cor. ii. 12.
 aa = 1 Thess. ii. 2. τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν)
 b constr. of 30 τὸν αὐτὸν ^{aa} ἀγῶνα ^b ἔχοντες οἷον εἶδτε ἐν ἐμοὶ καὶ νῦν
 part., Acts xvi. 3 Col. iii. 16al. αἷ ἔχ. Col. ii. 1.
 c = 2 Cor. i. 3. εἰ τις οὖν ^c παράκλησις ἐν χριστῷ,
 Rom. xv. 4. εἰ τι ^d παραμύθιον ἀγάπης, εἰ τις ^e κοινωνία πνεύματος, εἰ
 al. fr.
 d here only †. Wisd. iii. 18. Thucyd. v. 103. Soph. Electr. 129. e Acts ii. 42. = 1 Cor. i. 9. 2 Cor. xiii. 13.

ημων Cyr.—του θε. 108.—29. ημιν A 35. 71.—το (1st) om FG 3. 68². 73. 120 Oec-comm: τα 1. 121.—for υπερ, υπο 31: απο 3. 33-5. 73. 120 Oec-comm.—30. οιον και D¹FG it v Ambrst Pel: οι. ειδετε και C¹: ον 111.—rec ιδετε, with B(e sil)D¹E²FGJK &c Thl Oec: vidistis it v lat-ff: txt ACD¹E¹ 1. 23. 44-7. 108. 219 all Clem Chr Thdrt Dam.—εν εμοι (1) om 23¹: εν υμιν 23²: εν om 80 lect 14.—κ. νυν ακ. εν εμ. om (homæotel) 14 Chr: εν εμοι om 57 Tert: de me v Syr ar-erp al-latt (g has both in and de).—audistis it v al-latt.

CHAR. II. 1. bef παραμυθιον, τις (mechanical repetn of the former) D¹D⁴J 10. 46. 73 all, also (with παραμυθια κοινωνια 106) Thdrt Thl.—for τινα (bef σπλ.), τις (as above, mechanical error, repeating it τις carelessly: the evidence for it only shews how much stress we must lay on mere MSS testimony) ABCDEFGJ 50 Bas Chr (Mtt's mss) Dam Thl Oec: τι 4. 18. 37. 44. 219¹ al 5 Chr-somet: τε 109 Thdrt-ms: txt mss Clem Chr (ed Montf)

τὸ ὑμᾶς μὴ πτύρεσθαι, fem., on account of ἐνδειξεις following: see a similar ἦτις, Eph. iii. 13. ἐνδ. ἀπωλ., because it will shew that all their arts are of no avail against your union and firmness and hopefulness: and thus their own ruin (spiritual, as the whole matter is spiritual), in hopelessly contending against you, is pointed out, not perhaps to themselves as perceiving it, but to themselves if they choose to perceive it.

ὑμῶν δὲ σω.] 'but (is a sign) of your (see var. readd.) salvation (spiritual again: not merely, rescue and safety from them), and this (viz. the sign, to them of perdition, to you of your salvation: not to be referred to σωτηρίας, nor merely to ὑμῶν δὲ σω. (Calv., al.), nor to both ἀπωλ. and σωτ., nor to the following sentence (Clem. Alex. Strom. iv. § 94, Chrs., Thdrt, al.) but simply to ἐνδειξεις: the sign is one from God) from God.—because (proof that the sign is from God, in that He has granted to you the double proof of His favour, not only, &c.) to you (first emphasis) it was granted (second emphasis)—'gratiæ munus, signum salutis (?) est.' Beng. The aor. refers to the fact in the dealings of God regarded as a historical whole), on behalf of Christ (the Ap. seems to have intended immediately to add πάσχειν, but, the οὐ μόνον κ.τ.λ. coming between, he drops τὸ ὑπὲρ χριστοῦ for the present, and takes it up again by and by with ὑπὲρ αὐτοῦ. The rendering of τὸ ὑπ. χ., absolute, 'to you it is given in the behalf of Christ' (E. V.), 'quod attinet ad Christi causam,' is manifestly wrong) not only to believe on Him, but also on his behalf to suffer, 30.] having (the nom. instead of the dat., the subject. ὑμῖς being before the Ap.'s

mind: so Eph. iv. 2.—Thuc. iii. 36, ἔδοξεν αὐτοῖς . . . ἐπικαλοῦντες: ib. vi. 24, καὶ ἔρωσ ἐνέπεσε πᾶσιν . . . εὐελπίδες ὄντες: Sallust. Jug. 112, 'populo Romano melius visum . . . rati:' see other exx. in Kuhner, ii. p. 377. This is far better than with Lachm., al., to parenthesize ἦτις . . . πάσχειν, which unnecessarily breaks the flow of the sentence) the same conflict (one in its nature and object) as ye saw (viz. when I was with you, Acts xvi. 16 ff.) in me (in my case as its example), and now hear of in me (ἐν ἐμοί, as before, not 'de me.' He means, by report of others, and by this Ep.

II. 1—11.] Exhortation to unity and humility (1—4), after the example of Christ (5—11). 1.] He introduces in the fervour of his affection (ὅρα πῶς λιπαρῶς, πῶς σφοδρῶς, πῶς μετὰ συμπαθείας πολλῆς, Chr.) four great points of the Christian life and ministry, and by them enforces his exhortation. Mey. observes, that the four fall into two pairs, in each of which we have first the objective principle of Christian life (ἐν χριστῷ and πνεύματος), and next the subjective principle (ἀγάπης and σπλάγγ. κ. οἰκτιρμοί). And thus the awakening of motives by these four points is at the same time (so Chrys. above) powerful and touching.

παρακλήσις] here, 'exhortation,' not 'comfort,' which follows in παραμύθιον. ἐν χριστῷ specifies the element of the exhortation. παραμύθ.] better 'comfort,' than 'persuasion:' it corresponds (see above) to σπλ. κ. οἰκτιρ. in the other pair: see also reff. παραμυθια, the earlier form, occurs in the same sense 1 Cor. xiv. 3. Wisd. xix. 12. ἀγάπης is the subj. gen.—'consolation fur-

τινα ¹σπλάγχχνα καὶ ²οἰκτιρμοί, ³πληρώσατέ μου τὴν
χαρὰν, ⁴ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην
ἔχοντες, ⁵σύμφυχοι τὸ ἐν ⁶φρονοῦντες, ⁷μηδὲν ⁸κατὰ
⁹ἐριθείαν ἢ ¹⁰κενοδοξίαν, ἀλλὰ τῇ ¹¹ταπεινοφροσύνῃ ἀλλή-
λους ¹²ἡγούμενοι ¹³ὑπερέχοντας ἑαυτῶν, ¹⁴μὴ τὰ ἑαυτῶν
ἕκαστοι ¹⁵σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι. ¹⁶τοῦτο
γὰρ ¹⁷φρονέσθω ἐν ὑμῖν ὁ καὶ ἐν χριστῷ Ἰησοῦ, ¹⁸ὃς

m = Matt. xix. 3. Acts. iii. 17. Eph. i. 11. ch. iv. 11.

o here only +. Wsd. xiv. 14. Polyb. iii. 81. 9 al.

q = Acts. xxvi. 2. 2 Cor. ix. 5 al. Job xiii. 6.

only. Exod. xxvi. 13.

s = 2 Cor. iv. 18.

r Rom. xiii. 1. ch. iii. 8. iv. 7. 1 Pet. ii. 13.

p Acts. xx. 19. eph. 1. 12.

n Rom. ii. 8. eph. ch. i. 16.

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t Mark xvi. 12 **ἐν** ^t μορφῇ ^u θεοῦ ^u ὑπάρχων οὐχ ^v ἄρπαγμόν ^w ἡγήσατο τὸ ^{ABCDE} ^{FGJK}
only. Isa. xlv. 13.
u 1 Cor. xli. 7.
Acts viii. 16.
ref. particip., 1 Cor. ix. 19. Philem. 8. v here only †. (see note.) w ver. 3. = James i. 2. 2 Pet. iii. 15.
x John v. 18. τιμῶν ἴσα θεοῖς. Diad. Sic. i. 89. ἴσα τῷ θεῷ σέβειν. Paus. Corinth. 2. τιμῶν δὲ Λελογχισ' ἴσα
θεοῖσι. Hom. Odys. λ. 304. y here only. Jos. Ant. viii. 10. 3, τοὺς θησαυροὺς ἐξεκένωσε.
(Rom. iv. 14. 1 Cor. i. 17. ix. 15. 2 Cor. ix. 3 only. Jer. xiv. 2. xv. 9.)

instrumental) esteeming one another superior to yourselves (i. e. each man his neighbour better than himself); each (the plur. is only found here in N. T., and unusual elsewhere: it occurs in Thuc. i. 2, ῥαδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες, —Hom. Od. ι. 164, πολλὸν γὰρ ἐν ἀμφιφορεῖσιν ἕκαστοι ἡψύσαμεν) regarding (cf. both for exprns and sense, Herod. i. 8, πάλαι τὰ καλὰ ἀνθρώποισι ἐξεύρηται . . . ἐν τοῖσιν ἐν τῷδε ἐστὶ σκοπεῖν τινὰ τὰ ἐωυτοῦ: Thuc. vi. 12, τὸ ἑαυτοῦ μόνον σκοπῶν) not their own matters, but each also the matters of others' ("this second clause [Mey.] is a feeble contrast than might have been expected after the absolute negation in the first." The *καὶ* shews that that first is to be taken with some allowance, for by our very nature, each man must σκοπεῖν τὰ ἑαυτοῦ in some measure).—On the nature of the strife in the Philippian church, as shewn by the exhortations here, see Prolegg. 5—11.] *The exhortation enforced, by the example of the self-denial of Christ Jesus*—The monographs on this important passage, which are very numerous, may be seen enumerated in Meyer.—'For (reason for the exhortation of the preceding ver.) let this mind be in (not 'among,' on account of the ἐν χρ. 'i. folg. On the reading, see var. readd. and Fritzsche's Opuscula, p. 49, note) you, which was (ἐφρονεῖτο) also in Christ Jesus (as regards the dispute, whether the λόγος ἀσαρκος or the λόγος ἑνσαρκος be here spoken of, see below, I assume now that, which I will presently endeavour to prove, that the Ap.'s reference is first to the taking on Him of our humanity, and then to his further humiliation in that humanity): who being (originally; see on ὑπάρχων and εἰμί, Acts xvi. 20) in the form of God (not merely the nature of God, which however is implied: but, as in Heb. i. 3, the ἀπαγαγμένα τ. δοξῆς κ. χαρακτήρ τ. ὑποστάσεως αὐτοῦ—cf. John v. 37, οὕτε εἶδος αὐτοῦ ἐωράκατε, with ib. xvii. 5, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. "Ipsa natura divina decorum habebat infinitum in se, etiam sine ulla creatura illam gloriam intuentem." Beng. See also Col. i. 15. 2 Cor. iv. 4. That the divine nature of Christ is not here meant, is clear: for He did not with re-

ference to *this*, ἐκένωσεν ἑαυτόν, ver. 7) regarded not as self-enrichment his equality with God.' The exprn is one very difficult to render. We may observe, (1) that ἄρπαγμόν holds the emphatic place in the sentence: (2) that this fact casts τὸ εἶναι ἴσα θεῷ into the shade, as secondary in the sentence, and as referring to the state indicated by ἐν μορφῇ θεοῦ ὑπάρχων above: (3) that ἄρπαγμός strictly means, as here given, the act of seizing or snatching [so in the only place in profane writers where it occurs, viz. Plut. de Puerorum educ. p. 120 A, καὶ τοὺς μὲν Θήβρσι κ. τοὺς Ἡλίδι φευκτέον ἔρωτας, κ. τὸν ἐκ Κρήτης καλούμενον ἄρπαγμόν. One thing must also be remembered,—that in the word, the leading idea is not 'snatching from another,' but 'snatching for one's self':—it answers to τὰ ἑαυτῶν σκοποῦντες above] not [ἄρπαγμα] the thing so seized or snatched: but that here, τὸ εἶναι ἴσα θεῷ, i. e. a state, being in apposition with it, the difference between the act [subj.] and the thing [obj.] would logically be very small: (4) that τὸ εἶναι ἴσα θεῷ is no new thing, which He thought it not robbery to be, i. e. to take upon Him, —but His state already existing, respecting which He οὐκ ἡγήσατο &c.: (5) that this clause, being opposed by ἀλλά to His great act of self-denial, cannot be a mere secondary one, conveying an additional detail of His Majesty in His præexistent state, but must carry the whole weight of the negation of selfishness on His part: (6) that this last view is confirmed by the ἡγήσατο, taking up and corresponding to ἡγούμενοι above, ver. 3. (7) Other renderings have been:—(a) of those who hold τὸ εἶναι ἴσα θεῷ, as above, to be virtually identical with ἐν μορφῇ θεοῦ ὑπάρχειν before,—Chrys. says, ὁ τοῦ θεοῦ υἱὸς οὐκ ἐφοβήθη καταβῆναι ἀπὸ τοῦ ἀξιώματος. οὐ γὰρ ἄρπαγμόν ἡγήσατο τὴν θεότητα, οὐκ ἐξεδούκει μὴ τις αὐτὸν ἀφείληται τὴν φύσιν ἢ τὸ ἀξίωμα. διὸ καὶ ἀπέθετο αὐτὸ, θαρρῶν ὅτι αὐτὸ ἀναλήψεται καὶ ἐκρηψεν, ἡγούμενος οὐδὲν ἑλαττοῦσθαι ἀπὸ τούτου. διὰ τοῦτο οὐκ εἶπεν οὐχ ἥρπασεν, ἀλλὰ οὐχ ἄρπαγμόν ἡγήσατο, ὅτι οὐχ ἀπάσας εἶχε τὴν ἀρχήν, ἀλλὰ φυσικὴν, οὐ δεδομμένην, ἀλλὰ μόνιμον κ. ἀσφαλῆ. And so in the main, Oec., Thl., Aug., —Bez., "non ignoravit, se in ea re (quod Deo

² λαβὼν, ἐν ^a ὁμοιώματι ἀνθρώπων ^b γενόμενος, ⁸ καὶ ^c σχήματι ^d ἐξοθεὶς ὡς ἄνθρωπος ^e ἐταπείνωσεν ἑαυτόν, ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} 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^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra}

f Acts vii. 39. γενόμενος ὁ ὑπὸ ἡκούης ἕως θανάτου, θανάτου ἡ δὲ σταυ-
 2 Cor. ii. 9. only. Prov. iv. 3. xiii. 1
 9 ροῦ. 9 διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἔχαρι-
 g Heb. xii. 4. h = Rom. iii. 22. i = Rom. i. 24. iv. 22. j here only (see
 2 Tim. ii. 9. 3 Macc. vii. 16. Rom. vii. 37). Ps. xxxvi. 35. xcvi. 9. Dan. iv. 34. Song of 3 children, passim. k Luke vii. 21. Rom.
 viii. 32. Gal. iii. 18. ch. i. 29 f. 2 Macc. iii. 33.

ABCDE
FGJK

9. αὐτῷ om 179.—bef *νομ.* ins το (*to fill up the constr.* το *νπερ follg*) ABC 17 Dion-alex
 Eus Cyr₂ Procop₃: txt DEFGJK *miss* nrly Orig Ath₃ Chr Thdr₂ Procl Dam al: εις το

God, is further defined by what follows), being made (by birth into the world,—‘becoming’: but we must not render the general, γενόμενος, by the particular, ‘being born’) in the likeness of men’ (cf. ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, Rom. viii. 3. He was not a man, *purus pulus homo* [Mey.], but the Son of God manifest in the flesh and nature of men. On the interpn impugned above, which makes all these clauses refer to acts of Christ, in our nature, this word ὁμοιώματι loses all meaning. But on the right interpn, it becomes forcible in giving another subordinate specification to μορφήν δοῦλου λαβών—viz. that He was made in *like form* to men, who are θεοῦ δοῦλοι).

8.] My interpn has hitherto come very near to that of Meyer. But here I am compelled to differ from him. He would join καὶ σχ. εὐρ. ὡς ἄνθρ. to the foregoing, put a period at ἄνθρ., and begin the next sentence by ἐταπείνωσεν without a copula. The main objection to this with me, is, the word εὐρεθεῖς. It seems to denote the taking up afresh of the subject, and introducing a new portion of the history. Hitherto of the act of laying aside the form of God, specified to have consisted in μορφήν δοῦλου λαβεῖν, and ἐν ὁμ. ἀνθρώπων γενέσθαι. But now we take Him up again, this having past; we find Him in His Human appearance—and what then? we have further acts of self-humiliation to relate. So Van Hengel: “duo enim, ut puto, diversa hic tradit Paulus, et quamnam vivendi rationem Christus inierit, . . . et quomodo hanc vivendi rationem ad mortem usque persecutus sit.” ‘And when He was (having been) found in habit (guise, outward semblance; e. g. of look, and dress, and speech. σχήματι is a more specific repetition of ὁμοίωμ. above: and is here *emphatic*: ‘being found in habit, &c.—He did not stop with this outward semblance, but . . .’) as a man (for He was not a man, but God [in Person], with the Humanity taken on Him: ὡς ἀνθρώπος—ἡ γὰρ ἀναληφθεῖσα φύσις τοῦτο ἦν· αὐτὸς δὲ τοῦτο οὐκ ἦν, τοῦτο δὲ περιέκειτο, Thdr₂) He humbled himself (in His humanity: a further act of self-denial. This time, ἐαυτὸν does not pre-

cede, because, as Meyer well says,—in ver. 7 the pragmatic weight rested on the reflexive reference of the act, but here on the reflexive act itself) by becoming (see on the aor. part. above. It specifies, *wherein* the ταπείνωσις consisted) ob. dient (to God; as before in the δοῦλου: not ‘capientibus se, damnantibus et interficientibus.’ Grot. See Rom. v. 19, Heb. v. 8 f., and ver. 9,—διὸ καὶ ὁ θεός,—referring to the τῷ θεῷ here understood) even unto (as far as) death (the climax of His obedience. μέχρι θανάτου must not be taken with ἐταπείνωσεν, as Beng., al., which breaks the sentence awkwardly), and that the death of the cross’ (on this sense of δὲ, see reff., and note there:—τουτίστι, τοῦ ἐπι-καταράτου, τοῦ τοῖς ἀνόμοις ἀφωρισμένου, Thl.).

9—11.] *Exaltation of Jesus, consequent on this His humiliation*:—brought forward as an encouragement to follow His example. “Quod autem beati sint quicunque sponte humiliantur cum Christo, probat ejus exemplo: nam a despectissima sorte evectus fuit in summam altitudinem. Quicunque ergo se humiliat, similiter exaltabitur. Quis nunc submissionem recusat, qua in gloriam regni celestis conscenditur?” Calvin. ‘Wherefore (i. e. on account of this His self-humiliation and obedience: see Heb. ii. 9, note: not as Calv., ‘quo facto,’ trying to evade the meritorious obedience of Christ thus, ‘quod dictio illativa hic magis consequentiam sonet quam causam, hinc patet, quod alioqui sequetur, hominem divinos honores posse mereri et ipsum Dei thronum acquirere, quod non modo absurdum sed dictu etiam horrendum est:’ strangely forgetting that herein Christ was not a man, nor an example what we can do, but the eternal Son of God, lowering Himself to take the nature of men and in it rendering voluntary and perfect obedience) also (introduces the result, reff. and Luke i. 35. Acts x. 29) God (on His part: reference to the τῷ θεῷ understood after ὑπὸ ἡκούης above) highly exalted Him (not only ὑψώσεν, but ὑπερύψωσεν; His exaltation being a super-eminent one. Not, ‘hath highly exalted:’ the reference is to a historical fact, viz. that of His Ascension), and gave to Him (the Father being greater than the

σατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ὁμολογήσεται ὅτι κύριος Ἰησοῦς χριστὸς εἰς δόξαν θεοῦ πατρὸς. ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπεκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν

p John iii. 12. 1 Cor. xiv. 10 read + q here only.
s = 1 Cor. v. 8. xi. 33. xiv. 30 al. ch. iv. 1.
vii. 6, 7. ch. i. 26 al.

r Rom. xiv. 11. xv. 3. Matt. xi. 25. 1 Th. xiv. 21 vss. 1-3. 1 Cor. xiv. 17. 2 Cor.

υπερ G, ut sit super Cypre.—10. ἵνα καὶ slav-ins.—11. ὁμολογήσεται, with (B e sil) mss: txt ACD EFGJK 31 7-9. 73. 109 al.; al Orig Ath-mss; all (hardly any read καμψῇ above).—bef κεραυ, ins εἰς 61.—χριστός om FG & some gr-lat-d: κεραυ om 80: χρ. κεφ. 117.—for εἰς δόξαν, in gloria est & v Cypre Novat Hil Ambros Aug Ambros Pel.—0. καὶ πατ. slav-ins: add αμην 3 slav-ins Cypr Taddit.—12. for αγαπ. ἀδελφοί A, some lectionaries, denud aeth slav-ins.—for πατ. πατ. 43.—υπεκούσατε 109: add μου 36. 43. 72 aeth slav.—ως om B 5 vss 3. 36. 43. 72. 178 Syr arr copt arm

incarnate Son, John xiv. 28, and having by His exaltation of Jesus to His throne, freely bestowed on Him the kingly office, which is the completion of His Mediatorship, Rom. xiv. 9) a name, viz. that which is above every name (ὄνομα must be kept, against most comm., to its plain sense of NAME,—and not rendered 'glory,' or understood of His office. The name is, the very name which He bore in His humiliation, but which now is the highest and most glorious of all names, τὸ ὄνομα ἸΗΣΟΥ. Compare his own answer in glory, Acts ix. 5, ἐγὼ εἰμι Ἰησοῦς, ὃν κύριος. As to the constr., the indefinite ὄνομα is afterwards defined to be that name, which we all know and reverence, by τὸ ὑπὲρ κ.τ.λ. The τὸ before ὄνομα has prob. been inserted to assimilate the exprn to the more usual one), 10.] that

(intent of this exaltation) in the name of Jesus (emphatic, as the ground and element of the act which follows) every knee should bend (i. e. all prayer should be made [not, as E. V., 'at the name of Jesus every knee should bow,'—which surely the words will not bear]. But what prayer? to JESUS, or to GOD THROUGH HIM? The only way to answer this question is to regard the general aim of the passage. This undoubtedly is, the exaltation of Jesus. The εἰς δόξαν θεοῦ πατρὸς below is no deduction from this, but rather an additional reason why we should carry on the exaltation of Jesus until this new particular is introduced. This would lead us to infer that the universal prayer is to be to JESUS. And this view is confirmed by the next clause, where every tongue is to confess that Jesus Christ is κύριος, when we remember the common exprn, ἐπικαλεῖσθαι τὸ ὄνομα κυρίου, for prayer: Rom. x. 12 f. 1 Cor. i. 2. 2 Tim. ii. 22. Acts vii. 59; ix.

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14. 21; xxii. 16), of those in heaven (angels. Eph. i. 20. Heb. iv. 6) and those on earth (men) and those under the earth' (the dead: so Hom. II. i. 457, Ζεὺς καταχθόνιος, Plato; so Thdr: ἐπουρανίους καλεῖ τοὺς ἀσώτους ὀνόματι, ἐπιγείους δὲ τοὺς ἐν ζωῇτι ἀσώτους, καὶ καταχθόνιους τοὺς τεθνήκοντας. Various erroneous interprns have been given—e. g. Chr., Thl., Oec., Erasm. understand by καταχθ., the devils—and Chr., Thl. give metaphorical meanings, οἱ ὀκατα κ. οἱ ζῶντες κ. οἱ ἀμαρτωλοί. 11.] and every tongue (of all the classes just named) shall confess (result of the πᾶν γόνυ κάμψαι) that Jesus Christ is Lord (see the predicate κύριος simply prefixed in 1 Cor. xii. 2) to the glory (so as for such confession to issue in the glory) of God the Father' (which is the great end of all Christ's mediation and mediatorial kingdom, cf. 1 Cor. xv. 24-28. 'Ut Dei majestas in Christo reluceat, et Pater glorificetur in Filio. Vide Johan. v. et xvii., et habebis hujus loci expositionem.' Calv.).

12-16.] After this glorious example, he exhorts them to earnestness after Christian perfection. 12. ὥστε] 'wherefore'—i. e. as a consequence on this pattern set you by Christ. The ὑπεκούσατε answers to γινόμενος ὑπήκοος ver. 8, and σωτηρία to the exaltation of Christ. It is therefore better, with Meyer, to refer ὥστε to that which has just preceded, than with De Wette, Wiesinger, al., to all the foregoing exhortations, ch. i. 27 ff.

ὑπεκούσατε] i. e. to God, as Christ above: not as ordinarily, to me' or 'my Gospel.' This last De W. grounds on the presence and absence of the Ap. mentd below: those classes however do not belong to ὑπεκούσατε but to κατεργάζεσθε. This is evident by μὴ ὡς and νῦν. In fact it

M

v here only t.
w Eph. vi. 5
red.
x = Rom. iv.
15. v. 3 al.
y 1 Cor. xii. 6
al¹⁶ Paul.
James v. 16
only. Isa.
xli. 4.
z = Rom. xv. 8.

πολλῶ μαλλον ἐν τῇ ἁπουσίᾳ μου μετὰ φόβου καὶ
τρόμου τὴν ἑαυτῶν σωτηρίαν καταργάζεσθε, ¹³ θεὸς
γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐν-
εργεῖν ὑπὲρ τῆς εὐδοκίας. ¹⁴ πάντα ποιεῖτε χωρὶς

ABCDE
FGJK

a = Eph. i. 4 reff.

b = 1 Cor. x. 31.

æth (not it v syr al) Chr₁ lat.-ff.—ἐν (1st) om FG it Ambrst.—πολ. μαλ. νυν DEFG it v arm Ambrst Pel: αλ. καὶ νυν 1. 48-9. 72. 108¹-16 Chr-text: νυν om 4. 33. 115 Chr-comm Thl.—ἐν τη απουσ. μου om FG g: add αφ υμων arm.—εργαζεσθε 67².—13. rec o θεος: txt ABCD¹FGK 17. 117-20 Dam.—aft ενεργ. ins δυναμεις A.—ημιν arm-zohrab Orig.—ευδοκ. αυτου C.—14. for γογγ., οργης (gloss) 1. 38: οργης, γογγ. 72.

would be hardly possible logically to connect them with ὑπηρεύετε. As it is, they connect admirably with καταργάζεσθε, see below.

ὥς is by no means superfluous, but gives the sense 'not as if (it were a matter to be done) in my presence only, —but now (as things are at present) much more (with more earnestness) in my absence (because spiritual help from me is withdrawn from you) carry out (bring to an accomplishment) your own (emphasis on ἑαυτῶν, as directing attention to the example of Christ which has preceded—as HE obeyed and won HIS exaltation, so do you obey and carry out your own salvation) salvation (which is begun with justification by faith, but must be carried out, brought to an issue, by sanctification of the Spirit—a life of holy obedience and advance to Christian perfection. For this reason, the E. V., 'work out your own s.,' is bad, because ambiguous, giving the idea that the s. is a thing to be gotten, brought in and brought about, by ourselves) with fear and trembling' (lest you should fail of its accomplishment at the last. The exprn indicates a state of anxiety and self distrust: see reff.—εἰ γὰρ φοβεῖσθαι κ. τρέμειν ἐν τῇ ἐργαζέσθαι τὴν ἰδίαν σωτηρίαν ἕκαστον, μήποτε ὑποσκελισθεὶς ἐκπέσῃ ταύτης. Oec. in Meyer. And the stress of the exhortation is on these words:—considering the immense sacrifice which Christ made for you, and the lofty eminence to which God hath now raised Him, be ye more than ever earnest that you miss not your own share in such salvation. The thought before the Ap.'s mind is much the same as that in Heb. ii. 3, πῶς ἡμεῖς ἐκφειζόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας): 13.] encouragement to fulfil the last exhortation—for you are not left to yourselves, but have the almighty Spirit dwelling in you to aid you. "Intelligo," says Calvin, "gratiam supernaturalem, quæ provenit ex Spiritu regenerationis. Nam qua tenus sumus homines, jam in Deo sumus, et vivimus, et movemur; verum hic

de alio motu disputat, quam illo universali."

—This working must not be explained away with Pelagius (in Mey.), 'velle operatur suadendo et præmia promittendo:' it is an efficacious working which is here spoken of: God not only brings about the will, but creates the will—we owe both the will to do good, and the power, to His indwelling Spirit.

ἐν ὑμ. not among you, but 'in you,' as in ref., and 2 Cor. iv. 12. Eph. ii. 2. Col. i. 29. The θέλειν and ἐνεργεῖν are well explained by Calvin: "Fatetur, nos a natura habere voluntatem: sed quoniam peccati corruptione mala est, tunc bona esse incipit, quum reformata est a Deo. Nec dicimus hominem quicquam boni facere, nisi volentem: sed tunc, quum voluntas regitur a Spiritu Dei. Ergo quod ad hanc partem spectat, videmus Deo integram laudem asseri, ac frivolum esse quod sophistæ docent, offerri nobis gratiam et quasi in medio poni, ut eam amplectemur si libeat. Nisi enim efficaciter ageret Deus in nobis, non diceretur efficere bonam voluntatem. De secunda parte idem sentendum. Deus, inquit, est [ὁ] ἐνεργῶν ἐνεργεῖν. Perducit igitur ad finem usque pius affectus, quos nobis inspiravit, ne sint irriti: sicut per Ezechielem (xi. 20) promittit: Faciam ut in præceptis meis ambulent. Unde colligimus, perseverantiam quoque merum esse ejus donum."

ὑπὲρ τῆς εὐδοκίας] 'for the sake of His good pleasure,'—i. e. in order to carry out that good counsel of His will which He hath purposed towards you: εὐδοκίαν δὲ τὸ ἀγαθὸν τοῦ θεοῦ προσηγόρευσε θέλημα: θέλει ἔξ πάντας ἀνθρώπων σωθῆναι, κ. εἰς ἐπίγνωσιν ἀληθείας ἰλθεῖν, Thdrkt. Conyb. would join ὑπὲρ τῆς εὐδ. with the follg ver.,—"do all things for the sake of good will"—and remarks 'It is strange that so clear and simple a constr., involving no alteration in the text, should not have been before suggested.' But surely St. Paul could not have written thus. The sense of εὐδοκία indeed, would be the same as in ch. i. 15;—but that very passage

^c γογγυσμῶν καὶ ^d διαλογισμῶν, ¹⁵ ἵνα γένησθε ^e ἄμεμπτοι ^c John vii. 12. ^{καὶ} ^f ἀκέραιοι, ^g τέκνα θεοῦ ^h ἁμώμητα ⁱ μέσον γενεᾶς ^c John vi. 1. ^k σκολιᾶς καὶ ⁱ διεστραμμένης, ἐν οἷς ^m φαίνεσθε ὡς ⁿ φω- ^d 1 Pet. iv. 9. ^{στῆρις ἐν κόσμῳ}, ¹⁶ ^o λόγον ^p ζωῆς ^p ἐπέχοντες, εἰς ^q καύ- ^e 1 Pet. iv. 9. ^{καύ-} ^e Luke xxiv. ^{καύ-} ^e 1 Tim. ^{καύ-} ^e 1 Thess. ^{καύ-} ^e 1 Thess.

iii. 13. Heb. viii. 7 only. Gen. xvii. 1. f Matt. x. 16. Rom. xvi. 19 only. g = John i. 12. xi. 52. Rom. viii. 16. 2 Cor. i. 1. 1 John iii. 1. 5. v. 2 only. h 2 Pet. iii. 14 only. i Deut. xxxii. 5. 1 Pet. ii. 18. Deut. xxxii. 5. 1 Acts xx. 30. m pass. = here only. n 1 John i. 5. v. 35. Rev. i. 16. n (Rev. xxi. 11 only.) Gen. i. 14. 16. o 1 John i. 1 only. see Acts v. 20. p = here only. Hom. II. xxi. 83. μεζόν. 491. κατέλην. OJ. xvi. 141. σίτων. q 2 Cor. i. 14 al. constr., 1 Cor. ix. 16.

108¹-21: γογγ. αρχης 48.—κ. διαλ. om (*homotetel*) 43. 71. 117.—15. for γενησθε, ητε AD¹E¹FG it v al lat-ff: txt B(c sily)CD¹E¹JK miss-appy Chr Thdrt Phil-carp Dam al.—*αμωρα* (the more usual form in N. T.: see Eph. i. 4 *reff*) ABC 71. 23 Clem (alluding) Cyr: txt DEFGJK miss-nrly-appy Chr Thdrt Dam al.—*rec εν μισω* (*explanatory corrū*), with D¹EJK &c ff: txt ABCD FG 17. 23. 31. 67². 73 Clem.—τω κοσμω

should have prevented this conjecture. It must have been in that case here as there, δι' ἐνδοκίαν, or at all events, ἐπερ ἐνδοκίας: the insertion of the art. where it is generally omitted from abstract nouns after a prepn, as here, necessarily brings in a reflexive sense,—to be referred to the subject of the sentence: and thus we should get a meaning very different from that given by Conyb., viz.: 'Do all things for the sake of (to carry out) *your own* good pleasure.' It has been proposed (I know not by whom, but it was communicated to me by letter) to take ἐαυτῶν [ver. 12] as = ἀλλήλων, and render "with fear and tr. labour heartily for one another's salvation;" thus connecting the ὥστε with ver. 4. The suggestion is ingenious, and as far as the mere question of the sense of ἐαυτῶν goes, allowable, see Eph. iv. 32. Col. iii. 16. 1 Pet. iv. 8. 10: but there are weighty and I conceive fatal objections to it. 1) the emphatic position of ἐαυτῶν, which restricts it to its proper meaning: 2) the occurrence of ἐαυτῶν, in the very verse [4] with which it is sought to connect our passage, in its proper meaning—μὴ τὰ ἐαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος: 3) the context, and inference drawn by ὥστε, which this rendering altogether mistakes: see it explained above. 14 ff.] more detailed exhortations, as to the manner of their Christian energizing.

γογγυσμός, in every other place in the N. T. (*reff.*), as also in ref. Exod., signifies murmuring against men, not against God (as Mey.). And the context here makes it best to keep the same sense: such murmurings arising from selfishness, which is especially discommended to us by the example of Christ.

διαλογισμῶν] by the same rule, we should rather understand disputings with men, than doubts respecting God or duty (Mey.). It is objected that the N. T. meaning of

διαλογισμός is generally the latter. But this may be doubted (see on 1 Tim. ii. 8); and at all events the verb διαλογίζω must be taken for 'to dispute' in Mark ix. 33, 34. I cannot understand how either word can apply to matters merely internal, seeing that the object is stated below to be blamelessness, and good example to others.

15.] ἄμεμπτοι, 'without blame,' ἀκέραιοι, 'harmless;'—without either the repute of mischief, or the inclination to do it.—Ὁν τέκνα θεοῦ, see esp. Rom. viii. 14, 15.

ἀμώμητα, 'against whom no fault can be alleged:' = *blameless*: it occurs II. xii. 109; and the adv. ἀμωμήτως in Herod. iii. 82. The whole clause is a reminiscence of ref. Deut., where we have τέκνα μώμητα, γενεὰ σκολιὰ κ. διεστραμμένη.—For the figurative meaning of σκολιός, cf. *reff.*, and Plat. Legg. xii. p. 945 B, ἂν τις τι εἴπῃ σκολίων αὐτῶν ἢ πᾶσιν, —Gorg. p. 525 A, πάντα σκολιὰ ὑπὸ ψεύδους κ. ἀλαζονείας, κ. οὐδὲν ἐνθὲ ἐὰ τὸ ἀνευ ἀληθείας τεθρόσθαι:—and on διεστραμμένη, —διεστρέφετο ὑπὸ κόλακος, Polyb. viii. 24. 3. ἐν οἷς, the masc. referring to those included in γενεά: so Thuc. i. 136, φεύγει—εἰς Κίρκυραι, ὧν αὐτῶν ἐνεργήτης. See more *exx.* in Kuhner, ii. p. 43.

φαίνεσθε, not *imperative*, as most of the Fathers, Erasm., Calvin, Grot., al.,—but *indic.* for this is the position of Christians in the world: see Matt. v. 14. Eph. v. 8. So De W., Meyer, Wiesinger, &c. &c. It has been said (Mey., Wies., al.) that we must not render φαίνεσθε 'shine,' which would be φαίνετε, but surely there is but very little difference between 'appear' and 'shine' here, and only St. John and St. Peter use φαίνω for 'to shine,' John i. 5; v. 35. 1 John ii. 8. Rev. i. 16. 2 Pet. i. 19, —not St. Paul, for whom in such a matter their usage is no rule.

φωστήρες, not 'lights' merely, but 'luminaries,' 'hea-

r Eph. iv. 30. ² Tim. i. 12. ^s 1 Cor. i. 8 reff. ^u 2 Tim. vi. 1. ^{Gal. ii. 2.} ² Thess. iii. 5. ^u Gal. ii. 2. ^{re II.} ^y 2 Cor. ix. 12 reff. ^v Rom. xvi. 6 al. ^w 2 Tim. iv. 6 only. ^{Num. xxviii. 7 al.} ^x see note.

χῆμα ἔμοι' ¹ εἰς ^s ἡμέραν χριστοῦ, ὅτι οὐκ ^t εἰς κενὸν ABCDE
^u ἔδραμον οὐδὲ ^v εἰς κενὸν ^v ἔκοπίασα. ¹⁷ ἀλλὰ εἰ καὶ FGJK
^w σπένδομαι ^x ἐπὶ τῇ θυσίᾳ καὶ ^y λειτουργίᾳ τῆς πίστεως

τουτω FG it Leo.—16. *καυχῆσιν* DE.—οὐδ' B.—17. *rec* ἀλλ', with CD³(E?)J &c: txt

venly bodies; see ref.-gen.: and Sir. xliii. 7, Wisd. xiii. 2. *ἐπέχοντες*] probably as E. V. 'holding forth' to them, 'applying' to them, which is the one of the commonest meanings of *ἐπέχειν*,—see reff. Various senses have been given,—e. g. 'holding fast,' Luther, Estius, Bengel, De Wette, al.: 'in vertice tenentes,' Erasm.: 'sustinentes,' Calv.: 'possessing,' Meyer, who quotes for this meaning Herod. i. 104, οἱ δὲ Σκύθαι τὴν Ἀσίαν πᾶσαν ἐπέσχον, and Thuc. ii. 101, ὁ δὲ τήν τε Χαλκιδικὴν κ. Βοττικὴν κ. Μακεδονίαν ἅμα ἐπέχων ἔφθιρε,—neither of which justify it: for in both these places it is 'to occupy,' not 'to possess:' as also in Polyb. iii. 112. 3, εὐχαὶ κ. θυσαίαι κ.τ.λ. . . . ἐπεύχον τὴν πόλιν. And this sense would manifestly be inapplicable. His objection to the ordinary rendering, that the subjects of the sentence themselves shine by means of the λόγος τῆς ζωῆς, surely is irrelevant: for may not the stars be said 'præbere,' 'prætere,' their light, notwithstanding that that light is *in* them?—Chrys., Oec., Thl., interpret it, μέλλοντες ζήσασθαι, τῶν σωζομένων ὄντες: and Chrys. continues, οἱ φωστῆρές, φησι, λόγον φωτὸς ἐπέχουσιν ὁρεῖς λόγον ζωῆς. τί ἐστὶ, λόγον ζωῆς; σπέρμα ζωῆς ἔχοντες, τοῦτέστιν, ἐνέχυρα ζωῆς ἔχοντες, αὐτὴν κατέχοντες τὴν ζωὴν, τοῦτέστι σπέρμα ζωῆς ἐν ὑμῖν ἔχοντες:—Thdrt, ἀντὶ τοῦ τῷ λόγῳ προσέχοντες τῆς ζωῆς; ungrammatically, for this would be λόγῳ ζωῆς ἐπέχοντες,—as ὁ δὲ ἐπέτεχεν αὐτοῖς, Acts iii. 5, where see reff. εἰς καυχ. ἔμοι'] 'for (result of your thus walking, as concerns myself) a matter of boasting for me against (temporal: reserved for) the day of Christ, that (ὅτι οὐ μάτην τὴν ὑπὲρ ὑμῶν ἀνιδεῶμην σπουδὴν, Thdrt) I did not run (the past tense is from the point of view of that day. On ἔδραμον, see reff.) for nothing, nor labour for nothing.'

17, 18.] These vv. are closely connected with the preceding; not, as De W., al., with ch. i. 26, which is most unnatural, and never would occur to any reader. The connexion is this: in ver. 16 he had tacitly assumed (εἰς ἡμ. χ.) that he should live to witness their blameless conduct even till the day of Christ. *Now*, he puts the other alternative—that the dangers which sur-

rounded him would result in his death:—and in that case equally be rejoiced, &c.

εἰ καὶ implies more probability than καὶ εἰ: in the former the case is pre-supposed, in the latter merely hypothesized. Klotz in Devar. p. 519 f., gives two exx. from Xen.'s Anabasis: (1) ὁδοποιήσεται γ' ἂν αὐτοῖς, καὶ εἰ σὺν τεθρίπποις βούλευτο ἀπέραι (iii. 2. 24), a supposition evidently thought improbable: (2) ἐγώ, ὦ Κλέανδρε, εἰ καὶ οἶμι με ἀδικοῦντα τι ἄγασθαι (vi. 4. 27), where as evidently the speaker believes that Cleander does entertain the thought. The difference is explained by the common rules of emphasis. In εἰ καὶ, the stress is ὅν εἰ, which is simply 'posito,' and the 'even' belongs to *that which is assumed*: in καὶ εἰ, the stress is on καὶ, *even*, and the strangeness belongs not to the thing simply assumed, but to the making of the assumption. In the present case then, the Ap. seems rather to believe the supposition which he makes.

σπένδομαι] not future, but *present*; 'if I am even being poured out,' because the danger was besetting him *now*, and waxing onward to its accomplishment. He uses the word literally, with ref. to the shedding of his blood. "He represents his whole apostolic work for the faith of the Philippians, as a *sacrifice*: if he is put to death in the course of it, he will be, by the shedding of his blood, poured out as a libation upon this sacrifice, as among the Jews (Num. xxviii. 7; xv. 4 ff. Jos. Antt. iii. 9. 4. Winer, RWB., s. v. Trankopfer) and heathens, in their sacrifices, libations of wine were usual, which were poured over the offerings (Hom. Il. λ. 775, σπένδων αἶθοπα οἶνον ἐπ' αἰθόμενους ἱεροῖσιν: cf. also Herod. ii. 39)." Meyer.—Wetst., al., would render it 'affundor' (κατασπένδομαι), and understand it of the pouring of wine over a live victim destined for sacrifice—but wrongly.—The *θυσία* is the *sacrifice*: i. e. the *deed* of sacrifice, not the victim, the thing sacrificed. *λειτουργία*, 'priest's ministration,' without another art., signifying therefore the same course of action as that indicated by *θυσία*, viz. his apostolic labours: see below.

τῆς πίστεως ὑμ., gen. objective; your faith *is* the *sacrifice*, which I, as a priest, offer to God. The image is precisely as in Rom. xv. 16, where he is the priest, offering up

ὑμῶν, χαίρω καὶ ² συχαίρω πᾶσιν ὑμῖν· ¹⁸ τὸ δ' αὐτὸ ² 1 Cor. xii. 26
καὶ ὑμεῖς χαίρετε καὶ ⁴ συχαίρετέ μοι.
a = Matt.
xviii. 41.
b = ver. 24.
c = 1 Cor.
xv. 19.
bb = Acts
xi. 29; 1 Cor.
iv. 17; ch. iv.
16.
c = only.
d = Prov. xxx.
vi. 1; J. s.
Autt. iv. 3, 9.
d Gal. iv. 8.
e = only.
f = Ps. lxx. 13.
g = A. x.

¹⁹ Ἐλπίζω δὲ ¹ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως
πέμψαι ^{bb} ὑμῖν, ἵνα καὶ γὰρ ^c εὐφυχῶ γινούς ^d τὰ περὶ ὑμῶν.
²⁰ οὐδένα γὰρ ἔχω ^e ἰσόψυχον, ^f ὅστις ^g γνησίως ^d τὰ περὶ
ὑμῶν ^h μεριμνήσει· ²¹ οἱ πάντες γὰρ ^k τὰ ἑαυτῶν ζητοῦ-
σιν, οὐ τὰ Ἰησοῦ χριστοῦ· ²² τὴν δὲ ^l δοκιμὴν αὐτοῦ
γινώσκετε, ὅτι ὡς ^m πατὴρ τέκνον ⁿ σὺν ἐμοὶ ^o ἐδούλευσεν
i Rom. xi. 32. Eph. iv. 13. 24.
k 1 Cor. x. 24.
l Rom. v. 1. 2 Cor. ii. 9. viii. 2. ix. 13. xiii. 3. only f.
m change of constr., Eph. v. 27 al. Winer, § 64. iii. 1.
n = Luke xv. 29.
o = Ps. lxx. 13.
p = A. x.

41, 47. xiii. 32, 44 al. fr. g here only f. see 2 Cor. viii. 8. refl. h constr., 1 Cor. vii. 32.
i Rom. xi. 32. Eph. iv. 13. 24. k 1 Cor. x. 24. l Rom. v. 1. 2 Cor. ii. 9. viii. 2. ix. 13. xiii. 3. only f.
m change of constr., Eph. v. 27 al. Winer, § 64. iii. 1. n = Luke xv. 29. o = Ps. lxx. 13. p = A. x.

A(appy)BD¹FG &c.—καὶ μὲν FG.—18. δὲ 109.—for ὑμεῖς, αὐτοὶ 121.—συχαίρω. (and in last ver) CG.—19. for κυρ., χριστω CD¹FG 38 71-4 it copt: txt AB(e sil)D¹EJK &c vss gr-lat-fl.—for ὑμῖν, πρὸς ὑμᾶς D¹E, E¹ ?). —εὐφύχω A. —20. for περὶ, περὶ J.—for ὑμῶν, ἡμῶν D¹: ἡμῶν 115 Thl-ms.—21. rec του χρ. ησ., with (του) only mss: (χο. ησ.) B(e sil)J most mss demid copt syr al ff Ambrst-ms: txt ACDEFG 39. 47. 115-77 to 9 it v-ed Syr ar erp arm Clem Dam Chr-comm lat-fl (ησ. om K 117 ar-pol Cyr).—

the Gentiles to God. And the case which he puts is, that he, the priest, should have his own blood poured out at, upon, his sacrificing and presentation to God of their faith. χαίρω] not to be joined with ἐπί, as Chrys., but absol., 'I rejoice for myself (οὐχ ὡς ἀποθανομένης λαοῦμαι ἀλλὰ χαίρω, ὅτι σπουδὴ γίνονται, Thl) and congratulate you (so the Vulg. rightly, and all: not, 'rejoice with you,' as most comm. Meyer well observes that the follg ver. is decisive against this: for if *they* rejoiced already, what need of καὶ ὑμεῖς χαίρετε?—congratulate you, viz. on the fact that I have been thus poured out for your faith, which would be an honour and a boast for you. De W.'s objn, after Van Hengel, that to congratulate would be συχαίρομαι, is futile: cf. Aesch. p. 34, τὴν Ἑστίαν ἐπώμοσε τὴν βουλαίαν συχαίρειν τῇ πόλει ὅτι τοιοῦτους ἄνδρας ἐπὶ τὴν πρεσβίαν ἐξέπεμψεν.—Demosth. p. 194, —'Ροδίοις . . . συχαίρω τῶν γεγενημένων): 18.] and ('but' would be too strong: the contrast is only in the reciprocity on the same account (accus. of reference, governed by χαίρ.) do ye (imper. not indic., as Erasm., al) rejoice (answer to συχαίρω above,—for this your honour) and congratulate me' (answer to χαίρω above,—on this my joy).

19—30.] ADDITIONAL NOTICES RESPECTING THE AP.'S STATE IN HIS IMPRISONMENT: HIS INTENDED MISSION OF TIMOTHEUS AND ACTUAL MISSION OF ΕΡΑΦΡΟΔΙΤΗΣ. The connexion with the foregoing seems to be,—'and yet this σπένδσθαι is by no means certain, for I hope to hear news of you soon, nay, to see you myself.' 19. ἐν κυρίῳ] 'my hope is not

an idle one, as a worldly man's might be; but one founded on faith in Christ.' 1 Cor. xv. 19, to which Meyer refers, is wholly different: see there. ταχέως, see ver.

23. ὑμῖν] The dative after verbs of sending, &c. need not be regarded (as De W., al., here) as the dativus commodi, but is similar to that case after verbs of giving—indicating the position of the recipient. But it is in no case equivalent to the mere local πρὸς ὑμᾶς. καγώ]

'as well as you, by your reception of news concerning me.' εὐψ.] 'may be of good courage.' The verb is unknown to the classics: the imperat. εὐψύχει is found in inscriptions on tombs, in the sense of the Latin 'have pia anima?'

20.] reason why he would send Timoth. above all others: 'for I have none else like-minded (with myself, not with Tim., as Beza, Calvin., al.) who (of that kind, who) will really (emphatic:—with no secondary regards for himself, as in ver. 21) care for your affairs (have real anxiety about your matters, to order them for the best):

21.] for all (my present companions) (who these were, we know not: they are characterized, ch. iv. 21, merely as οἱ σὺν ἐμοὶ ἀδελφοί—certainly not Luke—whether Demas, in transition between Col. iv. 14 and 2 Tim. iv. 10, we cannot say) seek their own matters, not those of Jesus Christ (no weakening of the assertion must be thought of as that of rendering οἱ πάντες, many, or most,—or understand the assertion, care more about &c. than &c.,—as many comm.: nor must it be restricted to the love of ease, &c., unwillingness to undertake so long a journey, as Chr., Oec., Thl.: both οἱ πάντες and the

ο = Rom. x. 1. Gal. iii. 17 al.
 p 1 Cor. vi. 4
 q Rom. xv. 24.
 r here only.
 s ch. i. 27.
 t Mark vi. 25.
 u constr. 2 Cor. ii. 3 rell.
 v Acts xv. 48.
 w Acts xxvi. 12.
 x Rom. xvi. 3 reff.
 y Philem. 2 only t. Xen. Anab. i. 2, 26.
 z = 2 Cor. vii. 23.
 a Rom. xiii. 6 reff.
 b = Acts x. 34. xxviii. 10. Rom. xii. 13. ch. iv. 16, 19.
 c Acts xv. 24 reff.
 d & constr. 2 Cor. ix. 14 reff.
 e Matt. xxvi. 37 & Mk. only t.
 f Job xxviii. 21 Aq.
 g Acts x. 33.
 h Acts x. 34.
 i C. r. xi. 34.
 j (see Heb. xii. 2.) = Jonah. iv. 5.
 k (Thucyd. vii. 71.)
 l ch. i. 27.
 m Mark vi. 25.
 n Acts x. 33.
 o Acts x. 34.
 p C. r. xi. 34.
 q Rom. xv. 24.
 r here only.
 s ch. i. 27.
 t Mark vi. 25.
 u constr. 2 Cor. ii. 3 rell.
 v Acts xv. 48.
 w Acts xxvi. 12.
 x Rom. xvi. 3 reff.
 y Philem. 2 only t. Xen. Anab. i. 2, 26.
 z = 2 Cor. vii. 23.
 a Rom. xiii. 6 reff.
 b = Acts x. 34. xxviii. 10. Rom. xii. 13. ch. iv. 16, 19.
 c Acts xv. 24 reff.
 d & constr. 2 Cor. ix. 14 reff.
 e Matt. xxvi. 37 & Mk. only t.
 f Job xxviii. 21 Aq.
 g Acts x. 33.
 h Acts x. 34.
 i C. r. xi. 34.
 j (see Heb. xii. 2.) = Jonah. iv. 5.
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 l ch. i. 27.
 m Mark vi. 25.
 n Acts x. 33.
 o Acts x. 34.
 p C. r. xi. 34.
 q Rom. xv. 24.
 r here only.
 s ch. i. 27.
 t Mark vi. 25.
 u constr. 2 Cor. ii. 3 rell.
 v Acts xv. 48.
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 x Rom. xvi. 3 reff.
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 b = Acts x. 34. xxviii. 10. Rom. xii. 13. ch. iv. 16, 19.
 c Acts xv. 24 reff.
 d & constr. 2 Cor. ix. 14 reff.
 e Matt. xxvi. 37 & Mk. only t.
 f Job xxviii. 21 Aq.

22. εδωλ. εν τοις δεσμοις του ευαγγελιου C.—23. εκπεμψαι K.—rec απιδω : απειδω C : επιδω 73. 109²-18 : txt AB¹D¹FG 17.—24. ελευσ. (-εται 17. 23¹) ταχ. FG : add προς υμας AC 23. 39. 49 al. v Syr arr copt Chr Thl Ambrst Pel Facund vss some gr-lat-ff.—25. κ. συνεργ. om D¹(E²) d e Ambrst Pac.—rec συστρ. : txt A(B²)CDEFG &c.—συλλειτουργον 116 ; συνεργον 121 Thdrt-somet Thl-ms.—26. υμας παντας B copt.—aft υμας, add ιδεν supplement. Meyer defends it, seeing no reason why it should have been supplied here, and not in ch i. 8 : but how could it be insd there, seeing that εν σπλαγχνοις χρ. ιησυν follows ? ACDE 10. 17. 23¹. 31-7. 67². 80. 109. 219 al₂₁ d e Syr copt aeth arm slav Dam Thl Cassiod : om B(FGJK²) Chr Thdrt al Ambrst al.—for οτι ησθ., αυτον ησθενηκεναι (C¹)²D¹EFG it v goth lat-ff.—27. ησθ. to ησθ. om 108¹.—

assertion are absolute). 23.] But the approved worth (reff.) of him ye know (viz. by trial, when we were at Philippi together, Acts xvi. 1. 3.—xvii. 14),—viz. : that as a son (serves) a father, he served with me for (reff.) the Gospel. The constr. is this : the Ap. would have written, 'as a son a father, so he served me,'—but changes it to 'so he served with me,' from modesty and reverence, seeing that we are not servants one of another, but all of God, in the matter of the Gospel. We must not supply σύν before πατρι :—when, in case of several nouns governed by the same prep., that prep. is omitted before any, it is not before the first, cf. Plat. Rep. iii. p. 414, δεῖ ὡς περὶ μητρὸς κ. τροφῶν τῆς χώρας ἐν ᾗ εἰσι βουλεύεσθαι : and see Bernhardy, Syntax, p. 205. μέν answers to δέ, ver. 24 : οὖν reassumes ver. 19. ὡς ἂν ἀφιδῶ] 'as soon as I shall have ascertained.' ὡς ἂν, of time, implying uncertainty as to the event indicated : see reff. and Cebes, tab. p. 168, προστάττει δὲ τοῖς εἰσπορευομένοις, τί δὲ αὐτοὺς ποιεῖν, ὡς ἂν εἰέλθουσιν εἰς τὸν βίον. See also Klotz, Devar. pp. 759. 63. The form ἀφιδῶ is supposed by Meyer to be owing to the pronunciation of ιδῶ with the digamma. The word signifies here, 'see clearly,' as in Herod. viii. 37, ἐπεὶ δὲ ἀγχοῦ τε ἔσαν οἱ βάμβарοι ἐπιόντες καὶ ἀπώρον τὸ ἶρόν . . . τὰ περὶ ἐμέ, 'my matters.' 24. ἐν κυρίῳ] See above, ver. 19. καί, 'as well as

Tim.' 25—30.] Of Epaphroditus : his mission ; and recommendation of him. Epaphr. is not elsewhere mentioned. The name was a common one : see Wetst. h. l., and Tacit. Ann. xv. 55 ; Suet. Domit. 14. There is no reason for supposing him identical with Epaphras (Col. i. 7 ; iv. 12. Philem. 23), who was a minister of the Colossian church.—We must not attempt to give a strict official meaning to each of the words predicated of Ep. The accumulation of them serves to give him greater recommendation in the eyes of the Philippians. 25.] συστρατ. applies to the combat with the powers of darkness, in which the ministers of Christ are the leaders : see besides ref., 2 Tim. ii. 3. ὑμ. δέ]—the contrast is to μου above. ἀπόστολον—not in the ordinary sense of Apostle, so that ὑμῶν should be as ἰθύνων (ἀπόστολος) in Rom. xi. 13,—but as in ref. (where see note), almost = ὁ ἀποσταλὲς ὑφ' ὑμῶν. λειτουρ.] 'minister (in supply) of my want.' Cf. λειτουργία below, ver. 30 : and on χρεῖας, reff., esp. Acts xx. 34. λειτουργὸν δὲ αὐτὸν εἰρηε τῆς χρεῖας, ὡς τὰ παρ' αὐτῶν ἀποσταλέντα κομίσαντα χοήματα, Thdrt. πέμψαι] it was actually a sending back, though not so expressed here : see ch. iv. 18. 26.] reason for the necessity. The imperfect is, as usual, from the position of the receivers of the letter. ἀδημ.] See note on ref., Matt. Whether there was any special reason, more than

θανάτῳ· ἀλλὰ ὁ θεὸς ἠλέησεν αὐτὸν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.
 28] σπουδαιότερως οὖν ἐπέμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῇτε, καὶ γὰρ ἀλυπότερος ὤ. 29] προεδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε, 30] ὅτι ἀὰ τὸ ἔργον μέχρι θανάτου ἠγγισεν παραβολευσάμενος τῇ ψυχῇ, ἵνα

m = Mark iii. 34al. 1 Chron. xxix. 22. n = Acts xx. 19 ref. o = Acts xxix. 22. 1 Cor. v. 5. 41. p Luke vii. 2. xiv. 8. 1 Pet. ii. 1, 6 only. 1 Kings xxvi. 21. q = Philom. 17. r = Acts xv. 26, dat., as παραβολευσάμενος τῇ ψυχῇ, 18. s here only &. (see notes.)

θανάτου B 31. 44. 73. 80. 115 Chr Thl-ms.—rec αλλ', with FGJ &c: txt ABDE &c.—rec αυτ. ηλεησ. with JK &c vss ff: αυτ. om 71: txt ABC (C' uncert) DEFG 37. 73 al it v al lat-fl.—ουχ D¹.—rec επι λυπη corr'n to more usual constr, with K &c Thdrt al: επι λυπης lect 14: επι τη λυπη 72: txt ABCDEFGJ all Chr mss Dam Thl-ms Occ.—εχω D¹(E)FG al.—28. σπουδαιότερον D¹FG for ουκ, &c FG 17 g Thl.—aft αυτον add προς εμας 17.—παλιν om 115 aeth Chr Thl.—29. προεδεξασθε A² 67². 73. 80.—ουκ om 17 arm.—ειπρως 236.—30. rec aft εργον ins των χριστων, with DEJK &c: χριστων BFG 73. 80: κυριον (A) or των κυρ. 17. 31. 47. 57 al: των κυρ al egypt aeth Chr-comm: om C.—for μυχι, εως DFG.—rec πααβολευσάμενος, with CJK most mss, and (accg to prest edd) Chr Thdrt Dam Thl Occ: txt ABDEFG 177-8-9: parabolatus (see notes) de anima sua it: tradens v aeth lat-fl (pref m interitum Ambrst): spernens syrr arr: postponens copt: obliuiscens goth (for expl in ff see note).

affection, which made Epaphr. anxious to return on account of this, we cannot say.

27.] καὶ γάρ recognizes and re-asserts that which has before been put as from another, as “ἔλεγες τοίνυν δὴ, ὅτι κτλ.” “καὶ γὰρ ἔλεγον, ἐν γε ὄντι.” Plat. Gorg. 459: see Hartung, Partikell. i. 137.—‘for he really was sick.’

παραπλήσιον does not involve any ellipsis (De W.) as of ἀρίκετο or the like, but (as Mey.) it stands adverbially as παραπλησίως; so in Polyb. iii. 33. 10, εἰ πεποιήκαμεν παραπλήσιον τοῖς ἀξιοπιστάς ψευδομένοις τῶν συγγραφέων: and θανάτῳ is the dat. of congruence after it,—sometimes a gen., as Plat. Soph. p. 217, λόγων ἐπελαβον παραπλησίον ὧν . . . διερωτώντες ἐντυχάνομεν.

λύπην ἐπὶ λύπην] for constr., see reff. The dat. after ἐπὶ is more usual: so φόβος ἐπὶ φόβῳ, Eur. Iph. Taur. 197 (189). The second λύπην refers to his own distress in his imprisonment, so often implied in this Ep.: see Prolegg.: ‘si ad vincula accessisset jactura amici,’ Grot. This is better, than with Chrys., al., to refer it to Epaphroditus’s sickness,—τὴν ἀπὸ τῆς τελευτῆς ἐπὶ τῇ ἐπὶ τὴν ἀρρώστιαν,—which does not agree with ἀλυπότερος, ver. 28, implying that λύπη would remain even after the departure of Epaphroditus.

28.] πάλιν most naturally, considering St. Paul’s habit of prefixing it to verbs, belongs to χαρῇτε: and there is here no reason to depart from his usage and attach it to ἰδόντες, as Beza, Grot.,

De W., all, have done.

The καὶ γὰρ ἀλυπότερος ὤ is one of the Ap.’s delicate touches of affection. If they rejoiced in seeing Epaphroditus, his own trouble would be thereby lessened.

29.] οὖν, as accomplishing the purpose just expressed. The stress is on προσδέχεσθε, see ref. There certainly seems to be something behind respecting him, of which we are not informed. If extreme affection had been the sole ground of his ἀδμονεῖν, no such exhortation as this would have been needed.

τοὺς τοιούτους] ἵνα μὴ δόξῃ αὐτῷ μόνῳ χαρίζεσθαι, . . . Thl. Then there is an inaccuracy in expression, in reverting back to the [concrete] conduct of Epaphroditus as a reason why οἱ τοιοῦτοι [abstract] should be held in honour.

διὰ τὸ ἔργον, viz. of the Gospel—a part of which it was, to sustain the minister of the Gospel.

μέχρι θ. ἡγγ.] he incurred so serious and nearly fatal a sickness:—not to be understood of danger incurred by the hostility of the authorities, as Chrys., al., also Thdrt: καθιγορόμενον γὰρ πάντως μαθών, καὶ ἐπὶ πλειστον φυλαττόμενον, εἰσελθὼν ἐθεάσατο, τοῦ κινδύνου καταφρονήσας.

παραβολευσάμενος] There is, and must ever remain, some doubt whether to read παραβουλ- or παραβολευσάμενος. Both words are unknown to Greek writers. The first verb would signify ‘male consulere vitæ,’ and is found not unfrequently in the fathers, especially Chrys., which makes it all the

u 1 Cor. xiv. 16 ^u ἀναπληρώσῃ τὸ ^v ὑμῶν ^w ὑστέρημα ^v τῆς πρός με ^x λειτ- ^{ABCDE}
 ref. ch. i. 7, 25. ^{FGJK}
 v double gen.,
 ch. i. 7, 25.
 w 1 Cor. xvi.
 17 ref.
 x = 2 Cor. ix.
 12 ref.
 y Eph. vi. 10
 ref.
 z ch. iv. 4.
 a Matt. xxv.
 26. Rom xii. 11 only. Prov. vi. 6, 9.
 c = Matt. vii. 6. Rev. xxii. 15. b 1 Cor. i. 26 (ref. & note), x. 18. Col. iv. 17.

ουργίας.
 III. ¹ ^y Τὸ λοιπόν, ἀδελφοί μου, ^z χαίρετε ^z ἐν κυρίῳ.
 τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ^a ὀκνηρὸν, ὑμῖν δὲ
 ἀσφαλές. ² ^b βλέπετε τοὺς ^c κύνας, ^b βλέπετε τοὺς κακοὺς

CHAP. III. 1. for τα αὐτα, ταυτα FG (eadem g).—υμιν om 47. 120-79. 238.—το

more likely to have been introduced here for the other. This latter would be formed from παρίβολος, 'venturesome,' as περιπεύομαι from περίπερος (1 Cor. xiii. 4), ἀλογεύομαι from ἄλογος (Cic. ad Att. vi. 4): simply ἀσωπεύομαι, φιλανθρωπεύομαι, πονηρεύομαι, &c. See Lobeck on Phryn. pp. 67. 591. Thus παραβολεύεσθαι would be used exactly as παραβάλλεσθαι in Polyb. ii. 26. 6, ἔφη δεῖν μὴ κινδυνεύειν ἔτι. μὴδὲ παραβάλλεσθαι τοῖς ὕλοις, and iii. 94. 4. and παραβάλλεσθαι ταῖς ψυχαῖς in Diod. Sic., see ref. Phryn. (p. 238, ed. Lob.) says, παραβόλιον ἄδοκιμον τοῦτο. τῷ μὲν οὖν ὀνόματι οὐ χρῶνται οἱ παλαιοί, τῷ δὲ ῥήματι. φασὶ γὰρ οὕτω, παραβάλλομαι τῇ ἑμαντοῦ κεφαλῇ. ἐχρῆν οὖν καπὶ τούτων λέγειν, παραβάλλομαι ἀργυρίῳ. Hence also nurses of the sick were called *parabolani*.

ἵνα κ.τ.λ.] 'that he might fill up (1 Cor. vi. 17) your deficiency (viz. on account of your absence) in the ministration to me' (the λειτουργία was the contribution of money, which had been sent by Epaphroditus. The only ὑστέρημα in this kind service was, their inability through absence, to minister it to the Ap. themselves: and this Ep. filled up, and in so doing risked his life in the way above hinted at,—i. e. probably by too constant and watchful attendance on the Ap. So that there is no blame conveyed by τὸ ὑμ. ὑστέρημα, as Chr., ὅπερ ἐχρῆν πάντας ποιῆσαι, τοῦτο ἔπραξεν αὐτός,—but the whole is a delicate way of enhancing Epaphroditus's services—'that which you would have done if you could, he did for you—therefore receive him with all joy.'

CH. III. 1—IV. 1. WARNING AGAINST CERTAIN JUDAIZERS,—ENFORCED BY HIS OWN EXAMPLE (1—16): ALSO AGAINST IMMORAL PERSONS (16—iv. 1).

1.] He appears to have been closing his Ep. (τὸ λοιπόν, and ref.), but to have again gone off, on the vehement mention of the Judaizers, into an explanation of his strong term κατατομή. Chrys., al., find a connexion with the foregoing, but it is far-fetched (ἔχετε Ἐπαφρ., εἰ ὃν ἤλγειτε, ἔχετε Τιμόθ., ἐρχομαι καὶ γὰρ τὸ εὐαγγέλιον

ἐπιδίδωσιν τί ὑμῖν λείπει λοιπόν;): the sense is evidently closed with iii. 30.

τὰ αὐτά] It seems to me that Wiesinger has rightly apprehended the reference of this somewhat difficult sentence. The χαίρετε ἐν κυρίῳ, taken up again by the οὕτως στήκετε ἐν κυρίῳ, ch. iv. 1, is evidently put here emphatically, with direct reference to the warning which follows—'let your joy (your boast) be in the Lord.' And this same exhortation, χαίρειν, is in fact the ground tone of the whole Ep. See i. 18, 25; ii. 17; iv. 4, where the πάλιν ἐρῶ seems to refer back again to this saying. So that there is no difficulty in imagining that the Ap. may mean χαίρετε by the τὰ αὐτά. The word ἀσφαλές is no objection to this: because the χαίρειν, ἐν κυρ. is in fact an introduction to the warning which follows: a provision, by upholding the antagonist but, against their falling into deceit. And thus all the speculation, whether τὰ αὐτά refer to a lost Epistle, or to words uttered (γράφειν;) when he was with them, falls to the ground. And the inference from Polycarp's words in his Ep. to these Philippians, ὅς καὶ ἀπὼν ὑμῖν ἔγραψεν ἐπιστολὰς, may be a true one, but does not belong here.

ὀκνηρόν] 'troublesome:' Mey. quotes from Plato, Ep. ii. 310 D, τὰ ληθῆ λέγειν οὐτε ὀκνήσω οὐτε αἰσχυνοῦμαι.

2.] βλέπετε, not 'beware of,' as E. V. (βλ. ἀπό, Mark viii. 15 ref.), but as in ref., 'observe,' with a view to avoid: cf. σκοπεῖν, Rom. xvi. 17.

τοὺς κύνας] profane, impure persons. The appellation occurs in various references: but in the Jewish usage of it, uncleanness was the prominent idea: see Deut. xxiii. 18. Ps. xxi. 16. Isa. lvi. 10, 11. Matt. xv. 37, and ref. here. The remark of Chrys. is worth noting in connexion with what follows: οὐκ εἶτα τέκνα Ἰουδαῖοι. ποτὶ οἱ ἐθνικοὶ τοῦτο ἐκαλοῦντο, νῦν δὲ ἐκείνοι. But I would not confine it entirely to them, as the next clause certainly generalizes further.

τοὺς κακοὺς ἐργάτας] cf. δόλοιο ἐργάται, 2 Cor. xi. 13,—ἐργάτην ἀνεπαίσχυντον, 2 Tim. ii. 15,—ἐργάζονται μὲν γάρ, φησιν, ἀλλ'

^a ἐργάτας, ^b βλέπετε τὴν ^c κατατομήν. ³ ἡμεῖς γάρ ἐσμεν ^d οὐκ ἐν ^e σαρκὶ ^f πεποι-
^h ἢ ⁱ περιτομῇ, οἱ ^k πνεύματι Θεοῦ ^l λατρεύοντες καὶ ^m καν-
ⁿ χώμενοι ἐν ^o χριστῷ ^p Ἰησοῦ, καὶ οὐκ ἐν ^q σαρκὶ ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} 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^t 2 Cor. vii. 11. ⁶ ^s κατὰ ^t ζῆλος ^u διώκων τὴν ^v ἐκκλησίαν, ^s κατὰ δικαιο- ABDE
 ix. 2 al. ^u σύνην τὴν ^w ἐν νόμῳ γενόμενος ^x ἄμειπτος. ⁷ ἀλλ' ἅτινα FGJK
 Ps. lxxviii. 9. ^u = Matt. v. 10 al. partici-
 cip., Gal. i. 23.
^v absol., Acts ii. 47. Eph. ii. 22. & freq.
^w Rom. ii. 12. iii. 19.
^x ch. ii. 15 reff. ^y dat., Rom. xiv. 14.
^z ch. i. 24. Tit. i. 11 only. ^a = Acts xxvi. 2. 2 Cor. ix. 6 al. Job xlii. 6. ^b Acts xxvii. 10, 21 only. Ezra vii. 26.
^c 1 Cor. vi. 4 reff. ^d Rom. xiii. 1 reff. constr., Rom. viii. 3. ^e = 2 Pet. iii. 18.
^f acc., Matt. xvi. 26. ^g = 1 Cor. iii. 15. Matt. ib. ^h here only †. Sir. xxvii. 4. (see xxvi. 28.)
ⁱ Matt. xxv. 17, 22 al. †. ^k = 2 Cor. v. 3 al.

βενιαμειν ABJ &c: -μην FGK: txt DE.—κατα τον νομον FG.—6. rec ζηλον, with D³EJK &c: txt ABD¹FG.—aft εκκλ. add θεου FG (122 του θ.) g v arm (2 edd) Ambrst al: χριστου Ambr (see 1 Cor xv. 9).—7. αλλα B: om AG 17 it Cyr Lucif Ambr Aug Ambrst-ed.—μοι ην B 238 al. it at Thdrt Lucif al.—κειρῶι 109.—8. from ζημ. to ζημ. om 108.—rec μινουν γε, with A &c: txt BDEFGJK 39. 44-6-7-8. 109. 219 al (30 and more) Bas Chr Cyr Thdrt Dam Oec Hesych.—και (1st) om B (Bartoli 80.—ησ. χρ. AK 44. 219 al v al some gr-lat-ff: του χρ. ησ. B Thdrt.—for μου, ημων A harl' demid copt æth syr Bas Cyr Did Thdrt Lucif Aug.—ειναι (2nd) om (as superfluous, cf ch ii. 6) BD¹FG 17 it v arm Lucif Ambr Hil Pel Ambrst Fulg: ins AD¹EJK mss-nrly-appy vss gr-ff Aug.—9. εν νομω 17.—δια της πισ. 109: του χρ. 109.—εν πιστ. D¹(E?) f g v

circumcision (i. e., 'as regards cir.?' reff. Many [Erasm., Beng., all.] have taken περιτ. as nom., and understood it concrete, *'circumcisis'*, but wrongly, for the usage applies only collectively, see Winer, § 31. 3), of eight days (as distinguished from those who, as proselytes, were circumcised in after life. For usage, see reff.), of the race of Israel (οὔτε μὴν ἐκ προσηλύτων γενέννηται, ἀλλὰ τὸν Ἰσραὴλ αὐτῶ πρόγονον. Thdrt.), of the tribe of Benjamin (ὥστε τοῦ δοκιμωτέρου μέρους, Chrys.: or perhaps as Calv., merely 'ut moris erat, singulos ex sua tribu censeri'), an Hebrew, of Hebrews (i. e. from Hebrew parents, on both sides, ἀνωθεν τῶν εὐδοκίμων Ἰουδαίων, Chrys.: but he proceeds to apply it to *language*, with which it has no concern. So Demosth., p. 427, δούλους ἐκ δούλων καλῶν ἑαυτοῦ βελτίους κ. ἐκ βελτιόνων: see other exx. in Kypke and Wetst.), as regards the law (with reference to relative legal position and observance), a Pharisee (cf. Acts xxvi. 5), as regards zeal (for the law), a persecutor of the church (of Christ: on the particip., see reff.), as regards righteousness which is in (as its element: consists in the keeping of) the law, become blameless (i. e. having carried this righteousness so far as to have become perfect in it, in the sight of men. Calvin well distinguishes between the real and apparent righteousness in the law—the former before God, never possessed by any man: the latter before men, here spoken of by Paul:—"erat ergo hominum iudicio sanctus, et immunis ab omni repre-

hensione. Rara sane laus, et prope singularis: videamus tamen quanti eam fecerit').

7.] But whatsoever things (emphatic [cf. ταῦτα below] and general: these above mentioned, and all others. The law itself is not included among them, but only his κέρδη from this and other sources) were to me gains (different kinds of gain: cf. Herod. iii. 71, περιβαλλόμενος ἐν τῷ κέρδει), these (emphatic) I have esteemed, for Christ's sake (see it explained below, vv. 8, 9), as loss ("this one loss he saw in all of which he speaks: hence no longer the plural, as before κέρδη." Meyer).

8.] But moreover (not only have I once for all passed this judgment, but I continue to count, &c. The contrast is of the present ἡγοῦμαι to ἡγηναι above) I also continue to esteem them all (not, all things, which would require πάντα or τὰ πάντα [see below] before ἡγοῦμαι, emphatic) to be loss on account of the super-eminence (above them all: τοῦ γὰρ ἡλίου φανέντος, προσκαθῆσθαι τῷ λύχνῳ ζημία, Chrys. On the neut. adj. constr., see ref. and 2 Cor. iv. 17) of the knowledge of Christ Jesus my Lord ('quod Dominum suum vocat, id ad exprimendam affectus vehementiam facit.' Calv.), on whose account (explained by ἵνα . . . below) I suffered the loss of ALL THINGS (now, emphatic and universal), and esteem them to be refuse. that I may (by so disesteeming them: ἵνα gives the aim of what went before) gain Christ (not, as the rationalising Grot., 'Christi favorem': no indeed,—it is Christ Himself,—His perfect image, His glorious perfection,

αὐτῷ, ¹ μὴ ἔχων ^m ἐμὴν ^m δικαιοσύνην τὴν ⁿ ἐκ νόμου, ἀλλὰ ¹ τὴν ^o διὰ πίστεως χριστοῦ, τὴν ἐκ θεοῦ ^p δικαιοσύνην ^q ἐπὶ τῇ πίστει, ¹⁰ τοῦ γινῶναι αὐτὸν καὶ τὴν ^r δύναμιν τῆς ^s ἀναστάσεως αὐτοῦ, καὶ τὴν ^t κοινωνίαν τῶν ^v παθημάτων αὐτοῦ, ^w συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, ¹¹ εἰ ^x πως ^y καταντήσω ^z εἰς τὴν ^z ἐξανάστασιν τὴν ἐκ νεκρῶν.

s = Acts viii. 10. Rom. i. 16.

t Acts i. 22. Rom. vi. 51.

u ch. ii. 1.

v 2 Cor. i. 5. Gal. iii. 2.

w here only t.

x = & constr., Rom. i. 10. xi. 14 (see Acts xxvii. 12).

y Acts x. 4. 7. 12.

z here only t. = Polyb. iii. 55. 4.

Lucif. — *ἐπ. τ. πιστ.* om Syr ar-erp: in J al syr if it is joined with the follg.—10. for *ἀναστ.*, *πίστεως* 3. 108¹. — *αὐτοῦ* (1st) om D¹. — *τῇ* (2nd) om AB. — rec *συμμορφιζόμενος* (more usual), with D EJK &c Chr Thdrt al: *συνμορφιζόμενος* (*conmorfatus*) FG it goth Iren Lucif: *συμμορφάζοι*. 113²: txt ABD¹ 17. 67¹. 71 Orig-mss, Bas Mac.—11. rec *ἐξανάστ. τῶν νεκρῶν* (see note), with JK &c copt al Thdrt al: txt ABDE 17. 31. 71.

which he wishes to win. He has Him now, but not in full: this can only be when his course is finished, and to this time the next words allude) and be found (now, and esp. at His coming, — ‘*evadam*’ — not as Calv., ‘*Paulum renuntiassae omnibus . . . ut recuperaret* [ungrammatical] in Christo.’ Cf. ref. 2 Cor.) in Him (living and being, and included, in Him as my element), — not having (specification of *εὖρ. ἐν αὐτῷ*, — but not to be joined, as Lachm., al., with *ἐν αὐτῷ*), which would make this latter superfluous) my own righteousness (see on ver. 6) which is of (arising from) the law, but that which is through (as its medium) the faith of (in) Christ, the righteousness which is of (answering to *ἐκ νόμου*, — as its source, see Eph. ii. 8) God on my faith (built on, grounded on, granted on condition of, my faith. It is more natural to take *ἐπὶ τῇ πίστει* with *δικαιοσύνην*, which it immediately follows, than with Meyer to understand another *ἔχων* to attach it to. The omission of the art. is no objection, but is very frequent, where the whole exprn is joined as one idea. Chrys., al., join *ἐπὶ τῇ πίστει* with *τοῦ γινῶναι*, as if it were *τοῦ ἐπὶ τ. π. γινῶναι*, which of course is unallowable: Calv., Grot., Bengel, make the inf. *τοῦ γινῶναι* dependent on *πίστει* [“*describit vim et naturam fidei, quod scilicet sit Christi cognitio.*” Calv.], which is also inadmissible, for *πίστις*, as Mey. observes, is never joined with a gen. art. and infin.: and when with a gen., not the nature but the object of faith is described by it), 10.] (aim and employment of this righteousness, — taking up again the *ὑπέρχον τῆς γνώσεως*, ver. 8. De W., al., treat *τοῦ γν.* as parallel with *ἵνα κερδήσω κ.τ.λ.* But as Mey. remarks, it is no real parallel, for there is more in *ἵνα χρ. κερδήσω* &c. than in *τοῦ γινῶναι αὐτόν* &c. Besides, thus the process of thought is disturbed, — in which, from *ἵνα* to *ἐπὶ*

τῇ πίστει answers to *διὰ τὸν χριστόν* above, and from *τοῦ γν.* to *νεκρῶν* answers to *διὰ τὸ ὑπέρχον τ. γνώσεως αὐτοῦ*. See a simr constr., Rom. vi. 6), in order to know Him (know, in that fulness of experimental knowledge, which is only wrought by being like Him), and (not = ‘*that is to say*’ but additional: His Person, and . . . and . . .) the power of His resurrection (i. e. not ‘*the power by which He was raised*,’ but the power which His resurrection exercises on believers — in assuring them of their justification, Rom. iv. 25. 1 Cor. xv. 17; — mostly however here, from the context which goes on to speak of conformity with His sufferings and death, — in raising them with Him, — cf. Rom. vi. 4. Col. ii. 12), — and the participation of His sufferings (which is the necessitating condition of being brought under the power of His resurrection, see as above, and 2 Tim. ii. 11), being conformed (the nom. is an anacoluthon, belonging to *τοῦ γινῶναι*, and referring, as often, to the logical subject) to His Death (it does not appear to me that St. Paul is here speaking, as Mey., al., of his imminent risk of a death of martyrdom, but that his meaning is general, applying to his whole course of suffering and self-denial, as indeed throughout the sentence. This conformity with Christ’s death was to take place by means of that perfect self-abjuration which he here asserts of himself — see Rom. viii. 29. 2 Cor. ii. 14; iv. 10 ff. 1 Cor. xv. 31, and esp. Gal. ii. 20), if by any means (so Thucyd. ii. 77, *πάσαν γὰρ ἰδέαν ἐπενόουν, εἰ πως σφίσιν ἀνεν ἐπαγάνης κ. πολιορκίας προς-αχθείη*: Herod. vi. 52, *βουλομένην, εἰ πως ἀμρότεροι γενοίαιτο βασιλῆες*. It is used when an end is proposed, but failure is presumed to be possible: see Hartung, ii. 206. Kuhnert, ii. 584. ὁμως μετὰ ταῦτα πάντα οὕτω θαρρῶν ὅπερ ἀλλαχοῦ λέγει ὁ δοκῶν ἐστάναι βλεπέτω μὴ πείσῃ. κ.

a 2 Cor. i. 24. 12^a οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη^b τετελείωμαι, ^c διώκω ABDE
 iii. 5. b = Heb. ii. 10. dὲ εἰ καὶ^d καταλάβω^c ἐφ' ᾧ καὶ^d κατελήφθην ὑπὸ χρισ- ABDE
 v. 9. vii. 28. c ab-ol., Hagg. τοῦ. 13 ἀδελφοί, ἐγὼ ἑμαυτὸν οὐⁱ λογιζομαι^d κατειλη- FGJK
 c ab-ol., Hagg. i. 29. d = Rom. ix. φένα·^g ἐν δέ, ^h τὰ μὲν ⁱ ὀπίσω ⁱ ἐπιλανθανόμενος, ^k τοῖς
 30. 1 Cor. ix. xxvii. 45. e ellipsis, Luke v. 25. constr., Gal. v. 13. 1 Thess. iv. 7. f = Rom. vi. 20.
 24. Exod. g ellipsis, Rom. xiii. 7. 2 Cor. viii. 15. Winer, § 66. 3. b. h = Mark xiii. 16 al. Gen. xix. 17.
 i. 29. i acc., here only, gen., Heb. vi. 10. xiii. 2, 16. k σκοπεῖτω τὰ ἔμπρ., ὡς μὴδὲν ἡμᾶς λάθῃ, Xen.
 Anab. vi. 3. 14.

80. 213 al. it v syrr arr Bas Chr Dam Iren Tert Lucif Ambrst (των εκ FG).—12. aft
 ελαβον, add η ἡδη δεδικαιωμαι (δικαιωμαι FG, -ομαι G¹) D¹EFG it Iren Sing-cler
 Ambrst (not Tert Hil Ambr Aug Jer Pel).—και (1st) om DEFG 39. 112 it Tert Ambrst
 Hil Ambr Jer.—και (2nd) om DEFG 67². 74 g Tert.—κατελειφθην 106-9.—rec του
 χριστ. ιησ., with JK &c: χρ. ιησ. A 73. 80. 109 al. Chrj Thl-ms: ιησ. χρ. 112: τ. κυρ.
 ιησ. 108: του χρ. D³E Dam: txt BDFG al it goth æth Clem Mac Tert Sing-cler Hil
 Jer.—13. εγω om D¹.—for ου, ουπω AD¹ 17. 23¹. 31. 80. 219². 33 al₂₉ copt æth syr*
 ar-pol slav Clem Bas Chr-comm₁ Thdrt Dam Chron Thl Oec Jer-somet Ambrst.—

πάλιν, φοβοῦμαι μήπως ἄλλοις κηρύξας,
 αὐτὸς ἀδόκιμος γένωμαι. Chrys.) I may
 attain (not fut., but subj. aor. On the
 sense, see ref.; from which alone, it is
 evident that it does not signify 'live until,'
 as Van Hengel) unto the resurrection
 from the dead' (viz. the blessed resurrn of
 the dead in Christ, in which οἱ τοῦ χριστοῦ
 shall rise ἐν τῇ παρουσίᾳ αὐτοῦ, 1 Cor.
 xv. 23, see also 1 Thess. iv. 16. But the
 ἐξ- in ἐξανάστ. does not distinctively point
 out this first resurrn, but merely indicates
 rising up, out of the dust; cf. the verb Mark
 xii. 19 || L., Acts xv. 5, and the word itself
 in ref. Polyb. 12—14.] This seems

to be inserted to prevent the misapprehen-
 sion, that he conceived himself already to
 possess this knowledge, and to have grasped
 Christ in all His fulness. 12.] 'not
 that (I do not mean, that . . . , see ref.) I
 have already acquired (this χριστὸν κερ-
 δῆσαι: not the βραβεῖον below [Mey.],
 which is an image subsequently introduced,
 whereas the reference here must be to
 something foregoing,—nor τὴν ἀνάστασιν,
 which has just been stated as an object of
 his wishes for the future: but as Calv.,
 "nempe ut in solidum communicet Christi
 passionibus, ut perfectum habeat gustum
 potentiae resurrectionis, ut ipsum plane
 cognoscat") or am already completed (in
 spiritual perfection. Philo de Alleg. p. 74,
 —πότε οὖν, ὡ ψυχὴ, μάλιστα νεκροφορεῖν
 σαντήν ὑπολήψῃ: ἀρα γε οὐχ ὅταν τε-
 λειωθῇς καὶ βραβεῖων κ. στεφάνων ἀξιω-
 θῇς;), but I pursue (the image of a runner
 in a course is already before him. We can
 hardly say that διώκω is absolute, for the
 object, the βραβεῖον, is in his mind, though
 not expressed) if (nearly = εἰ πως above) I
 may also (besides διώκειν—not as Mey.,
 nicht bloß greife [ἐλαβον], sondern
 auch ergreife: nor does it answer to the
 καὶ follg, as De W.) lay hold of (Herod.

ix. 58, διωκτέοι εἰσί, ἐς ὃ καταλαμφθίντες
 . . . δώσουσι δικας: Lucian, Hermotim.
 77, διώκοντες οὐ κατέλαβον) that for
 which (this seems the simplest rendering,
 and has been the usual one. Meyer's ren-
 dering of ἐφ' ᾧ, 'because,'—after Chrys.,
 Thdrt., Thl., requires καταλάβω to be
 absolute, and would more naturally be ex-
 pressed ἐφ' ᾧ καὶ κατελήφθην, the em-
 phatic first person hardly admitting of being
 supplied from the preceding clause: whereas
 on our rendering the whole forms but one
 clause, the first person recurring through-
 out it. Grot.'s, 'quo ut pervenire possem,'
 Beza's, &c., 'for which reason,'—all keep-
 ing καταλάβω absolute, are not open to
 the above objection) I was also laid hold
 of (the καὶ belongs to the verb, not to ἐγὼ
 understood: see above—and brings out,
 that in my case there was another instance
 of the καταλαβεῖν. For the sense, cf.
 1 Cor. xiii. 12, ἐπιγινώσκωμαι καθὼς καὶ
 ἐπεγινώσθην: and Plat. Tim. p. 39, τῇ
 δὴ ταυτοῦ φορᾷ τὰ τίχιστα περιόντα ὑπὸ
 τῶν βραδυτέρων ἰόντων ἐφαίνετο κατα-
 λαμβάνοντα καταλαμβάνεσθαι. The time
 referred to by the aor. was his conversion:
 but we need not, as Chrys., al., press the
 image of the race, and regard him as flying,
 and overtaken) by Christ.' 13.] Em-
 phatic and affectionate re-statement of the
 same, but not merely so:—he evidently
 alludes to some whom he wishes to warn
 by his example. Brethren, I (emph.:
 cf. John v. 30; vii. 17; viii. 33. Acts xxvi. 9)
 do not reckon myself (emph.) to have laid
 hold: but one thing (I do: not λογιζομαι,
 nor διώκω, nor φροντίζω, none of which
 correspond to the epexegetis follg: nor can
 we say that nothing requires to be sup-
 plied [Grot., al.], for even in τοῦτο δέ this
 would not be so—the sense must have a
 logical supplement: nor will it do to join
 ἐν τοῦ διώκω [Aug., al.], or to supply ἐστὶ

δε¹¹ ἔμπροσθεν¹ ἐπεκτεινόμενος, ¹⁴ κατὰ¹⁴ σκοπὸν¹⁴ διώκω¹⁴ ^{11. ἐπί = Luke xv. 4. r = 1 Cor. i. 26 foll. Heb. iii. 1. 2 Thess. i. 11. u = 1 Cor. xiii. 31 al. v here only t.} εἰς τὸ¹¹ βραβεῖον¹¹ τῆς¹¹ ἄνω¹¹ κλήσεως¹¹ τοῦ¹¹ θεοῦ¹¹ ἐν¹¹ χριστῷ¹¹ Ἰησοῦ.¹¹ ¹⁵ ὅσοι¹⁵ οὖν¹⁵ τέλειοι¹⁵, τοῦτο¹⁵ φρονῶ-¹⁵μεν.¹⁵ καὶ¹⁵ εἴ¹⁵ τι¹⁵ ἑτέρως¹⁵ φρονεῖτε, καὶ¹⁵ τοῦτο¹⁵ ὁ¹⁵ θεὸς¹⁵ ὑμῖν¹⁵.

κατεληφτα FG (g has both).—14. for τοῖς δε, εἰς δε τα D¹(E) confuses the reads FG (it slay) : τοῖς το-ομενος om (homotetel) 178. —απεκτεινόμεν. FG al.—κατασκοπεῖν 31 7 arm. rec ἐπὶ το βρ. (prob explanatory of εἰς), with DEFGJK &c Chr Thdr̄t al : τὸ AB 17. 73. 80 Clem Ath Chron.—των θεου om FG 46 g v-ms Clem Novat Sing-cler Παγμο.—κυριῷ ιησ. χριστῷ D¹(E) FG it : al var.—15. αὐτ τέλειοι, add ἐν χρ. ιησου FG g.—φρονούμεν J 39. 109 22 al₃ mss-in-Jer slav-mss Clem.—κ. τοῦτο om 1031.—

[Beza]): forgetting the things behind (me, as a runner in the course; by which image, now fully before him, the expressions in this ver. must be explained: καὶ γὰρ ὁ δρομὸς οὐχ ὅσους ἤνευεν ἀναλογίζεται εὐαγγέλιον, ἀλλ' ὅσους λείπεται . . . τί γὰρ ἡμᾶς ὡςδεὶ τὸ ἀνασθῆναι, ὅταν τὸ λειπόμενον μὴ προστεθῇ; Chr. Thdr̄t explains it περὶ τῶν τοῦ κηρύγματος πόνων : but this seems insufficient), but ever reaching out towards (as the runner whose body is bent forwards in his course : the ἐπὶ giving the continual addition of exertion in this direction [Mey.], or perhaps merely the direction itself. ὁ γὰρ ἐπεκτεινόμενος, τοῦτ' ἐστίν, ὁ τοῦς πόδας καίτοι τοίχοιτας τῷ λαπρῷ σώματι προλαβεῖν σπουδάζων, ἐπεκτεινόμενος ἐν τῷ τῷ ἐμπροσθεν, κ. τὰς χεῖρας ἐκτεινών, ὥτα κ. τοῦ σώματος πλέον τι ἐργάσεται. Chr.) the things before (i. e. the perfection not yet reached), I pursue (so διώκω absolute, in Æsch. Theb. 89, θύονται λαὸς . . . ἐπὶ πόλιν διώκων) towards the goal (the contrary of ἀπὸ σκοποῦ, beside the mark, Plat. Tim. p. 25 al.) for (to reach, with a view to) the prize (see 1 Cor. ix. 24. 2 Tim. iv. 8. Rev. ii. 10) of my heavenly (reff. and κλήσις ἐπουράνιος Heb. iii. 1, Ἱεροῦς. ἐπουράνιος Heb. xii. 22. Not, 'from above' = ἄνωθεν : but the allusion is to his appointment having been made directly in heaven, not by delegation on earth) calling (not as we familiarly use the word, —'calling in life,' &c.—but to be kept strictly to the act of his being called as an Ap. : q. d. 'the prize consequent on the faithful carrying out of that summons which I received from God in heaven') of God (who was the caller : but we must not think of Him, as Grot., al.,—as the arbiter sitting above and summoning to the course, —for in these last words the figure is dropt, and ἡ ἄνω κλήσις represents real matter of fact) in Christ Jesus' (to what are these last words to be referred? Chrys., al., join them

with διώκω :—ἐν χρ. Ἱ. τοῦτο παῖδ, φησιν. οὐ γὰρ ἐν χωρίῳ τῆς ἐκτείνεσθαι ποσὶν ἐκτείνεσθαι ἐκτείνεσθαι πολλὰς ἐν τῆς βοηθείας, πολλὰς τῆς συμμαχίας. But I own the arrangement of the sentence thus seems to me very unnatural—and the constant practice of St. Paul to join θεός and things said of θεός with ἐν χριστῷ weighs strongly for the other connexion, viz. that with τ. κλήσεως τοῦ θεοῦ. The objection that then τῆς or τοῦ would be required before ἐν, is not valid; the unity of the idea of the κλήσις ἐν κυρίῳ, 1 Cor. vii. 22, would dispense with it).

15, 16.] Exhortation to them to be unanimous in following this his example. In order to understand this somewhat difficult passage, we must remember (1) that the description of his own views and feelings which he holds up for their imitation (συμμιμηταὶ μου γίν.) begun with having no confidence in the flesh, ver. 4, and has continued to ver. 14. Also (2) that the description commencing with ὅσοι οὖν τέλειοι, is taken up again from ver. 3, ἡμεῖς γὰρ ἐσμεν ἡ περικομή, οἱ πνεύματι θεοῦ λατρεύοντες κ. καυχώμενοι ἐν χρ. Ἰησοῦ, κ. οὐκ ἐν σαρκὶ πεποιθότες. These two considerations will keep us from narrowing too much the τοῦτο φρονῶμεν, and from misunderstanding the ὅσοι οὖν τέλειοι. 'As many of us then (refers to ver. 3 : see above) as are perfect (mature in Christian life, = those described above, ver. 3), let us be of this mind (viz. that described as entertained by himself, vv. 7—14) : and if in any thing (accus. of reference : see Kuhner, Gramm. ii. 220 ff.) ye be differently minded (for ἑτέρως, cf. Od. i. 232 ff., μέλλεν μὲν ποτε οἶκος ὄδ' ἀφνειὸς κ. ἀμύμων | ἔμμεναι, ὅρρ' ἐτι κείνος ἀνὴρ ἐπὶ ἡμῖνος ἦεν | νῦν δ' ἑτέρως ἐβλάδοντο θεοὶ, κακὰ μητιόοντες : Demosth. p. 298. 22, εἰ μὲν τι τῶν διδόντων ἐπράχθη, τὸν καιρὸν, οὐκ ἐμὲ φησιν αἰτίων γεγενῆσθαι, τῶν δ' ὡς ἑτέρως συμβάντων ἀπάντων ἐμὲ καὶ τῶν ἐμῶν

w = Eph. i. 7 w ἀποκαλύψει. 16 x πλὴν y εἰς ὃ y ἐφθάσαμεν, τῷ αὐτῷ ABDE
(-ψ(ε)). 1 Cor. xli. 11 z στοιχεῖν. FGJK
x 1 Cor. xi. 11 z
reff.
y Rom. ix. 31.
see Eccl. viii.
14. Dan. iv.
19(25).
z Acts xxi. 24. τοὺς οὕτως c περιπατοῦντας καθὼς ἔχετε d τύπον e ἡμᾶς.
Rom. iv. 12.
Gal. v. 25, vi. 16 only. (Eccles. xi. 6.) a here only †. b (but not —) Rom. xvi. 17. c Rom. vi. 4 reff.
d = 2 Thess. iii. 9. e = 2 Thess. iii. 7—9.

ο om D¹.—16. rec aft στοιχεῖν, add κανονι, το αυτο φρονειν (κανονι prob to supply
τω αυτω and το αυτο φρονειν as a gloss explaing τω αυτ. στ.: cf Gal vi. 16; ch ii. 2),
with (κανονι) D³EJK &c Syr-appy syr al Chr Thdrt Dam al, and (το αυτο φρονειν)
D¹EFGJK (but bef τω αυ. στ. DEFG &c as before (συνστοιχ. FG) : στ. τω
αυτ. κανονι 37 : txt AB 17. 67² copt sah æth Thdot-ancyr Hil Aug-oft Facund (Sedul).
—17. μιμηται 73 Chr.—συσκοπειτε 238.—ουντας το ημας om (homæotel) 120.—

τύχην αἰτίαν εἶναι. Hence it gives the
meaning of diversity in a bad sense. The
difference referred to seems to be that of
too much self-esteem as to Christian per-
fection : see below), **this also** (as well as
the rest which He has revealed) **will God
reveal to you** (i. e. in the progress of the
Christian life, you will find the true know-
ledge of your own imperfection and of
Christ's all-sufficiency revealed to you by
God's Spirit, Eph. i. 17 ff. ὅρα πῶς συν-
εσταλμένως τοῦτό φησιν. ὁ θεὸς ὑμᾶς
διδάξει, τουτέστιν, ὑμᾶς πείσει, οὐχὶ δι-
δάξει ἀπλῶς. ἐδίδασκε μὲν γὰρ ὁ Παῦλος,
ἀλλ' ὁ θεὸς ἐνῆγε. καὶ οὐκ εἶπεν, ἐντάξει,
ἀλλ' ἀποκαλύψει, ἵνα δόξῃ μᾶλλον ἀγνοί-
ας εἶναι τὸ πρᾶγμα. οὐ περὶ δογμάτων
ταῦτ' εἰρηται, ἀλλὰ περὶ βίου τελειότητος,
κ. τοῦ μὴ νομίζειν ἑαυτοὺς τελείους εἶναι
ὥς ὅγε νομίζων τὸ πᾶν εἰληφέναι, οὐδὲν
ἔχει. Chrys. **τούτο** must not be taken
as Oec., Grot., &c. as representing *the
fact, that ye ἐτέρως φρονεῖτε*, but is *the
thing, respecting which ye ἐτ. φρ.*)

16.] Let not however this diversity, re-
specting which some of you yet await deeper
revelations from God's Spirit, produce any
dissension in your Christian unity. '**Never-
theless** (notwithstanding that some of you,
&c. as above. On πλὴν, see Devarius, and
Klotz's note, i. 188 ; ii. 725) as far as we
have attained (towards Christian perfec-
tion : ὁ κατωρθώσαμεν, Thl. : including
both knowledge and practice, of both which
he spoke above in his own case. On the
constr., see reff.), **walk by the same
(path)**' (reff. : Polyb. xxviii. 5. 6, βου-
λόμενοι στοιχεῖν τῇ τῆς συγκλήτου προ-
θέσει : see Fritz. ad Rom. iii. p. 142. On
the elliptic usage of the infin. for the im-
per. see Kuhner, ii. p. 342, where many
exx. are given. It appears from these that
the usage occurs in the 2nd person only :
which determines this to be not, '*let us
walk,*' but '*walk ye*').—The exhortation
refers to the onward advance of the Chris-

tian life—let us go on together, each one in
his place and degree of advance, but all in
the same path.

17—IV. 1.] *Exhorta-
tion to follow his example* (17) : *warning
against the enemies of the cross of Christ*
(18, 19) : *declaration of the high privi-
leges and hopes of Christians* (20, 21), and
affectionate entreaty to steadfastness (iv. 1).
—' **Be imitators-with-one-consent** (so,
and not imitators together with those men-
tioned below [Mey., Wies.], must the word
here be rendered. The latter would be
allowable as far as the word is concerned,
but the form of the sentence determines
for the other. **συμμιμηταὶ μου γίνεσθε**
forms a complete clause, in which **συμμι-
μηταὶ** has the place of emphasis, and *in*
συμμιμηταὶ the preposition : it is there-
fore unallowable to pass on the sense of the
συμ. to another clause, from which it is
separated by **καὶ** and another verb. So
that instead of **καὶ σκοπεῖτε** κ.τ.λ. being
a reason for this meaning, it is in fact a
reason against it) **of me, and observe** (for
imitation : τοὺς εὐτέλειαν μᾶλλον ἢ πολυ-
χρηματίαν σκοποῦντας, Xen. Symp. iv.
42) **those who walk in such manner as
ye have an example in us.**' The constr.
is much controverted. Meyer and Wie-
singer would separate οὕτως and καθὼς—
observe those who thus walk (i. e. as im-
plied above);—*as ye have* (emphatic—ye
are not in want of) *an example in us* (viz.
Paul and those who thus walk). My ob-
jection to this is, that if οὕτως and καθὼς
are to be independent,—the three verbs
γίνεσθε, σκοπεῖτε, ἔχετε, being thus thrown
into three independent clauses, will be all
correlative, and the **ἔχετε τύπον** will not
apply to οὕτως περιπατοῦντας, but to the
foregoing verbs, thus stultifying the sen-
tence : '*Be &c., and observe &c., as ye
have an example* (viz. of being *συμμιμηταὶ
μου* and of *σκοπεῖν τοὺς οὕτως περιπα-
τοῦντας*) *in us.*' Besides which, the οὕτως
περιπατοῦντας would be (1) very vague as

18 πολλοὶ γὰρ ^c περιπατοῦσιν, ^f οὓς πολλάκις ^f ἔλεγον ^f ἰδοὺ, νῦν δὲ καὶ κλαίων λέγω, τοὺς ^g ἐχθροὺς τοῦ ^h σταυροῦ τοῦ χριστοῦ, ¹⁹ ὧν τὸ ⁱ τέλος ^k ἀπώλεια, ὧν ὁ θεὸς ἡ ^l κοιλία, καὶ ἡ ^m δόξα ἐν τῇ ⁿ αἰσχύνῃ αὐτῶν, οἱ τὰ ^o ἐπίγεια ^p φρονούντες. ²⁰ ἡμῶν γὰρ τὸ ^q πολίτευμα ἐν

h 1 Cor. i. 17 refl.

l 3, ch. i. 28 al.

n = 2 Cor. iv. 2 Jude 13.

q here only. 2 Mac. xii. 7. (see note.)

i = Rom. vi. 21. 2 Cor. xi. 15. 1 Pet. i. 9. Heb. vi. 8.

l = Rom. xvi. 18.

o 1 Cor. xv. 40 refl.

λ = Matt. vii.

μ = Eph. iii. 13. 1 Thim. ii. 20.

ρ = Rom. viii. 5 al.

18. aft περὶ π., add ἑτεροῦς Syr syr†: κατα (τὴν) σάρκα 80. 115: κακῶς κ. ἑτεροῦς ἡ περ ἐγὼ anon-in-Oec-in-123.—ἐλεγομεν D¹.—καὶ om D¹(E:) 55 Syr.—20. for γὰρ, ἐν

referring back to what *went before*, seeing that no *περιπατεῖν* has been specified, whereas (2) it is directly related to what *follows*, by the πολλοὶ περιπατοῦσιν of ver. 13. I therefore retain the usual rendering. Meyer's objections to it are, (1) that it is ἔχετε, not ἔχουσιν:—but this does not affect the matter: for the example including in its reference the τοὺς οὕτως περιπατοῦντας and the Philippians, the 2nd person would be more naturally used, the 3rd making a separation which would not be desirable:—(2) that it is ἡμᾶς, not ἐμέ:—but granting that this does not apply to Paul alone, it certainly cannot, as Mey., be meant to include the τοὺς οὕτ. περ. with him, which would be a way of speaking unprecedented in his writings,—but must apply to himself and his fellow-workers, Timotheus, Epaphroditus, &c. Of course the τύπον is no objection (as De W.) to the proper plural sense of ἡμᾶς, for it is used of that wherein they were all united in one category, as in ἡδεῖς τὴν ὄψιν (Plat.), κακοὶ τὴν ψυχὴν (Æsch.): see Kuhner, ii. 27. 18.] 'For (reason for σκοπεῖτε κ.τ.λ. in the form of warning against others who walk differently) many walk (no need to supply any thing, as κακῶς [Oec.], or 'longe aliter' [Grot.], nor to understand the word 'circulatur,' as 1 Pet. v. 8 [Storr, al., but inconsistently with ver. 17],—still less with Calv., 'ambulant terrena cogitantes' [ungrammatical: οἱ τὰ ἐπίγ. φρ.]; or to consider the sentence as broken off by the relative clause [De W., al.]; for περιπατοῦσιν is a 'verbum indifferens,' as in ver. 17, τοὺς οὕτως περιπ.) whom I many times (answers to πολλοὶ) mentioned to you (viz. when I was with you) but now mention even weeping (ἐὰν τί; ὅτι ἐπέτεινε τὸ κακόν, ὅτι ἐκακῶν ἄξιοι οἱ τοιοῦτοι . . . κλαίει τοίνυν ὁ Παῦλος ἐφ' οἷς ἕτεροι γελῶσι καὶ σπαταλῶσιν. οὕτως ἐστὶ συμπαθητικός, οὕτω φροντίζει πάντων ἀνθρώπων. Chrys.), the enemies (the art. designates the par-

ticular class intended) of the cross of Christ (not, as Thdrt., Luth., Erasmus., all., of the doctrine of the Cross:—nor is there any reason to identify these with those spoken of ver. 2. Not Judaistic but Epicurean error, not obliquity of creed but of practice, is here stigmatized. And so Chrys.,—ἐπειδὴ ταῖς ἡμῶν ἐποκαινομένοι μὲν τὸν χριστιανισμόν, ἐν ἀντίσει δὲ ζῶντες κ. τρωφῇ τοῦτο δὲ ἐναντίον τῷ σταυρῷ),—of whom perdition (everlasting, at the coming of the Lord: see ch. i. 28) is the (fixed, certain) end; of whom their belly is the god (cf. the boast of the Cyclops, in Eurip. Cycl. 334 ff.,—ἀ' γὰρ οὐ τινι θεῷ, πλὴν ἐμοί, θεοῖσι ἐ' οὐ, | καὶ τῇ μεγίστῃ γαστρὶ τῆς ἐαυμάνων | ὡς τοῦμπιν γε καὶ φαγεῖν τοῦφ' ἡμέραν, | Ζεὺς οὕτος ἀνθρώποισι τοῖσι σώφροσιν. Seneca de benef. vii. 26, 'alius abdomini servit'), and their glory in their shame ('ἡ δόξα is subjective,—in the judgment of these men,—and τῇ αἰσχύνῃ objective,—according to the reality of morals. Cf. Polyb. xv. 23. 5,—ἐφ' οἷς ἐχορὴν αἰσχύνεσθαι καθ' ὑπεροβολὴν, ἐπὶ τοῖς τοῖς ὡς καλοῖς σεμνύεσθαι καὶ μεγαλυνεῖν. On εἶναι ἐν, 'versari,' to be found in, or contained in, any thing, cf. Plat. Gorg. 470 ε, ἐν τούτῳ ἡ πᾶσα εὐδαιμονία ἐστίν,—Eur. Phoen. 1310,—οὐκ ἐν αἰσχύνῃ τὰ σά.' Meyer.—Ambr., Hil., Pel., Aug., Beng., al., refer the exprn to circumcision, taking another meaning for αἰσχύνῃ ['venter et pudor sunt affinia,' Beng.], but without reason; and Chrys., al., disown the meaning, who regard (it is not easy to give φρονεῖν, φρόνημα, in this sense, by one word in Engl. They betoken the whole aspect, the set of the thoughts and desires: τὰ ἐπίγεια are the substraction of all their feelings) the things on earth (in opp. to the things above, cf. Col. iii. 1 ff. The constr. is that of logical reference to the subject of the sentence, setting aside the strictness of grammatical connexion: so Thuc. iii. 36,—ἰδοξεν αὐτοῖς . . . ἐπικαλοῦντες . . . ,

r Acts viii. 16
refl.
s so Col. ii. 19.
Winer, § 21.
2.
t Rom. viii. 19
refl.
u 1 Cor. iv. 6.
2 Cor. xi. 13.
14, 15 only f.
Jas. Antt vii. 10. 5. v so Rom. vii. 24. w Luke i. 48. Acts viii. 33 (from Isa. liiii. 8). James i. 10 only.
z (constr., Matt. xii. 13. 1 Thess. iii. 13. Winer, § 66 g.) Rom. viii. 29 only f. y Eph. i. 19 refl. iii. 7.
z inf. auct. subst., Luke xxii. 6. 2 Cor. vii. 11.

ABDE
FGJK

30 it v goth Syr syr-marg Clem Orig₂ Chr-comm Thl-ed Iren lat-ff.—for οὗ, ὧν 31. 56 Syr-marg Eustath.—21. rec bef συμμορφ. ins εις το γενεσθαι αυτο (explan of constr), with D³EJK &c vss Orig all Jer all (αυτο om Cæs): txt ABD¹FG it v goth (copt) æth Eus Ath₁ (and accg to 3 mss, once more) Cyr₁ Antioch Iren Orig-int Tert Cypr all.—

and iv. 108; vi. 24; vii. 42: see more exx. in Kuhner, ii. 377.—The οἱ serves as τοὺς above, to indicate and individualize the class).

20.] For (I may well direct you to avoid τοὺς τὰ ἐπίγεια φρονούντας:—for—our state and feelings are wholly alien from theirs) **our** (emphatic) **country** (the *state*, to which we belong, of which we by faith are citizens,—*ἡ πατρίς*, Thl.; meaning the Kingdom of God, the heavenly Jerusalem [Gal. iv. 26. Col. iii. 1 ff.]). This objective meaning of the word is better than the subjective one, '*our citizenship*' [πολιτεία, Acts xxii. 28: but they seem sometimes to be used indifferently, see Rost and Palm's Lex. and Aristot. Pol. iii. 4, κύριον μὲν γὰρ τὸ πολίτευμα τῆς πόλεως· πολίτευμα δ' ἐστὶν ἡ πολιτεία], or, '*our conversation*,' as vulg. E. V., which rendering seems to want precedent. Conyb. renders it '*life*:' but this is insufficient, even supposing it justifiable,—as giving the Engl. reader the idea of ζωή, and so misleading him. I may remark, in passing, on the unfortunate misconception of St. Paul's use of the plural, which has marred so many portions of Mr. Conybeare's version of the Epp., and none more sadly than this,—where he gives the Ap.'s noble description of the state and hopes of us Christians, as contrasted with the τὰ ἐπίγ. φρονούντες,—all in the singular—'*For my life, &c.,—from whence also I look, &c.*' is (on ὑπάρχει and ἐστίν, see note, Acts xvi. 20) in the heavens, from whence (οὐ does not refer to πολίτευμα, as Beng., al.,—nor = ὧν, nor to be rendered '*ex quo tempore*,' as Eras., but ἐξ οὗ is adverbial, '*unde*,' see Winer, § 21. 2, and cf. Xen. Anab. i. 2. 20, ἡμέρας τρεῖς, ἐν ᾧ) also (additional particular, following on heaven being our country) **we wait for** (expect, till the event arrives: see note on Rom. viii. 19, and a dissertation in the Fritzscheorum Opuscula, p. 150 ff.) **a Saviour** (emph.: therefore *we* cannot τὰ ἐπίγ. φρονεῖν, because we are wait-

ing for one to deliver us from them), (viz.) the Lord Jesus Christ, 21.] (describes the method, in which this Saviour shall save us—a way utterly precluding our making a God of our body) who shall transform (see 1 Cor. xv. 51 ff. The words assume, as St. Paul always does when speaking incidentally, the ἡμεῖς surviving to witness the coming of the Lord. The change from the dust of death in the resurrection, however we may accommodate the exprn to it, was not originally contemplated by it; witness the ἀπεκδεχόμεθα, and the σῶμα τῆς ταπεινώσεως ἡμῶν) the body of our humiliation (beware of the hendiadys, by which most comm., and even Conyb. here enervate the Ap.'s fine and deep meaning. The *body* is that object, that material, in which our *humiliation* has place and is shewn, by its suffering and being degraded—πολλὰ πάσχει νῦν τὸ σῶμα, δισμύεται, μασιζέται, μυρία πάσχει δυνά, Chrys. He once had such a ταπεινώσις, and has past through it to His glory—and He shall change us so as to be like Him.—Whereas the rendering '*our vile body*' sinks all this, and makes the epithet merely refer to that which is common to all humanity by nature. It is, besides, unallowable: for ταπεινώσις cannot signify mere '*vileness*,' ταπεινότης, but must imply the act whereby the body ταπεινοῦται) (so as to be) conformed to (on this common idiom, εὐφημον, ὃ τά-λαινα, κοίμησον στόμα, Æsch. Ag. 1258, al. freq.,—cf. Kuhner, ii. 121) the body of His glory (in which, as its object or material, His glory has place and is displayed: see above), according to (after the analogy of) the working of His power also (besides the μετασχημ. &c. spoken of) to subject to Him all things (the universe: see the exception, 1 Cor. xv. 25—27). ταῦτα δὲ ποιήσει, says Thdrt, ἅτε δὴ δύναμιν ἀρρήτον ἔχων, κ. βρεῖως κ. τὴν φθορὰν κ. τὸν θάνατον καταπαύων, κ. εἰς ἀθανάσιαν τὰ ἡμέτερα σώματα μεταβάλλων, κ.

καὶ ὑποτάξαι αὐτῷ τὰ πάντα. IV. ¹ ὥστε, ἀδελφοί ² μου ἀγαπητοὶ καὶ ³ ἐπιπόθῃτοι, ⁴ χαρὰ καὶ ⁵ στέφανός μου, οὕτως ⁶ στήκετε ἐν κυρίῳ, ἀγαπητοί.
² Εὐδοκίαν ¹ παρακαλῶ καὶ Συντύχην ¹ παρακαλῶ τὸ αὐτὸ ² φρονεῖν ἐν κυρίῳ. ³ ναὶ ¹ ἐρωτῶ καὶ σὲ, ² γνήσι

f = Rom. xii. 1.

g ch. iii. 20 al.

h Philom. 20.

i = Matt. xv. 23

1 Thess. iv. 1 refl.

k 2 Cor. viii. 8. 1 Tim. i. 2. Tit. i. 4 only (see ch. ii. 20 f.).

το σωμα 238.—rec for αὐτω, εἰπω (corrupt), with MSS f; v Thdr̄t Hl all: txt ABD¹FG all Eus Chr., miss Thl miss.

CHAP. IV. 1. ἀγαπ. μου B 17. χαρὸς FG (but gaudium g): add μου lect 8.—καὶ οὕτως FG g.—ἀγαπ. (2nd) om D¹ 103¹: πνευματικὰ al. 2. ὡς ἔαν 109 14-16-20 Chr Dam Thl-ed.—3. rec for ναὶ καὶ (error), with a few miss: txt MSS most miss vss

παρασκευάζων ἅπαντας εἰς αὐτὸν ἀποβλέπειν. And Chrys.:—ἰδιεῖ μίζονα ἔργα τῆς ἐνδράμεως αὐτοῦ, ἵνα κ. τοῖς πιστέουσ.

αὐτῷ, used of the whole sentence, from the position of the writer, not of the agent in the clause itself.

IV. 1.] Concluding exhortation, referring to what has past since ver. 17,—not further back, for there first he turns directly to them in the second person, with ἀδελφοί, as here,—there also οὕτως occurs, answering to the οὕτως here, —and there, in the Christian's hopes, vv. 20, 21, lies the ground of the ὥστε here.

ὥστε] 'quæ cum ita sint'—since we have such a home, and look for such a Saviour, and expect such a change:—ὥστε κὰν ὅρατε τοὺς χαίροντας, κὰν ὅρατε δεδοξασμένους, στήκετε, Chrys. Cf. 1 Cor. xv. 58. ἐπιπόθ.] 'longed for.' The word occurs in Appian, vi. 43, ὅρκους τε ὠμοσεν αὐτοῖς κ. ἔλαβεν, ἐπιποθήτους ἐν τοῖς ὑστερον πολέμοις πολλάκις γενομένους. For the verb, see Rom. i. 11 refl.: for the subst. -ησις, 2 Cor. vii. 7. 11.

στέφανος] from ref. 1 Thess., both χαρὰ and στέφανος apply to the future great day in the Ap.'s mind. οὕτως] see above: 'as I have been describing?' not ὡς ἐστήκατε ἀκλινῶς, as Chrys., Thl., Oec., Calv., Beng., 'ita, ut statis, state,' which would be inconsistent with iii. 17.

ἐν κυρίῳ] as the element wherein your stedfastness consists. ἀγαπητοί] an affectionate repetition: μετ' ἐμφυμίας πολλῆς ἢ παραινέσεις, Thdr̄t. "Doctrinam suo more vehementioribus exhortationibus claudit, quo eam hominum animis tenacius infigat. Et blandis appellationibus in eorum affectus se insinuat: quæ tamen non sunt adulationis, sed sinceri amoris." Calv.

2—9.] Concluding exhortations to individuals (2, 3), and to all (4—9). 2.] Euodia and Syntyche (both women, cf. αὐταῖς, and αἰτινὲς below) appear to have needed this exhortation on account of some

disagreement, both however being faithful, and fellow-workers (perhaps deaconesses, Rom. xvi. 1) with himself in the Gospel. θαυμάζω μὲν τὰς γυναῖκας αἰνεῖσθαι ἐξ ὧς ἔην τινὲς πρὸς ἀλλήλους ἐχθρότας, Thdr̄t. The repetition of the verb παρακαλῶ not merely signifies 'vehementiam affectus' (Erasm.), but hints at the present separation between them.

τὸ αὐτὸ φρονεῖν] see ch. ii. 2, note. He adds ἐν κυρίῳ, both to shew them wherein their unanimity must consist, and perhaps to point out to them that their present alienation was not ἐν κυρίῳ.

3.] ναὶ assumes the granting of the request just made, and carries on further the same matter, see Philom. 20 and note; but does not conjure, as Grot., al.

γνήσιε σύζυγε] 'true ('genuine';—true, as distinguished from counterfeit: lit. of legitimate worth [γενήσιος]) yoke-fellow.' Who is intended, it is quite impossible to say. Various opinions have been, (1) that St. Paul addresses his own wife. So Clem. Alex. Strom. iii. 53, καὶ ὁ γε Παῦλος οὐκ ὀκνεῖ ἐν τινὲ ἐπιστολῇ τὴν αὐτοῦ προσεγορεύειν σύζυγον, ἣν οὐ περιεκόμιζε διὰ τὸ τῆς ὑπηρεσίας εὐσταλὲς.—Eus. H. E. iii. 30, al. But this is evidently an error, and Thdr̄t says rightly, —τὸν ἐξ ἐξ. τινὲς ἀνοήτως ὑπέλαβον γυναῖκα εἶναι τοῦ ἀποστόλου, οὐ προσεσχηκότες τοῖς ἐν τῇ πρὸς Κορινθίους γεγραμμένοις (1 Cor. vii. 8), ὅτι τοῖς ἀγάμοις συνετάξεν ἑαυτὸν. Besides which, it is alleged, that the adj. in this case would be feminine,—cf. Eur. Alcest. 326, ποίας τυχοῦσα συζύγον;—and 354, τινὲς ἁμαρτάνοντι συζύγον. This is by no means certain. Adjectives in -ιος are in the N. T. frequently of two terminations only—e. g. στρατιὰ οὐράνιος, Luke ii. 13. Acts xxvi. 19: ὁσious χεῖρας, 1 Tim. ii. 8, &c. See Winer, § ii. 1. (2) that he was the husband, or brother, of Euodia or Syntyche: so Chrys. doubtfully, and Thl., al. But then the epithet would hardly be wanted—nor would

1 here only †. Aristoph. Plut. i. 45. m = Luke v. 7 only. Gen. xxx. 8 alex. n = Acts x. 41. 47. xiii. 32. 43 al. o = Rom i. 9. 2 Cor. viii. 18. p ch. i. 27 only †. lxviii. 28. Dan. xii. 1.)

1 σύζυγε, ὃ συλλαμβάνου αὐταῖς, ὃ αἵτινες ὃ ἐν τῷ εὐαγγε-
λίῳ ὃ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοι-
πῶν ὃ συνεργῶν μου, ὧν τὰ ὀνόματα ἐν ὃ βίβλῳ ὃ ζωῆς.
4 1ῃ Χαίρετε ἐν κυρίῳ πάντοτε· ὃ πάλιν ἐρῶ, χαίρετε.
5 τὸ ὃ ἐπιεικὲς ὃ ὑμῶν ὃ γνωσθήτω πᾶσιν ἀνθρώποις. ὃ

q Rom. xvi. 3 reff. r Rev. iii. 6, xiii. 8, xxi. 27. (Exod. xxxiii. 32. Ps. t constr., Acts ix. 24.)
s = Tit. iii. 2. 1 Pet. ii. 18 (al.).

ABDE
FGJK

gr-lat-fl.—rec συζ. γνησ., with (συζ. D³J &c: txt A(B?)D¹D⁴(E?)FG)JK &c syrr al Chr Thdrt al: txt ABD(E?) 17. 73. 116-20 al copt Thl: εγνησι γεμανε συζ. FG: al vary (see note).—και aft μετὰ om D¹(E?)FG 38. 49 al it v arm (Orig) Ambrst Pel.—

the expression be at all natural. (3) that he was some fellow-labourer of the Ap. So Thdrt, — σύζυγον καλεῖ, ὡς τὸν αὐτὸν ἔλακοντα τῆς εὐσεβείας ζυγόν, — Pelag., all., and De W.,—and of these some (Grot., Calov., al.) have understood *Epaphroditus*.—Estius, *Timotheus*,—Bengel, (but aft. he preferred *Epaphrod.*), *Silas*,—Luther, the *chief bishop* at Philippi. (4) Others have regarded Σύζυγε as a proper name: so *τιεῖς* in Chrys. and Oec., and so Meyer. In this case the γνήσιε would mean, 'who art veritably, as thy name is,' a yoke-fellow. And this might be said by the Ap., who elsw. compares the Christian minister to the βοῦς ἀλόων. It seems to me that we must choose between the two last hypotheses. The objections to each are about of equal weight:—the Ap. nowhere else calls his fellow-labourers σύζυγοι,—and the proper name Σύζυγος is no where else found. But these are no reasons, respectively, against either hyp. We may safely say with Chrys., εἴτε τοῦτο, εἴτε ἐκεῖνο, οὐ σφόδρα ἀκριβολογισθαι δεῖ.

συλλαμβάνου αὐταῖς] 'help them (Euodia and Syntyche): but not, as Grot., 'ut habeant, unde se suosque honeste sustentent': it is the *work of their reconciliation* which he clearly has in view, and in which they would need help. αἵτινες] 'utpote quæ'—'seeing that they' . . . The E. V. here is in error, 'help those women which . . .' The Gospel at Philippi was first received by *women*, Acts xvi. 13 ff., and these two must have been among those who, having believed, laboured among their own sex for its spread.

ὃ ἐν τῷ εὐαγγε-
λίῳ ὃ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοι-
πῶν ὃ συνεργῶν μου, ὧν τὰ ὀνόματα ἐν ὃ βίβλῳ ὃ ζωῆς.
4 1ῃ Χαίρετε ἐν κυρίῳ πάντοτε· ὃ πάλιν ἐρῶ, χαίρετε.
5 τὸ ὃ ἐπιεικὲς ὃ ὑμῶν ὃ γνωσθήτω πᾶσιν ἀνθρώποις. ὃ

Ol. ii. 28: ἐν καὶ τελευτᾷ, Ol. vii. 26: ἐπὶ καὶ ἀνάτῳ, Pyth. iv. 330. See Hartung, i. 143.—Clemens must have been a fellow-worker with the Ap. at *Philippi*, from the context here; and, from the non-occurrence of any such name among Paul's fellow-travellers, and the fact that οἱ λοιποὶ συνεργοὶ must have been Philippians, —himself a native of Philippi. It is perfectly arbitrary, seeing that the name is so common, to assume his identity with Clemens afterwards Bishop of Rome, and author of the Epp. to the Corinthians. So Eus. H. E. iii. 4, ὁ Κλήμης, τῆς Ῥωμαίων κ. αὐτὸς ἐκκλησίας τρίτος ἐπίσκοπος καταστάς, Παύλου συνεργὸς κ. συναθλητὴς γεγονέναι πρὸς αὐτοῦ μαρτυρεῖται: see also H. E. v. 6: so Origen, i. p. 262, ed. Lommatzsch.: and Jer. Script. Eccl., p. 176 A. Chrys. does not notice any such idea.

ὧν τὰ ὀν. ἐν βίβλῳ [ζωῆς] belongs to the λοιποὶ, whom *he does not name*: 'whose names are (not a wish, εἴη, as Bengel, nor are they to be regarded as *dead* when this was written) in the book of life' (reff., and Luke x. 20). 4—9.] *Exhortation to ALL.* 4. πάλιν ἐρῶ] 'AGAIN I will say it:' referring to ch. iii 1, where see note. It is the ground-tone of the Epistle. 5.] τὸ ἐπιεικὲς, 'your forbearance,' from ἐπί, implying direction, and εἰκός, εἶοικα [not εἰκω, to yield, as Trench, N. T. Syn. 171: see Palm and Rost's lex, under the word, as also under Εἰ'ΚΩ and εἶοικα], *reasonableness of dealing*, wherein not strictness of legal right, but consideration for one another, is the rule of practice. Aristot., Eth. Nic. x. 6, defines it to be that which fills up the necessary deficiencies of *law*, which is *general*, by dealing with particular cases as the law-giver would have dealt with them if he had been by. διὸ, he adds, δίκαιον μὲν ἔστι, καὶ βέλτιόν τινος δικαίου . . . καὶ ἔστιν αὕτη ἡ φύσις ἡ τοῦ ἐπιεικοῦς, ἐπ' ἀνθρώπου νόμον, ἢ ἄλλεῖται διὰ τὸ καθόλου. And he describes the ἐπιεικὲς as ὁ μὴ ἀκριβοδικαίος ἐπὶ τὸ χεῖρον. See Trench, New Test. Syn., as above.—By the γνωσθήτω

κύριος ^u ἐγγύς. ⁶ μηδὲν ^v μεριμνᾶτε, ἀλλ' ^w ἐν παντί τῇ ^u u = Rev. i. 3.
xxii. 10.
v. constr. 1 Cor.
vii. 32. ch. ii.
20.
^a προσευχῇ καὶ τῇ ^a δεήσει μετὰ εὐχαριστίας τὰ ^z αἰτή-
ματα ὑμῶν ^z γνωρίζεσθαι πρὸς τὸν θεόν. ⁷ καὶ ἡ εἰρήνη
τοῦ θεοῦ ἡ ^a ὑπερέχουσα πάντα ^{aa} νοῦν ^b φρουρήσει τὰς
καρδίας ὑμῶν καὶ τὰ ^c νοήματα ὑμῶν ἐν χριστῷ Ἰησοῦ.
u = Eph. v.
24. 1 Thess.
v. 18.
x. 1. ch. vi. 18.
rell.
y Luke xxiii.
24. 1 John

^v 15 only. Dan. vi. 7 al.
^a Rom. xii. 1 rell. (see Eph. iii. 10.)
^c 2 Cor. ii. 11 rell.

^z = Luke ii. 15. Acts ii. 28. Ezek. xlv. 23.
^{aa} = Luke xxiv. 45. Rev. xii. 18. ^b 2 Cor. xi. 12 rell.

4. παντοτε om ieth.—5. πᾶσιν τοῖς ἀνθρ. A.—6. μετ' B.—aft δεησ. add καὶ αἰτηματι arm.—7. for θεου, χριστου A syr-marg Cyr Procop Ambr, Pel-comm.—φρουρήσῃ lect 6 it v slav Thdrt-comm lat-fl.—for νοήματα, σωματα FG it tol Chron Oros al: σωματα

πᾶσιν ἀνθρ., the Ap. rather intends, 'let no man know of you any inconsistency with ἐπιείκεια.' The universality of it justifies its application even to those described above, iii. 18 f.,—that though warned against them, they were to shew all moderation and clemency towards them: so Chrys. Meyer observes well, that the succession of these precepts seems to explain itself psychologically by the disposition of spiritual joy in the Lord exalting us both above rigorism, and above anxiety of mind (ver. 6). **ὁ κύριος ἐγγύς**] These words may apply either to the foregoing—

'the Lord will soon come, He is the avenger; it is yours to be moderate and clement' (so De Wette, all.): or to the follg—'the Lord is near, be not anxious:' so Chrys., Thdrt, all. Perhaps we may best regard it as the transition from the one to the other: Christ's coming is at hand—this is the best enforcer of clemency and forbearance: it also leads on to the duty of banishing anxiety.

ὁ κύριος is *Christ*, and the ἐγγύς refers to the *παρουσία*; see on ch. iii. 20. **6.]** μηδέν has the emphasis. It is the accus. of the object, as τὸ πολλὰ μεριμνᾶν, Xen. Cyr. viii. 7. 12.

ἐν παντί] 'in every thing:' see ref. (1 Thess.) and note. Meyer remarks that the literally correct rendering of the Vulg. 'in omni (neut.) oratione' led Ambrose wrong, who gives it 'per omnem orationem.' **τῇ προσευχῇ καὶ τῇ δεήσει**] 'by your prayer and your supplication:' or better, 'by the prayer and the supplication' appropriate to each thing. On the difference between προσευχή and δεήσις, see on Eph. vi. 18, 1 Tim. ii. 1.—Not μετὰ τῆς εὐχαριστίας, because the matters themselves may not be recognized as grounds of εὐχαριστία, but *it* should accompany every request.

τὰ αἰτήματα] = ὁ ἀν αἰτώμεθα, 1 John v. 15. Plato, Rep. viii. p. 556, speaks of τὸ τυραννικὸν αἶτημα . . . αἰτεῖν τὸν δῆμον φύλακας τινας τοῦ σώματος. **πρὸς τὸν θεόν**] 'unto,' be-

fore, 'coram:' see Acts viii. 24. **7.]**

Consequence of this laying every thing before God in prayer with thanksgiving *peace unspeakable*. **καί, 'and then.'**

ἡ εἰρ. τοῦ θεοῦ, that peace which rests in God and is wrought by Him in the soul, the counterpoise of all troubles and anxieties—see John xvi. 33.—. . . ἵνα ἐν εἰρῇ εἰρήνην ἔχητε ἐν τῷ κόσμῳ θλίψιν ἔχετε. Meyer denies that εἰρήνη ever has this meaning: but he is certainly wrong. The above ver. and John xiv. 27, Col. iii. 15, cannot be fully interpreted on *his* meaning, mere *mutual concord*. It is of course true, that mutual concord, and τὸ ἐπιεικές, are necessary elements of this peace: but it goes far beyond them.

ἡ ὑπερέχουσα πάντα νοῦν] not as Chrys., ὅταν λέγῃ πρὸς τοὺς ἐχθρούς εἰρηνεύειν . . . πῶς οὐκ ὑπὲρ νοῦν ἐστὶν ἀνθρώπινον τοῦτο: nor as Estius, "quia omnem expectationem humanam excedit, quod Deus pro inimicis sibi reconciliandis filium suum dedit in mortem:" nor as Calvin, "quia nihil humano ingenio magis adversum, quam in summa desperatione nihilominus sperare:" but as Erasm., all., "res felicior quam ut humana mens queat percipere." **νοῦς** is the *intelligent faculty*, the perceptive and appreciative power: reff.

φρουρήσει must not with Chrys., Thdrt, Thl., Luth., all. and Vulg., be made *optative* in sense: it is not a wish, but a declaration—following upon the performance of the injunction above.

τὰς καρδίας ὑμῶν κ. τὰ νοήματα ὑμῶν] The 'heart' is the fountain of the 'thoughts,' i. e. designs, plans (not *minds*, as E. V.): so that this exprn is equivalent to, 'your hearts themselves, and their fruits.'

ἐν χριστῷ Ἰησοῦ is not the predicate aft. φρουρήσει—shall keep, &c. in *Christ*, i. e. keep them from falling from Christ (ὥστε μένιν κ. μὴ ἐκπεσεῖν αὐτοῦ τῆς πίστεως, Chrys.): but, as usual, denotes the sphere or element of the φρουρά thus bestowed—that it shall be a Christian security;—the verb φρουρήσει being *absolute*.

d Eph. vi. 10. ch. iii. 1 al.
 e 1 Tim. iii. 8, 11. Tit. ii. 2 only.
 ee = 2 Cor. (vi. 6.) vii. 11. xi. 2 James iii. 17.
 f here only f. Sir. iv. 7. x. 13.
 g here only f. h = Eph. iv. 29.
 i Paul here only. 1 Pet. ii. 9. = 2 Pet. i. 6 only.
 j = 1 Cor. xiii. 5.
 k = 1 Cor. xv. 1, 3.
 l Rom. xv. 33 reff. m Acts xviii. 10.

Thdrt-ed.—και om v arm lat.-ff.—8. aft *επαινος*, add *επιστημη* D¹E¹FG v (not am¹ tol) it Sing-cler Ambrst Pel (not Aug Fulg Sedul).—9. *ιδετε* D³(E³)FGJK 72. 91. 108-9-15

8, 9.] *Summary exhortation to Christian virtues not yet specified.* 8.] τὸ λοιπὸν resumes again his intention of closing the Ep. with which he had begun, ch. iii., but from which he had been diverted by incidental subjects. It is unnatural to attribute to the Ap. so formal a design as De W. does, of now speaking of man's part, as he had hitherto of God's part:—Chrys. has it rightly,—τί ἐστι τὸ λοιπὸν; ἀντὶ τοῦ, πάντα ἡμῖν εἰρηται. ἐπιγομέ-
 μου τὸ ῥημά ἐστι, καὶ οὐδὲν κοινὸν ἔχοντος πρὸς τὰ παρόντα.—This beautiful sentence, full of the Ap.'s fervour and eloquence, derives much force from the frequent repetition of ὅσα, and then of εἴ τις.

ἀληθῆ] subjective, 'truthful:' not, *true* in matter of fact. The whole regards ethical qualities. ταῦτα γὰρ ὅντως ἀληθῆ, ἡ ἀρετὴ. ψεῦδος δὲ ἡ κακία. κ. γὰρ ἡ ἡδονὴ αὐτῆς ψεῦδος, κ. ἡ ὁδὸς αὐτῆς ψεῦδος, κ. πάντα τὰ τοῦ κόσμου ψεῦδος. Chrys.

σεμνά] τὸ σεμνὸν ὄνομα, τὸ καλὸν τε κάγαθόν, Xen. Oec. vi. 14. It is difficult to give it in any one Eng. word: 'honest' and 'honourable' are too weak: 'reverend' and 'venerable,' 'grave,' are seldom applied to things. Nor do I know any other more eligible.

δίκαια] not 'just,' in respect of others, merely—but 'right,' in that wider sense in which δικαιοσύνη is used—before God and man: see this sense Acts x. 22. Rom. v. 7.

ἀγνά] not merely 'chaste,' in the ordinary confined acceptance: but 'pure' generally: "castimoniam denotat in omnibus vitæ partibus." Calv. προσφιλή] 'lovely,' in the most general sense: no subjects need be supplied, as τοῖς πιστοῖς, or τῷ θεῷ (Chrys.): for the exhortation is markedly and designedly as *general* as possible.

εὐφημα] again, general, and with reference to general fame—'of good report,' as E. V. The meaning 'sermones qui bene aliis precantur,' adopted by Storr and Flatt, though philologically justified, is evidently not general enough for our context. εἴ τις ἀρετὴ . . .] sums up all

which have gone before and generalizes still further. The E. V. 'if there be any virtue,' &c., is objectionable, not for the reason alleged by Scholefield, Hints, &c. p. 85, as 'expressing a doubt of the existence of the thing in the abstract,' which it does not,—but as carrying the appearance of an *adjuration*, 'by the existence of,' &c. which conveys a wrong impression of the sense—'whatever virtue there is' (not 'there be,' as Scholefield.) &c. ἀρετῇ] 'virtue,' in the most general ethical sense: *επαινος*, 'praise,' not 'pro eo quod est laudabile,' as Calv., al., but as Erasm., 'laus, virtutis comes.' The *disciplinæ*, which follows

'laus' in the Vulg. and itt., is a pure interpolation, and beside the meaning: see var. readd. ταῦτα—viz., all the foregoing—the ἀληθῆ &c.—the ἀρετῇ, and the *επαινος*—'these things meditate:' let them be your νοήματα. 9.] These general abstract things he now particularizes in the concrete as having been exemplified and taught by himself when among them. The first καὶ is not 'both,' as E. V. but 'also,' 'moreover:' which, besides what I have said recommending them above, were also recommended to you by my own example.

ἐμάθετε] again, not as E. V. 'have learned,' &c.—but all aorists,—referring to the time when he was among them. 'Those things which (not 'whatsoever things:') we are on generals no longer: nor would he recommend to them *all* his own sayings and doings; but the καὶ expressly provides for their being of the kinds specified above) ye moreover learned, and received (ref.: here of receiving not by word of mouth, but by knowledge of his character: the whole is not doctrinal, but ethical) and heard (again not of preaching, but of his tried and acknowledged Christian character, which was in men's mouths and thus heard) and saw (each for himself) in me (ἐν ἐμοί will not properly belong to the two first verbs, ἐμάθ. and παρελ., but must be associated by zeugma with them—he himself being clearly the example throughout),

¹⁰ Ἐχάρην δὲ ἐν κυρίῳ ⁹μεγάλως, ὅτι ⁸ἤδη ⁷ποτέ ⁶ἀνεθάλατε ⁵τὸ ὑπὲρ ἑμοῦ ⁴φρονεῖν· ³ἐφ' ᾧ καὶ ²ἐφρο-
νεῖτε, ¹ἡκαιρεῖσθε δέ. ¹¹ οὐχ ὅτι ¹⁰καθ' ⁹ὕστερόν σιν
λέγω· ἐγὼ γὰρ ⁸ἔμαθον ⁷ἐν οἷς εἰμὶ ⁶αὐτάσκησιν εἶναι.

22. intr., Ps. xlvii. 7. q1 1 Thess. iii. 3 refl. r scorch. i. 7. s constr., here only. 6 here only.
Rom. v. 12. 2 Cor. v. 4. ch. iii. 12. t here only. u 2 Cor. i. 24. iii. 5. ch. iii. 12. Ver. 17.
v = ch. ii. 3. Matt. xix. 3. Acts vi. 16. w Mark xxi. 44 only t. x = Rom. v. 8.
y εἰ θέλει με ἐν τοιαύταις εἶναι ἐν οἷς εἰμὶ. Arrian. E. act. i. 22. z here only. = Str. xl. 18.

al Clem Thdrt Thl-ms —for *εἶσθαι*, sit slav (not mod).—10. *θαλατε* D¹, *θαλετε* E²? : *ανεθαλατε* 69. 103-14-66, *εμεθαλετε* 46.—for *τον, του* G.—for *ηκαιρ.*, *υστεροσθη* 63².

these things (ταῦτα ᾧ) practise' (correlative with, not opposed to, λογίζεσθε above:—that λογισμός being eminently practical, and issuing, in the concrete, in the ταῦτα πράσσειν, after Paul's example) καί 'and then:' see ver. 7. On εἰρήνη, see there.

10—20.] *He thanks them for the supply received from Philippi.* 10.] δέ is transitional; the contrast being between the personal matters which are now introduced, and those more solemn ones which he has just been treating. ἐν κυρίῳ] See above, ch. iii. 1, ver. 4. "Every occurrence, in his view, has reference to Christ,—takes from Him its character and form." Wiesinger. ἤδη ποτέ] 'now at length,' as E. V.: 'tandem aliquando:' χρόνον δηλοῦντός ἐστι μακρόν, Chrys. The ποτέ takes up and makes indefinite the ἤδη: as in δὴ ποτε, δὴ πον, &c. See Klotz ad Devar. p. 607, 8. But no *reproof* is conveyed by the exprn, as Chrys. thinks: see below. ἀνεθάλατε] lit. 'ye came into leaf;'

"metaphora sumta ab arboribus, quarum vis hyeme contracta latet, vere florere incipit," Calv. But it is fanciful to conclude with Bengel, that it was *Spring*, when the gift came: see on a similar fancy in 1 Cor. v. 7. The word is taken transitively (see reff.) by Grot., all.,—'ye caused to spring again your care for me' (see below): but the intr. only will suit the sense here—'ye budded forth again in caring for my interest' (see below). Your care for me was, so to speak, the life of the tree; it existed just as much in winter when there was no vegetation, when ye ἡκαιρεῖσθε, as when the buds were put forth in spring. This is evident by what follows. We must thank Meyer, to whom we owe so much in accuracy of grammatical interpretation, for having followed out the right track here, first indicated by Bengel, and rendered τὸ ὑπὲρ ἑμοῦ as the accus. governed by φρονεῖν. The ordinary way has been to regard the words as = τὸ φρονεῖν ὑπὲρ ἑμοῦ, thus depriving the relative ἐφ' ᾧ of any thing to refer to, and

producing the logical absurdity [Mey.], ἐφασκεῖτε ἐπὶ τῷ ὑπὲρ ἑμοῦ φρονεῖν, or forcing ἐφ' ᾧ to some unjustified meaning ('although,' as Luth., al.,—'sicul,' as vulg.,—&c), or understanding it 'for whom,' as Calv., al.,—contrary to the Ap.'s usage, in which [reff.] ἐφ' ᾧ is always neuter. But if we take τὸ ὑπὲρ ἑμοῦ together,—'my interest,'—and govern it by φρονεῖν, all will be simple and clear: 'I rejoiced, &c. that at last ye flourished in anxiety for my interest: for which purpose (cf. Plat. Gorg. p. 502 B, ἐφ' ᾧ εἰσπαύδακε:—the purpose, namely, of flourishing, putting forth the supply which you have now sent. Wiesinger prefers the other, and vindicates it from Meyer's imputation: but to me not convincingly) ye also were anxious (all that long time, imperf.), but had no opportunity' (ἀκαιρέω is a word of later Greek: εὐκαιρέω, its opposite, is used by Lucian, Plutarch, Polyb., &c., as also its compounds ἐνευκαιρέω, προευκαιρέω, &c. See Phryn. ed. Lobeck, p. 125. Wiesinger well remarks that this must not press this ἡκαιρεῖσθε into a definite hypothesis, such as that their financial state was not adequate—that they had no means of conveyance, &c.—it is perfectly general, and all such fillings up are mere conjecture).

11.] inserted to prevent misunderstanding of the last ver. οὐχ ὅτι] See ch. iii. 12: 'my meaning is not, that' . . . καθ', 'according to,' i. e. 'in consequence of'—see reff., and Od. γ. 106, πλαζόμενοι κατὰ ληϊδ': Herod. ii. 152, κατὰ ληϊήν ἐκπλώσαντας: Thuc. vi. 31, κατὰ θίαν ἦκιν: not, as Van Hengel, 'ut more receptum est penurie,' which would be κατὰ τοὺς ὑστεροῦντας (see Rom. iii. 5 al.).—'For I (emphatic: 'for my part,' whatever others may feel) learned (in my experience, my training for this apostolic work: not 'have learned:' the aor. is much simpler and more humble—'I was taught:' the present result of this teaching comes below, οἶδα, but not in this word), in the state in which I am (not 'in whatsoever state I am' [E. V.: which would be ἐν οἷς ἂν

zz = 1 Thess. iv. 4.
 a = 2 Cor. xi. xiii. 7.
 b = ver. 18.
 c 2 Cor. xi. 6.
 d here only.
 e 3 Mac. ii. 30.
 f Matt. xiv. 20.
 James ii. 16.
 Rev. xix. 21.
 Ps. xxxvi. 19.
 g 2 Cor. xi. 9 reff.
 h = Gal. v. 6.
 i = ἐν χριστῷ.
 j = 1 Cor. xi. 11 reff.
 k Rom. iv. 20 al.
 l Eph. v. 11.
 m Acts x. 33 reff.
 n Rev. xviii. 4 only.
 o see 2 Cor. vii. 13.
 12 zz οἶδα καὶ ^a ταπεινοῦσθαι, ^{zz} οἶδα καὶ ^b περισσεύειν. ^c ἐν ABDE
 παντὶ καὶ ^c ἐν ^d πᾶσι ^d μεμύημαι καὶ ^e χορτάζεσθαι καὶ
^f πεινᾶν καὶ ^b περισσεύειν καὶ ^g ὑστερεῖσθαι. ¹³ πάντα
^h ἰσχύω ⁱ ἐν τῷ ^k ἐνδυναμοῦντί με. ¹⁴ ^l πλὴν ^m καλῶς
 ἐποίησατε ⁿ συγκοινωνήσαντές μου τῇ ^o θλίψει. ¹⁵ οἶδατε
 δὲ καὶ ὑμεῖς, Φιλιππῆσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου,

—11. for οτι, ουτι G: quasi d e v (quod quasi g) Ambrst Pel.—12. rec for και (1st), δε, with a few mss: txt MSS most mss vss Clem all lat.-ff.—aft πειναν om και A Syr.—13. rec aft με ins χριστω (gloss: or as in Orig below, filled up from 1 Tim. i. 12), with D³EFG(χρv FG)JK &c g goth syrr al Orig₁ (alludg) Ath₁ (elsw ιησ. χρ.) Nyss Chr Thdrt Dam al (anon in Ambr): also (χρ. ιησ.) Orig₃ (elsw αει ιησων τω κνρ. ημων): om ABD¹ d e v copt aeth arm Clem Ambrst Aug Ambr Pel.—14. τη θλιψι. μου DEFG vss lat.-ff.—15. δε om D¹E¹ 37. 46. 72-3. 115. 219⁺ syr Chr Thdrt Thl-ms: δε και om aeth:

εἰμί,—cf. ὅπου ἂν εἰσπορεύετο, Mark vi. 56, ὅσοι ἂν ἡποίειτο αὐτοῦ, ib. Winer, § 43. 3], nor as Luther, bei welchem ich bin [oic masc.], which is against the context. But ἐν οἷς εἰμί does not apply only to the Ap.'s present circumstances but to any possible present ones: 'in which I am at any time': see next ver.) to find competence' (we have no word for αὐτάρκης. 'Self-sufficing' will express its meaning of independence of external help [τελειότης κτήσεως ἀγαθῶν, Plat. Def. p. 412], but is liable to be misunderstood: 'competent' is not in use in this sense, though the abstract noun 'competence' is: the German *genüßsam* gives it well). 12.] See above. 'I know (by this teaching) also (the first καὶ expresses that, besides the general finding of competence in all circumstances, he specially has been taught to suffer humiliation and to bear abundance) how to be brought low (generally: but here esp. by need, in humiliation of circumstances. Meyer remarks that 2 Cor. iv. 8; vi. 9, 10, are a commentary on this), I know also (καὶ as before, or as an addition to οἶδα καὶ ταπεινοῦσθαι) how to abound (ὑψοῦσθαι, as Wies. remarks, would be the proper general opposite: but he chooses the special one, which fits the matter of which he is treating) in every thing (not as vulg., E. V., all, 'every where,' nor 'at every time,' as Chrys., Grot.,—nor both, as Thl., &c.:—but as usually in St. Paul: see ref. and note) and in all things (not, as Luth., Beng., 'respectu omnium hominum': ἐν παντὶ πράγματι, φησι, κ. ἐν πᾶσι τοῖς περιεπίπτουσι, Oec.: the expression conveys universality, as 'in each and all,' with us) I have been taught the lesson ('initiated' but no stress to be laid, as by Beng., 'disciplina arcana imbutus sum,

ignota mundo:' see the last ex. below. Beware [against Wiesinger] of joining μεμύημαι with ἐν παντί κ. ἐν πᾶσιν, initiated in, &c.: the verb is not constructed with ἐν, but with an accus. of the person and the thing [μυῖν τινά τι], which last accus. remains with the passive: so μ' ἀνὴρ ἐμύησ' Ἑλικωνίδα, Anthol. ix. 162,—οἱ τὰς τελετὰς μεμνημένοι, Plat. Symp. p. 209. The present constr., with an infin., occurs, Alciph. ii. 4, κνβερινᾶν μυηθήσομαι) both to be satiated and to hunger (the forms πεινᾶν, διχᾶν, for -ῆν, seem to have come in with Macedonian influence: being found first in Aristotle; see Lobeck in Phryn. p. 61), both to abound and to be in need'. 13.] 'After these special notices, he declares his universal power,—how triumphantly, yet how humbly!' Meyer. 'I can do (reff.: so μηδὲν ἰσχύων, Plat. Crit. p. 50 B) all things (not 'all these things,' τὰ πάντα, as Van Hengel: 'the Ap. rises above mere relations of prosperous and adverse circumstance, to the general,' De W.) in (in union with,—by means of my spiritual life, which is not mine, but Christ living in me, Gal. ii. 20: the E. V. 'through' does not give this union sufficiently) him who strengthens me' (i. e. Christ, as the gloss rightly supplies: cf. 1 Tim. i. 12).

14.] 'Cavet, ne fortiter loquendo contempnisset ipsorum beneficium videatur.' Calv. μὴ γὰρ ἐπειδὴ, φησιν, ἐν χορεία οὐ καθεστήκα, νομίστηκε μὴ δεῖσθαι με τοῦ πράγματος' δέομαι δι' ὑμᾶς. Chrys. συγκοινωνήσαντές μου τῇ θλίψει' ὅρα σοφίαν, πῶς ἐπαίρει τὸ πρᾶγμα. Thl.: 'in that ye made yourselves partakers with my present tribulation' (not poverty: by their sympathy for him they suffered with him; and their gift was a proof of this sympathy).

15—17.] Honourable recollection of

ὅτε ἔξηλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἔκοι-
 νώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς
 μόνοι, ¹⁶ ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαζ καὶ διὰ εἰς
 τὴν χρεῖαν μοι ἐπέμψατε. ¹⁷ οὐχ ὅτι ἐπιζητῶ τὸ
 δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς
 λόγον ὑμῶν. ¹⁸ ἀπέχω δὲ πάντα καὶ περισσεύω,
 ἐπελήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν,
 ὁσμὴν εὐωδίας, θυσίαν δεκτὴν εὐάρεστον τῷ θεῷ.

y = Matt. vi. 32 al.

b = Rom. v. 20, vi. 1 al.

c = Acts i. 28; xii. 52 Rom. xv. 13 14. 2 Cor. vi. 1 ch. i. 11.

z Matt. vii. 4 1 L. Eph. iv. 2 only. Gen. xxv. 6.

d = Matt. vi. 2 Philom. 15. Gen. xliii. 23.

g 2 Cor. vi. 2 rell.

a Rom. i. 13 only.

d = Rom. i. 13 only.

e 1 Eph. v. 2 only. Gen. xliii. 23.

καὶ om 103¹.—οὐτι οὐδεμία D¹E FG it (retaining former στί).—for λήψεως, θλίψεως 238.—
 μοι om A¹.—16. βεβ ἅπαζ, om και 59. 123 v-ed Syr arr Ambrost Pel.—εἰς om (after
 εἰς) AD¹E² 39. 73. 80 Syr goth Oec-text: usibus meis Ambrost Aug.—for μοι, μου
 DEJ 47. 103¹ Chr₁ Procop Thdrt Thl Oec Ambrost Aug (slav-ed has both).—17. δόμα
 J al: το om 219².—rec αλλ': txt AB &c.—τον λογον FG 238.—18. έχω 109—εἰ om
 17: παρα επαφρ. om A.—for τα, τὸ D¹E¹: om 39.—aft υμ, ius περιεφθεν D¹E¹, περιφ-

their former kindness to him. 15.] δέ
 contrasts this former service with their pre-
 sent one.

καὶ ὑμεῖς] 'as well as I
 myself.' He addresses them by name (as
 2 Cor. vi. 11) to mark them particularly as
 those who did what follows: but not to the
 absolute exclusion of others, as Bengel ('an-
 titheton ad ecclesias aliorum oppidorum):
 others may have done it too, for aught
 that this appellative implies: that they did
 not, is by and by expressly asserted: ἐν
 ἀρχῇ τοῦ εὐαγγελίου. *penes eos*, Beng.;
 he places himself in their situation; dates
 from (so to speak) their Christian era. This
 he specifies by ὅτε ἐξηλθον ἀπὸ Μακεδο-
 νίας. See Acts xvii. 14. By this is not
 meant, as commonly understood, the supply
 which he received at Corinth (2 Cor. xi. 9),
 in order to which De W. Wies., al., under-
 stand ἐξηλθον as a pluperfect,—but that
 mentioned below: see there: ἐξηλθον being
 the aorist marking the simple date: 'when
 I left Macedonia.' οὐδεμία μοι ἐκ-
 κλησία] 'no church communicated with
 me as to (in) an account of giving and
 receiving (i. e., every receipt being part of
 the department of giving and receiving,
 being one side of such a reckoning, ye alone
 opened such an account with me. It is
 true the Philippians had all the giving, the
 Ap. all the receiving: the debtor side was
 vacant in their account, the creditor side in
 his: but this did not make it any the less
 an account of "giving-and-receiving," cat-
 egorically so called. This expl. which is
 Meyer's, is in my view far the most simple,
 and preferable to the almost universal one,
 that his creditor and their debtor side was
 that which he *spiritually* imparted to them:
 for the introduction of spiritual gifts does

not belong to the context, and therefore dis-
 turbs it. Similar usages of λήψις κ. δόσις
 occur: e. g. Artemid. i. 44, οἱ διὰ δόσεως
 κ. λήψεως ποριζόμενοι: Arrian. Epict.
 ii. 9, τὸν φιλάργυρον (ἐπαύξουσιν) αἱ
 ἀκατάλληλα λήψεις κ. δόσεις: Cicero
 Lælio 16, 'ratio acceptorum et datorum.'
 See Wetst.) but you only: 16.] for
 even in Thessalonica (which was an early
 stage of my ἐξελεῖν ἀπὸ Μακ., before the
 departure was consummated. The ὅτι gives
 a reason for and proof of the former asser-
 tion—ye were the only ones, &c.,—and ye
 begun as early as ἐν Θεσσ., i. e. when I was
 at Thess.—In such constr. the prep. of rest,
 as belonging to the act accomplished, over-
 bears the prep. of motion, as belonging to
 it only in its imperfect state: so οἱ ἐν τῷ
 'Ἡρατῷ καταπεφυγότες, Xen. Hell. iv. 5. 5,
 —ταῖς λοιπαῖς ἐν τῇ γῇ καταπεφυγμέναις
 ἐνέβαλλον, Thuc. iv. 14,—ἀποστειλόντες
 . . . ἐν τῇ Σικελίᾳ, ib. vii. 17, where ἐς τὴν
 Σ. in Bekker's text is a corr.) ye sent both
 once and twice (the account of the exprn
 being, that when the first arrived, they had
 sent once: when the second, not only once,
 but twice. So in ref.: and Herod. ii. 121,
 αὐτῷ κ. δις κ. τρίς ἀνοίξαντι: iii. 148,
 τοῦτο κ. δις κ. τρίς εἰπαντος Μαιναῖριον.
 The opposite exprn, οὐχ ἅπαζ οὐδέ δις
 is found in Plat. Clitoph. § 7) ye sent
 (absol. as in ref.) to (for the supply of, ref.)
 my necessity.'

17.] Again he re-
 moves any chance of misunderstanding, as
 above in ver. 11. It was not for his own
 sake but for theirs that he rejoiced at their
 liberality, because it multiplied the fruits of
 their faith. 'Not that (see above, ver. 11)
 I seek (pres., 'it is my character to seek.'
 The prep. in comp. denotes, as so often,

i (see Luke iii. 5)
 k = ver. 16.
 l Eph. i. 7 reff.
 m see Eph. v. 26. 1 Tim. iii. 16 reff.
 n Rom. xv. 6 reff.
 o Gal. i. 5 reff.
 p = Rom. i. 7. Acts ix. 13 reff.

19 ὁ δὲ θεός μου ἰ πληρώσει πᾶσαν^k χρείαν ὑμῶν κατὰ^{ABDE}
 τὸ¹ πλοῦτος αὐτοῦ^m ἐν δόξῃ ἐν^{FGJK} χριστῷ Ἰησοῦ. 20 τῷ
 δὲ¹ θεῷ καὶ¹ πατρὶ ἡμῶν ἡ δόξα^o εἰς τοὺς αἰῶνας τῶν
 αἰώνων, ἀμήν.
 21 Ἀσπάσασθε πάντα^p ἅγιον ἐν χριστῷ Ἰησοῦ. ἀσπά-
 ζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. 22 ἀσπάζονται

θεῖα FG it v Syr Iren Cypr.—19. μου om 73.—πληρωσαι D¹FG 23¹-31-9. 47. 67². 80. 108. 219 all al it v al Chr¹ Thdr^t Thl lat-ff: txt AB²D³EJK &c copt al Chr² Thdr^t-ms al.—for χρίαν, χαριν or -φαν mss-in-Chr.—rec τον πλουτον, with D³EJK &c ff: txt ABD¹FG 17. 67².—εν χριστω om 109.—20. των αιωνων om JK 47. 80. 117.—21. ασπαζονται to adelph. om 48.—for συν μοι, συνεργοι 61.—22. υμας om FG g.—παντες om

the direction: not *studiose*, nor *insuper*) the gift (τό—in the case in question) but I do seek (the repetition of the verb is solemn and emphatic) the fruit which (thereby, in the case before us) abounds to your account (this εἰς λόγον refers to the same expression, ver. 15—fruit, μισθόν in the day of the Lord, the result of your labour for me in the Lord. De W., after Van Hengel, doubts whether πλεονάζοντα can be constructed with εἰς, and would therefore separate them by a comma. But surely little would be thus gained, for the εἰς would belong to the whole clause, the connecting link being καρπὸν πλεονάζοντα, so that even thus the idea of πλεονάζοντα must be carried on to εἰς: and certainly in 2 Thess. i. 3 it is so). 18.] But (notwithstanding that the gift is not that which I desire, I have received it, and been sufficiently supplied by it) I have (emphatic, and exactly as in ἀπέχειν τὸν μισθόν—‘I have no more to ask from you, but have enough’:—not as Erasm., Beza, Grot., &c. ‘I have duly received all you sent’) all (I want), and abound (over and above): I am filled (repetition and intensification of περισσεύω), having received at the hands of Epaphroditus the remittance from you, a savour of fragrance (a clause in apposition, expressing a judgment,—so frequently in poetry, especially in tragedians,—Il. ω, 735, ἡ τις Ἀχαιῶν ῥίψει, χειρὸς ἑλών, ἀπὸ πυθρον, λυγρὸν ὄλεθρον: Eur. Orest. 950, τίθεισα λευκὸν ὄνυχά διὰ παρήδων, αἵματηρόν ἄταν. See Kuhner, ii. 146. On ὁσμή εὐωδίας see Eph. v. 2, note) a sacrifice acceptable, well pleasing to God’ (see Heb. xiii. 16. 1 Pet. ii. 5).

19.] an assurance taken up from τῷ θεῷ above. μου, because he (Paul) was the receiver: this was his return to them: ‘qui quod servo ejus datur remunerabitur.’ Beng. πληρώσει . . . all refers to vv. 16. 18;—as ye ἐπληρώκατέ μου τὴν χρείαν. It is an assurance, not a wish (-σαι).

πᾶσαν,—not only in the department alluded to, but in ‘all.’ Meyer refers to the beatitudes in Matt. v. and especially St. Luke’s χορτασθήσεσθε and γελάσετε, Luke vi. 21. as illustrative. ἐν δόξῃ] to be connected with πληρώσει, not with τὸ πλοῦτος αὐτοῦ: not, *gloriously*, as many commentators, which is weak and flat in the extreme: but δόξα is the instrument and element by and in which ‘all your need’ will be supplied: ‘in glory,’ cf. Ps. xvi. ult.: but not only at the coming of Christ [as Meyer, according to his wont], but in the whole glorious imparting to you of the unsearchable riches of Christ, begun and carried on here, and completed at that day.

ἐν χριστῷ Ἰησοῦ] and this filling (or, ‘this glory,’ but then *perhaps* τῷ would have been expressed) is, consists, and finds its sphere and element, ‘in Christ Jesus.’ 20.] The contemplation both of the Christian reward, of which he has been speaking, and of the glorious completion of all God’s dealings at the great day,—and the close of his Epistle,—suggests this ascription of praise. δέ] ‘But’—however rich you may be in good works, however strong I may be by Christ to bear all things,—not to us, but to our God and Father be the glory. On εἰς τοὺς αἰῶνας τῶν αἰώνων, see note, Eph. iii. 21.

21–23.] GREETINGS, AND FINAL BENEDICTION. 21.] πάντα ἅγιον, ‘every individual saint.’ The singular has love and affection, and should not be lost as in Conyb., ‘Salute all God’s people.’ ἐν χριστῷ Ἰησοῦ] belongs more probably to ἀσπάσασθε,—see Rom. xvi. 22. 1 Cor. xvi. 19,—than to ἅγιον, as in ch. i. 1, where, as Meyer observes, the expression has a diplomatic formality, whereas here there is no reason for so formal an adjunct.

οἱ σὺν ἐμοὶ ἀδελφοί] These must, on account of the next ver., have been his closer friends, perhaps his colleagues in the ministry, such as Aristarchus, Epaphras,

on account of the next ver., have been his closer friends, perhaps his colleagues in the ministry, such as Aristarchus, Epaphras,

ὅμας πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. 1 Cor. xvi. 17. Gal. i. 22. 2 Tim. iv. 22. Philem. 25.

23 Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

E 17. 43: ins aft αἱ οἰκίαι 71. 80.—δε om J 17 Chr mss Thdrt Thl Ambrst (καὶ μάλ. aeth. — for εκ, απο B.—23. rec aft κυρ. ins ἡμῶν, with DE &c copt all ff: om ABFGJK all am it ar-pol arm-ed syr* Dam Thl-mss Occ.—rec for του πνευμ., παντων cf 2 Cor. xii. 13. *De W. supposes let to have come from Gal vi. 18. In such doubtful cases, MS authority must decide*), with B(c sil)JK &c syrr al Chr Thdrt al: txt ADEFG 6. 17. 31. 47. 67². 73. 80. 113-20 it v copt sah aeth arm Dam lat-ff: ἡμῶν om 238.—rec at end add αμην, with ADEJK &c: om BFG g sah Chr Occ Ambrst.

Subscription: πρ. φιλιππησιους AB: πρ. φιλιππησιους επληρωθη αρχεται πρ. θεσσαλονικεις α DE: τελευτη πρ. φ. αρχεται πρ. κολοσσαεις FG &c &c: rec προς φιλιππησιους εγραφη απο ρωμης (εγρ. απο ρ. B²JK all syrr copt al Chr Thdrt Euthal al) δι' επαφροδιτου (ει' επ. JK all syrr al Thdrt al: εια τιμοθεν κ. επαφρ. copt).

Demas, Timotheus. But there has arisen a question, how to reconcile this with ch. ii. 20? And it may be answered, that the lack of *ἰσοψυχία* there predicated of his companions, did not exclude them from the title ἀδελφοί, nor from sending greeting to the Philippians: see also i. 14. 22.]

πάντες οἱ ἅγιοι, all the Christians here. οἱ ἐκ τῆς Καίσαρος οἰκίας] These perhaps were slaves belonging to the familia of Nero, who had been converted by intercourse with St. Paul, probably at this time a prisoner in the prætorian barracks (see

ch. i. 13 note) attached to the palace. This is much more likely, than that any of the actual *family* of Nero should have embraced Christianity. The hint which Chrys., al., find here, εἰ γὰρ οἱ ἐν τοῖς βασιλείαις πάντων κατεφρόνησαν ἐπὶ τὸν βασιλῆα τῶν οὐρανῶν, πολλῶ μᾶλλον αὐτοὺς χρὴ τοῦτο ποιῆν, is alien from the simplicity of the close of an Epistle. The reason of these being specified is not plain: the connexion perhaps between a *colonia*, and some of the imperial household, might account for it. 23.] See Gal. vi. 18.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.

a 2 Cor. i. 1.
Eph. i. 1.
1 Cor. i. 1.
(Rom. xv. 32.)
b = (subst.)
Acts ix. 13
reff. (adj.)
1 Thess. v.
27 rec.
c Eph. i. 1.
Phil. i. 1.
1 Thess. i. 1.
d Rom. i. 8 reff.

I. ¹ Παῦλος ^a ἀπόστολος χριστοῦ Ἰησοῦ ^a διὰ θελήματος
θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, ² τοῖς ἐν Κολασσαῖς
^b ἁγίοις καὶ ^c πιστοῖς ἀδελφοῖς ^c ἐν χριστῷ. χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.

ABCDE
FGJK

³ ^d Εὐχαριστοῦμεν τῷ ^e θεῷ πατρὶ τοῦ κυρίου ἡμῶν
e Rom. xv. 6 reff.

Title: *πρ. κολασσαις* ABK 37. 64. 80-7 syr-marg-gr copt: *αρχεται πρ. κολοσσαεις* DEFG (but G in its page-headings var betw -οσσ. & -ασσ.): *τον αγιον απ. π. επιστ.* *πρ. κολοσσ.* J: *rec π. του απ. η πρ. κολοσσ. επιστολη.*

CHAP. I. 1. *rec ιησ. χρ.* with ADEK &c: *txt BFGJ* al it am copt syr Dam Ambrst Jer Cassiod.—2. *rec κολοσσ.* (see *prolegg*), with DEFGJ 116-22-3 &c it v lat-ff al Clem Chr Thdrt-ms Thl (so also Herodot Xenoph Strabo al, & coins in Eckhel): *txt ABC* (in subscription) K 1. 23. 44-6 al₃₆ 40 al Copt syrr al Orig Nyss Chr-ms Thdrt Euthal Dam-ms Thl-ms Suid all (so also Polyænus & Hierocles, & Herodot-mss & Xenoph-mss).—*κυριω χρ.* 109.—aft *χριστω* add *ιησου* AD¹E¹FG 17. 31. 73 it v Syr syr* slav lat-ff.—*rec aft ημων* (om 112), add *και κυριου ιησου χριστου*, with ACFG &c v-ed (*et Christo Jesu dom. nostro* demid syr*: *et J. C. dom. nostro* tol) g al gr-ff (but all only in text): om BDEJK 6¹. 17. 39. 46. 109-15-17-77-8 all am harl al d e sah Syr (syr) æth al Chr (expr., *καίτοι ἐν ταύτῃ τὸ τοῦ χριστοῦ οὐ τίθησιν ὄνομα*) Thl-expr Orig-int-expr.—3. *rec τω θεω και πατρι* (*emendn after Eph. i. 3. cf the varr below*), with AC² (*ευχαριστω*) D³(E?)JK &c: *τω θε. τω πατ.* D¹FG Chr: *και τω π.* 114: *txt BC* 1 it

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1. διὰ θελήματος θεοῦ] see on reff.

καὶ Τιμόθεος] as in 2 Cor. i. 1 (see also Phil. i. 1. Philem. i. 1, and 2 Thess. i. 1). ὁ ἀδελφός] see in 2 Cor. i. 1. On his presence with the Ap. at the time of writing this Ep., see *Prolegg*.—Chrys. (and similarly Thl.) says on ὁ ἀδελφός, οὐκοῦν καὶ αὐτὸς ἀπόστολος: but there seems no reason for this.

2.] On COLOSSÆ, or COLASSÆ, see *prolegg*. ἁγίοις should be taken (Mey.) as a subst., not (De W.) with ἀδελφοῖς, in which case πιστοῖς, being already (as Mey.) presupposed in ἁγίοις, would be tame and

superfluous:—and καὶ πιστοῖς ἀδελφοῖς ἐν χριστῷ seems to be a specifying clause, 'viz.—to the &c.' or perhaps added merely on account of the natural diplomatic character of an opening address. ἐν χρ. belongs closely to πιστοῖς ἀδελφοῖς or perhaps rather to ἀδελφοῖς alone, as Phil. i. 14: no article before ἐν χριστῷ being wanted, because no distinction between these and any other kind of brethren is needed—the idea ἀδελφός-ἐν-χριστῷ being familiar. χάρις κ.τ.λ.] see Rom. i. 7.

3—29.] INTRODUCTION, but unusually expanded, so as to anticipate the great subjects of the Epistle. And herein, 3—8.]

Ἰησοῦ χριστοῦ πάντοτε ¹ περὶ ὑμῶν ¹ προσευχόμενοι, ¹ Acts vii. 15
 4 ² ἀκούσαντες τὴν ² πίστιν ὑμῶν ² ἐν χριστῷ Ἰησοῦ καὶ ² Heb. xii. 15. Ps.
 τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους ⁵ διὰ τὴν ⁵ Rom. xii. 13. Matt.
 ἐλπίδα τὴν ¹ ἀποκειμένην ὑμῖν ἐν τοῖς ² οὐρανοῖς, ἣν ² Rom. xii. 13. Matt.
¹ προσηκούσατε ἐν τῷ ² λόγῳ τῆς ² ἀληθείας τοῦ ² ἐν- ² Rom. xii. 13. Matt.
 αγγελίου ⁶ τοῦ ² παρόντος ² εἰς ὑμᾶς, καθὼς καὶ ἐν παντί ² Heb. xii. 15. Ps.

j Luke xix. 20. 2 Tim. iv. 8. Heb. ix. 27 only. Joh. xix. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

syr ar-ep copt aeth al Ambrst Aug Cassiod.—χαριστ. om B.—for *περὶ, περὶ* (see ver 9 where none vary) BD¹ EFG 17. 37. 47. 73. 116 Thl: tat ACDEJK most mss ff.—4. ἀκούσαντες 17.—for *ὑμῶν, τὴν* 30.—for *χαριστῶ, κυρίου* A.—see for *ἣν ἔχετε, τὴν* (after Eph. i. 15) with JK &c ff: om B: tat ACDEFG 17. 31. 7. 9 all (aft *ἀγαπᾶτε* 122) it v copt arm slav syr al lat-ff.—5. καὶ εἰα 49. 52.—ἡμῶν 238.—6. rec bef *εἰσιν*, ins *καὶ* (inserted to preserve the balance of the sentence, that καθ. κ. ἐν π. τ. κ. might

Thanksgiving for the faith, hope, and love, of the Colossians, announced to him by Ephraïm. 3.] 'We (I and

Timotheus. In this Epistle, the plural and singular are too plainly distinguished to allow us to confuse them in translating: the plural pervading ch. i., the singular ch. ii., and the two occurring together in ch. iv. 3, 4, and the singular thenceforward. The change, as Mey. remarks, is never made without a pragmatic reason) give thanks to God the Father (*πατήρ*, like *ἡλός, γῆ*, &c. is anarthrous, as indeed often in our own language, from its well-known universal import as a predicate necessarily single of its kind: see Eph. i. 2, 3) of our Lord Jesus Christ, always (I prefer, against De W., Mey., B.-Crus., Eadie, to join *πάντοτε* to *περὶ ὑμῶν*, rather than to *εὐχαριστ.* For 1] it would come rather awkwardly after so long an interruption as *τῷ θ. πατ. τ. κυρ. ἡμ. Ἰησ. χρ.* [see however 1 Cor. xv. 58]: and 2] I doubt whether the next clause would begin with *περὶ ὑμῶν* so naturally, as with *πάντοτε περὶ ὑμῶν*, which are found together so usually, cf. 1 Cor. i. 4. 2 Thess. i. 3 [2 Thess. i. 2]) praying for you (Meyer's and Eadie's objection to joining *πάντοτε* with *προσευχόμενος* is, that it is much more natural to say 'we always give thanks when we pray,' than 'we give thanks, always praying.' But we must remember that 'prayer with thanksgiving' was the Apostle's recommendation [Phil. iv. 6], and doubtless his practice, and that the wider term *προσευχόμενος* included both): since we heard of (not, because we heard: see Eph. i. 15. The facts which he heard, not the fact of his hearing were

the ground of his thanksgiving) **your faith in** (not *τὴν ἐν*: the immediate element of their faith, not its distinctive character, is the point brought out) **Christ Jesus, and the love which ye have** (these words, dwelling on the fact as reported to him, carry more affectionate commendation than would merely the article *τὴν* of the rec.) **towards all the saints** 5.] **on account of** (not to be joined with *εὐχαριστ.* as Beng., Eadie, al.: for, as Mey., the ground of such thanksgiving is ever in the spiritual state of the person addressed, see Rom. i. 8. 1 Cor. i. 4 ff. Eph. i. 15 &c., and this can hardly [against Eadie] be said to be of such a kind: but with *ἣν ἔχετε*—so Chr.: *τοῦτο πρὸς τοὺς πειρασμοὺς, ὥστε μὴ ἐνταῦθα ζητεῖν τὴν ἀντίστασιν. ἵνα γὰρ μὴ τις εἰπῇ καὶ τὸ κέρως τῆς ἀγάπης τῆς εἰς τοὺς ἁγίους κοπτομένων αὐτῶν; χαίρωμεν, φησὶν, ὅτι μεγάλα εὐα- τοὺς προξενεῖτε ἐν τοῖς οὐρανοῖς.* So also Calvin, who combats the argument of Est., al., deriving support for the idea of meritorious works from this ver.—It is obvious that we must not include *τὴν πίστιν ὑμῶν* in the reference, as Grot., Olsh., De W., al., have done: for *πίστις ἐν χ.* 'I cannot be referred to any such motive: besides, see ver. 8, where he returns again to *τὴν ἀγάπην* the hope (on the objective sense of *ἐλπίς*, see reff.) which is laid up (Kypke quotes Plut. Cæs. p. 715—*κοινὰ ἄθλα τῆς ἀνδραγαθίας παρ' αὐτῷ φιλασ- σόμενα ἀποκείσθαι*, and Jos. B. J. ii. 8. 11, —*ταῖς μὲν ἀγαθαῖς [ἐν χ.] τὴν ἐπὶ οὐρανῶν διαταγὰν ἀποκείσθαι*) for you in the heavens (reff.), of which ye heard (aor., referring to the time when it was preached among them) before (not, before this letter

p Rom. vii. 4
reft. mid.,
here only.
q transit.
1 Cor. ii. 7.
2 Cor. ix. 10.
pass., 2 Cor.
x. 15, ver. 10.
1 Pet. ii. 2.
r = 1 Tim. iv.
3, 2 Pet. ii. 21.
16. 1 John iii. 18 al. 2 Chron. xix. 9.
49. Rev. vi. 11. xix. 10. xxii. 9 only.

τῷ κόσμῳ ἐστὶν ^p καρποφορούμενον καὶ ^q αὐξανόμενον
καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ^r ἐπέγνωτε
τὴν ^s χάριν τοῦ θεοῦ ^t ἐν ἀληθείᾳ. ⁷ καθὼς ἐμάθετε ἀπὸ
Ἐπαφροῦ τοῦ ἀγαπητοῦ ^u συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς

ABCDE
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s = Acts xi. 23. John i. 14, &c. 1 Cor. i. 4. 2 Cor. ix. 8.

t Matt. xxii.

u Paul, ch. iv. 7 only. Matt. xviii. 28, 29, 31, 33. xxiv.

answer to καθ. κ. ἐν υμ.) with D³E²FGJK most mss it v syrr al Chr Thdrt Dam al Ambrst al: but om ABCD¹E¹ 17. 31-9 al, copt sah arm (appy) Aug Sedul.—rec aft καρπ., om και αυξανομενον (homœotel), with K &c ar-pol Dam-txt: ins ABCD¹E¹FGJ 10. 31-7-9. 44-7-8 al₂₃ vss nrly gr-lat ff.—for χαριν, δυναμιν 177.—7. rec aft καθως, ins kai (to corresp with καθ. και above), with D³EJK &c syr al ff: om ABCD¹FG 17. 23 it v Syr ar-erp copt æth arm Ambrst Pel.—for απο, παρα 80. 120 Chr Thdrt.—αγαπ. om 238: του και αγ. 38-9. 73. 118 harl₁ ar-pol Oec-comm.—υμων 28. 38 mss-in-

was written, as Beng., and usually: nor, as Mey., *before ye had the hope*: nor, as De Wette, al., *before the hope is fulfilled*: nor exactly as Eadie, '*have* [see above] *already heard*:' but '*before*,' in the absolute indefinite sense which is often given to the idea of priority,—'*ere this*'—*olim, aliquando* in (as part of) the word of the truth (no hendiadys) of the Gospel (the word or preaching whose substance was that truth of which the Gospel is the depository and vehicle), 6.] which is

present (emphatic: is now, as it was then: therefore not to be rendered as an imperfect, which nullifies the argument, cf. ἐστὶν καρποφ. . . ἀφ' ἧς ἡμ. below. οὐ παρεγένετο, φησὶν, κ. ἀπέστη' ἀλλ' ἔμεινε, κ. ἐστὶν ἐκεῖ, Chrys.) with you (pregnant construction,—'*came to and remains with*:' see reff., and Herod. vi. 24, παρῆν ἐς Ἀσίην, and al. frequently) as it is also in all the world (ἐπεὶ δὴ μάλιστα οἱ πολλοὶ ἐκ τοῦ κοινωνοῦς ἔχουν πολλοὺς τῶν δογμάτων στηρίζονται, διὰ τοῦτο ἐπήγαγεν 'καθ. κ. ἐν π. τ. κόσμ.' πανταχοῦ κρατεῖ πανταχοῦ ἔστηκεν. Chrys. The expression παντὶ τ. κόσμ. is no hyperbole, but the pragmatic repetition of the Lord's parting command. Though not yet announced to all nations, it is παρὼν ἐν παντὶ τῷ κόσμῳ,—the whole world being the area in which it is proclaimed and working) bearing fruit and increasing (the paragraph is broken and unbalanced. The filling up would be, to insert καὶ after κόσμῳ as in rec. Then it would be, '*which is present with you, as also in all the world, and καρπ. and αὐξ.* [in all the world], as also among you.' But neglecting this, the Apostle goes forward, more logically indeed [for the reference in the rec. of κ. ἐστὶν καρπ. κ. αὐξ. to the second member of the foregoing comparison, is harsh], but not so perspicuously, enlarging the παρόντος of his first member into ἐστὶν καρπ. κ. αὐξ.

in the second, and then in these words, for fear he should be supposed to have predicated more of the whole world than of the Colossians, returning to καθ. κ. ἐν ὑμ. Again: on καρπ. κ. αὐξ., cf. Thdrt: καρποφορίαν τοῦ εὐαγγελίου ἐκκληκε τὴν ἐπαινουμένην πολιτείαν αὐξησιν δὲ τῶν πιστευόντων τὸ πλήθος. As Mey. observes, the figure is taken from a tree, whose καρποφορία does not exclude its growth: with corn, it is otherwise) as also (it is καρπ. κ. αὐξ.) among you, from the day when ye heard (it) (the Gospel: better thus, than with De W., to go on to τὴν χάριν τοῦ θεοῦ, for the object of both verbs: ἐπέγν. being not simultaneous with ἠκούσ., and ἐν ἀληθ. not being thus satisfied: see below) and knew (ἐπ., intensive, but too delicately so to be expressed by a stronger word in our language) the grace of God in truth (not adverbial, as '*truly*' Beza, Olsh., Mey., De W., al., which would make ἐν ἀλ. a mere qualification to ἐπέγνωτε: still less, as Storr, al., τὴν χάριν ἀληθῆ, or as Grot., ἐν τῷ λόγῳ τῆς ἀλ.: but generally said, '*truth*' being the whole element, in which the χάρις was proclaimed and received: '*ye knew it in truth*,'—in its truth, and with true knowledge: οὐκ ἐν λόγῳ, φησὶν, οὐδὲ ἐν ἀπάτῃ, ἀλλ' ἐν αὐτοῖς τοῖς ἔργοις), 7.] as (scil. ἐν ἀληθείᾳ—'*in which truth*') ye learnt from Epaphras (mentioned again ch. iv. 12 as of Colossæ, and Philem. 23, as then a fellow prisoner with the Apostle. The name may be [hardly as Conyb., is] identical with Epaphroditus. A person of this latter name is mentioned, Phil. ii. 25, as sent by St. Paul to the church at Philippi, and ib. iv. 18, as having previously brought to him offerings from that church. There is no positive reason disproving their identity: but probability is against it) our (not '*my*') beloved fellow servant (of Christ, Phil. i. 1: not necessarily '*fellow-bonds-*

ὑπὲρ ὑμῶν ὁ διάκονος τοῦ χριστοῦ, ὁ καὶ ἐξηλώσας ἡμῖν
τὴν ὑμῶν ἀγάπην ἐν πνεύματι. διὰ τοῦτο καὶ
ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν οὐ πανόμεθα ὑπὲρ ὑμῶν
προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῇτε τὴν
ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ
καὶ συνέσει πνευματικῇ, περιπατῆσαι ἀσπίως τοῦ
κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ
καρποφοροῦντες καὶ ἀυξανόμενοι τῇ ἐπιγνώσει τοῦ

xvii. 3. f Rom. i. 11. 1 Cor. ii. 13. iii. 1 al. f. h = Acts xx. 19 refl. d Eph. i. 8, 17. e Eph. iii. 4 c. 9. f Rom. i. 11. 1 Cor. ii. 13. iii. 1 al. f. g Eph. iv. 1 refl. h = Rom. vi. 22. x. 1 al. f. i here only. Prov. xxxi. 30. k ver 6.

Erasm.—*ὑπερ* om 238.—for *ὑμων, ἡμων* (*conform to ἡμων precede & ἡμων follow*) ABD G 80. 91. 109 al. g Ambrst-comm ('*vice apostoli*') : txt CD¹EFJK most mss vss nrlly Chr Thdrt Dam al. : *τον* *χρ*, om 219 : *το* om 103.—8. att *πν*, add *αγω* 58 al. —9. *και αυτοι*, om (*homotely*) BK 219¹ Armb. : *τη επιγνωσει* D¹ 37. 80 al. : *αι την επιγ.* 219².—10. rec att *περιπατησ.* ins *εμω* (*corru to fill up consfr*), with D¹EJK most mss Chr Thdrt Dam al. : txt ABCD¹FG 17. 23¹. 37-9 al. Clem. —for *κρ*, *θεου* 47 v Syr ar-crp slav Did Ambr Pel Ambrst al. : *χριστου* 109 : *ω* Ambrst-ed.—rec *ηλ* *την επιγνωσιν*, with D¹EJK most mss Thdrt Dam Thl Oec : *εν τη επιγνωσει* G. 10. 31. 47 vss nrlly Chr : txt ABCD¹EF 17. 71. 73 al am tol Clem Cyr Max. (*The constr* see

man, as Conyb.: *συναυχάλωτος*, Philem. 23) who is a minister of Christ faithful on your behalf (the stress of the predatory sentence is on *πιστός ὑπὲρ ὑμῶν*, which ought therefore in the translation not to be sundered. He was one not to be set aside in favour of the new and erroneous teachers: this is certainly hinted in the words. The reading *ὑπὲρ ἡμῶν* has this against it, that thus there is no reference to the Colossians at all in the clause: it would far more probably in this case have been *ὅς ἐστιν εἰς ἡμᾶς πιστός ὑπὲρ ἡμῶν διάκονος*), who also made known to us your love in the Spirit' (viz. the *ἀγάπη* of which he described himself in ver. 4 as having heard; their love *εἰς πάντας τοὺς ἁγίους*. This love is emphatically a gift, and in its full reference the chief gift, of the Spirit [Gal. v. 22. Rom. xv. 3], and is thus in the elemental region of the Spirit,—as distinct from those unspiritual states of mind which are *ἐν σαρκί*. This love of the Colossians he lays stress on, as a ground for thankfulness, a fruit of the hope laid up for them,—as being that side of their Christian character where he had no fault [or least fault, see ch. iii. 12—14] to find with them. He now proceeds, gently and delicately at first, to touch on matters needing correction).

9—12.] *Prayer for their confirmation and completion in the spiritual life.*

9.] 'For this reason (on account of your love and faith, &c. which Epaphras announced to us) we also (καί, on our side—the Colossians having been the subject before: used

too on account of the close correspondence of the words following with those used of the Colossians above) in the day when we heard (it) (viz. as in ver. 4) do not cease praying for you ('precum mentionem generatim fecit ver. 3: nunc exprimit, quid precetur,' Beng.) and (brings into prominence a special after a general, cf. Eph. vi. 18, 19) beseeching that (on *ἵνα* after verbs of praying, see note, 1 Cor. xiv. 13) ye may be filled with (accusative, as in refl.) the knowledge (*ἐπίγν*, stronger than *γνώσις*; see 1 Cor. xiii. 12) of His (God's, understood as the object of our prayer) will (respecting your walk and conduct, as the context shews: not so much His purpose in Christ, as Chrys. [*διὰ τοῦ υἱοῦ προσάγεσθαι ἡμᾶς αἰφρ*, *οὐκίτι δι' ἀγγέλων*], Oec., Thl., al.: cf. Eph. i. 9: but of course not excluding the great source of that special will respecting you, His general will to be glorified in His Son) in all wisdom and spiritual understanding (the method in, and instrument by which we are to be thus filled,—both the working of the Holy Spirit, *πνευματικῇ*. On *σοφία* and *σύνεσις*, the general and particular, see note, Eph. i. 8: so Bengel here,—"*σοφία* est quiddam generalius: *σύνεσις* est solertia quædam, ut quovis tempore aliquid succurrat, quod hic et nunc aptum est. *σύνεσις* est in intellectu: *σοφία* est in toto complexu facultatum animæ") to walk (aim of the foregoing imparting of wisdom: 'so that ye may walk.' *ἐνταῦθα περὶ βίου κ. τῶν ἔργων φησιν*—*αἰ γάρ τῇ πίστει συζέγουνσι τὴν πολιτείαν*. Chrys.)

1 Eph. iii. 16 (dat.).
 m here only.
 Psa. lxvii.
 28. Dan. ix.
 27.
 n = ver. 29.
 2 Thess. ii. 9.
 Eph. iii. 16.
 o see Eph. i.
 20. vi. 10 2 Thess. i. 9. p Rom. v. 3 reff. q = Heb. vi. 12. James v. 10. 2 Tim. iii. 10. iv. 2. Isa lviii. 15.
 r = Mark iii. 5 al. 1 Chron. xxix. 22. s Rom. i. 8 reff. ss abs., Acts i. 4, 7. ii. 33. 1 Cor. viii.
 6. Eph. ii. 18. 1 Pet. i. 17. 1 John passim. t 2 Cor. iii. 6 only †. u see πρὸς, 2 Cor. ii. 16.
 v Acts viii. 21. xvi. 12. 2 Cor. vi. 15. LP. Deut. xii. 12. w Acts xxvi. 18. (i. 17 reff.)

note] *being found difficult, was emended either by insertg εν, or substg the more usual εις* [see Eph. ii. 21. iv. 15], *which had the addl recommendation of already ending the adjacent participial clauses. Tisch and Meyer retain rec.*—11. for δοξ., ισχυος 17.—12. before τω πατ. ins αμα B: for τω π., θεω Chr Dam-text: τω θεω και (al τω, or om) πατρι C²FG (τω om FG al Did) 23. 31-7-9 all vss gr-lat-f: τω π. κ. θ. 114.—for ικανωσαντι, καλειςαντι D¹FG 17. 80 it goth æth arm Did Ambrst Vig: καλειςαντι και ικανωσ. B.—υμας 4. 17. 23. 80. 115 tol syr-marg arm æth slav Did Thl Ambrst.—

worthily of the Lord (Christ, see reff. and cf. ἀξίως τοῦ θεοῦ, 3 John 6) unto ('with a view to,' subjective: or, 'so as to effect,' objective: the latter is preferable) all (all manner of, all that your case admits) well-pleasing (the word occurs in Theophr. Character. 5, which is on ἀρεσκια as a subjective quality. Mey. quotes from Polyb. xxxi. 26, 5, πᾶν γένος ἀρεσκίας προσφερόμενος. The meaning is, 'so that [see above] in every way ye may be well pleasing to God'): in (exemplifying-element of the καρπ.; see below) every good work (not to be joined with the former clause, as Oec., Thl., Erasm., al., to the destruction of the parallelism) bearing fruit (the good works being the fruits: the περιπατῆσαι is now further specified, being subdivided into four departments, noted by the four participles καρποφοροῦντες, αὐξανόμενοι, δυναμούμενοι, and εὐχαριστοῦντες. On the construction, see Eph. iii. 18 reff. and note), and increasing (see on ver. 6 above) by the knowledge of God (the instrument of the increase. This is by far the most difficult of the three readings [see var. readd.], the meaning of ἐν, and εἰς, being very obvious—the former pointing out the element, the latter the proposed measure, of the increase. And hence, probably, the variations. It is the knowledge of God which is the real instrument of enlargement, in soul and in life, of the believer—not a γνῶσις which φησὶ, but an ἐπίγνωσις which ἀνέγει), 11] (corresponding to ἐν παντί κ.τ.λ. above) in (not instrumental [Mey.], but betokening the element: all these, ἐν πάσῃ, ἐν παντί, . . . are subjective, not objective. The instrument of this strength comes in below) all (departments of every kind of) strength being strengthened according to (in pursuance of, as might be expected from, reff.) the power of His glory (beware of the

hendiadys, 'his glorious power,' into which E. V. has fallen here: the attribute of His glorious majesty here brought out is its κράτος [see Eph. i. 19, note], the power which it has thus to strengthen. In the very similar expression Eph. iii. 16, it was the πλοῦτος τῆς δόξης αὐτοῦ, the exuberant abundance of the same, from which as an inexhaustible treasure our strength is to come) to (so as to produce in you, so that ye may attain to) all patient endurance (not only in tribulations, but generally in the life of the Spirit. Endurance is the result of the union of outward and inward strength) and longsuffering (not only towards your enemies or persecutors, but also in the conflict with error, which is more in question in this Epistle. Chrys.'s distinction, μακροθυμῇ τις πρὸς ἐκείνους οὕς δυνατὸν καὶ ἀμύνεσθαι ὑπομένει δὲ οὕς οὐ δύναται ἀμύνεσθαι, though in the main correct, must not be closely pressed: see [Mey.] Heb. xii. 2, 3) with joy (Mey. argues that these words must be joined, as Chr., Oec., Thl., Est., al., with εὐχαριστ., because in the other clauses the participles were preceded by these prepositional qualifications. But this can hardly be pressed, in the frequent disregard of such close parallelism by our Apostle, and seeing that εὐχαριστ. does in fact take up again μετὰ χαρᾶς, which if attached to it is flat and unmeaning: and as De Wette says, by joining μετ. χαρ. to εὐχ., we lose the essential idea of joyful endurance,—and the beautiful train of thought, that joyfulness in suffering expresses itself in thankfulness to God. And so Luth., B.-Crus., Olsh., Eadie, al.): giving thanks to the Father (the connexion is not, as Chr., Thl., Calov., Calv., al., with οὐ πανόμεθα, the subject being we, Paul and Timothy,—but with the last words [see above], and the subjects are 'you'—τῷ πατρὶ, viz. of our Lord

ABCDE
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^α ἁγίων ἐν τῷ ^γ φωτί, ¹³ ὃς ^α ἐῤῥύσατο ἡμᾶς ἐκ τῆς ^π — Acts ix. 13. reff.
^γ ἐξουσίας τοῦ ^γ σκότους καὶ ^α μετέστησεν εἰς τὴν βασι- ^γ — Acts. xxi. 18.
 λείαν τοῦ ^β υἱοῦ τῆς ^β ἀγάπης αὐτοῦ, ¹⁴ ἐν ᾧ ^γ ἔχομεν τὴν ^π — 1 J. i. 5.
^ε ἀπολύτρωσιν, τὴν ^δ ἀφесιν τῶν ἁμαρτιῶν, ¹⁵ ὃς ἐστὶν ^π — Rom. vii. 24.
 4. Acts xiii. 22. xix. 26. 1 Cor. xiii. 2 only. 3 Kings xv. 13. μετέστησεν εἰς τὴν βασιλείαν. — Acts. xxi. 18.
 Jos. Anti. ix. 14. 1. b so Gen. xaxv. 18. c Rom. vi. 24. 1 Cor. i. 30. Eph. i. 7 reff.
 d Mark i. 4 al.

ἐν om C¹.—13. ἡμᾶς 23 lat-mss.—14. ἔσχομεν B copt (accorimus).—ree aft ἀπολυτρ., ins δια του αματος αυτου (from Eph i. 7), with mss v syr al Thdrt Oec Iren: but om MSS most mss am 'al) it Syr ar-erp goth copt sah al Ath Bas Nyss Cyr Chr all lat-fl.—την αφесιν om D¹ (τ. απολυτ. om d e): καὶ τ. αφ. v-sint Syr arr slav-ed Victorin Ambrst-ed Pel Bed.—for αμαρτιων, (-ηματων Chr) παπαπτωματος 73. 118-20: add

Jesus Christ: see reff.) **who made** (historical—by His gift of the Spirit through His Son) **us** (Christians) **capable** (not, 'worthy,' as Est. after the Vulg.) **for the share** (participation) **of the inheritance of the saints in the light** (it is much disputed with what ἐν τῷ φωτί is to be joined. Mey., after Chr., Oec., Thl., &c., regards it as instrumental—as the means of the *ικανῶσαι* which has been mentioned. But this seems unnatural, both in sense, and in the position of the words, in which it stands too far from *ἐκ*. to be its qualifying clause. It connects much more naturally with *κλήρου*, or perhaps better still with the whole, *τὴν μερίδα τ. κλήρου τῶν ἁγ.*, giving τὸ φῶς as the region in which the inheritance of the saints, and consequently our share in it, is situated. This seems supported by the usage of *κλήρος* in Acts viii. 21, *οὐκ ἔστι σοι μερίς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ*—cf. also *κλήρον ἐν τοῖς ἡγιασμένοις*, ib. xxvi. 18. And so Thdrt., al., De W., Eadie, al.—Grot., al., would take ἐν τ. φωτί with ἁγίων: against this the omission of the article is not decisive: but it does not seem so natural, as giving too great prominence to οἱ ἅγιοι ἐν τῷ φωτί as the *ἐπώνυμοι* of the inheritance, and not enough to the inheritance itself. The question as to whether he is speaking of a present inheritance, or the future glory of heaven, seems best answered by Chrys., *δοκεῖ δέ μοι κ. περὶ τῶν παρόντων κ. περὶ τῶν μελλόντων ὁμοῦ λέγειν*. The inheritance is begun here, and the meetness conferred, in gradual sanctification: but completed hereafter. We are ἐν τῷ φωτί here: cf. Rom. xiii. 12, 13. 1 Thess. v. 5. Eph. v. 8. 1 Pet. ii. 9 al.): 13.] *Transition, in the form of a laying out into its negative and positive sides, of the ἱκανῶσαι above, to the doctrine concerning Christ, which the Apostle has it in his mind to lay down.*—'Who rescued us out of the power (i. e. region where the power extends—as in the territorial use of the words 'kingdom,'

'county,' &c.) **of darkness** (as contrasted with light above: not to be understood of a person, Satan, but of the whole character and rule of the region of unconverted human nature where they dwell), **and translated** (add to reff. Plat. Legg. vi. p. 762 b, *πιστεύοντες τῷ μετασταθῆαι κατὰ μῆκας εἰς ἕτερον ἀνὶ τόπων φέροντες*, and a very striking parallel noticed by Mey., Plat. Rep. vii. p. 518 a, *ἐκ τε φωτός εἰς σκότος μεταστρέφων κ. ἐκ σκότους εἰς φῶς*). The word is strictly local in its meaning) **into the kingdom** (not to be referred, as Mey. always so pertinaciously maintains, exclusively to the *future* kingdom, nor is *μετέστησεν* proleptic, but a historical fact, realized at our conversion) **of the Son of His Love**' (gen. subj.: the Son upon whom His Love rests: the strongest possible contrast to that darkness, the very opposite of God's Light and Love, in which we were. The commentators compare *Ben-oni*, 'the son of my sorrow,' Gen. xxxv. 18. Beware of the hendiadys, adopted in the text of the E. V.): 14.—20.]

Description, introduced by the foregoing, of the pre-eminence and majesty of the Son of God, our Redeemer. 14.] 'In

whom (as its conditional element: as in the frequent expressions, ἐν χριστῷ, ἐν κυρίῳ, &c.: see the parallel, Eph. i. 7) we have (see note, *ibid.*) our redemption (ib.), the remission of our sins (note, *ib.* *παπαπτωμάτων*, the more special word, is here replaced by ἁμαρτιῶν the more general: the meaning being the same):

15.] (The last ver. has been a sort of introduction, through our own part in Him, to the Person of the Redeemer, which is now directly treated of, as against the teachers of error at Colossæ. He is described, in His relation 1) to God and His Creation [vv. 15—17]: 2) to the Church [18—20]. This arrangement, which is Meyer's, is far more exact than the triple division of Bähr,—'Source of creation [15, 16]: upholder of creation [17]: rela-

e 2 Cor. iv. 4^{refl.} e εἰκὼν τοῦ Θεοῦ τοῦ^f ἀοράτου, g πρωτότοκος h πάσης ABCDE
f Rom. i. 20. h κτίσεως, 16 ὅτι ἐν αὐτῷ^k ἐκτίσθη^l τὰ πάντα τὰ ἐν τοῖς FGJK
1 Tim. i. 17. only. g Rom. viii. 29^{refl.} Exod. iv. 22. constr., see note. h Mark xvi. 15. Rom. viii. 22. ver.
Heb. xi. 27. only. i = 1 Cor. xv. 22. 2 Cor. v. 19. Gal. ii. 17. Eph. i. 4. iii. 11.
23 (1 Pet. ii. 13) only. l = Rom. viii. 32. xi. 36 al.
k Mark xiii. 19 al. Rom. i. 25. Deut. iv. 32.

δια της σαρκος αυτου arm.—15. for ος, ο FG.—16. om Marcion-in-Tert.—τα (1st) om K 73. 117-18.—τα (2nd) om BD¹FG 17. 37 Orig^s: ins ACD³(E²)JK mss nrly (appy)

tion to the new moral creation [18—20].) who is (*now*—in His glorified state—essentially and permanently: therefore not to be understood, as De W. after Erasm., Calv., Bez., Grot., Beng., al., of the *historical* Christ, God manifested in our flesh on earth: nor again with Olsh., Bleek on Heb. i. 2, al., of the eternal Word: but of Christ's present glorified state, in which He is exalted in our humanity, but exalted to that glory which He had with the Father before the world was. So that the following description applies to Christ's whole Person in its essential glory,—now however, by His assumption of humanity, necessarily otherwise conditioned than before that assumption. See for the whole, note on Phil. ii. 6, and Heb. i. 2; and Usteri, *Paulinisches Lehrbegriff*, ii. § 4, p. 286 ff.) image of the invisible God (the adjunct τοῦ ἀοράτου is of the utmost weight to the understanding of the expression. The same fact being the foundation of the whole as in Phil. ii. 6 ff., that the Son ἐν μορφῇ Θεοῦ ὑπῆρχεν, that side of the fact is brought out *here*, which points to His being the visible manifestation of that in God which is invisible: the λόγος of the eternal Silence, the ἀπαύγασμα of the δόξα which no creature can bear, the χαρακτήρ of that ὑπόστασις which is incommunicably God's: in one word the ἐξηγητής of the Father whom none hath seen. So that while ἀόρατος includes in it not only the *invisibility*, but the *incommunicability* of God, εἰκὼν also must not be restricted to Christ corporeally visible in the Incarnation, but understood of Him as the manifestation of God in His whole Person and work—præ-existent and incarnate. It is obvious, that in this expression, the Apostle approaches very near to the Alexandrian doctrine of the λόγος: how near, may be seen from the extracts from Philo in Usteri: e. g. de somniis, p. 600, καθάπερ τὴν ἀνθήλιον αὐγὴν ὡς ἡλιον οἱ μὴ δυνάμενοι τὸν ἡλιον αὐτὸν ἰδεῖν ὁρῶσι, κ. τὰς περὶ τὴν σελήην ἁλλωύσας ὡς αὐτὴν ἐκείνην· οὕτως καὶ τὴν τοῦ Θεοῦ εἰκόνα, τὸν ἄγγελον αὐτοῦ λόγον, ὡς αὐτὸν κατανοοῦσι: and de Monarch. p. 823, λόγος δὲ ἐστὶν εἰκὼν Θεοῦ, δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο. See other passages in Bleek on

Heb. i. 2. He is, in fact, as St. John afterwards did, adopting the language of that lore as far as it represented divine truth, and rescuing it from being used in the service of error), the first born of all creation (such, and not 'every creature,' is the meaning: nor can the strict usage of the article be alleged as an objection: cf. below, ver. 23, and Eph. ii. 21 note: the solution being, that κτίσις, as our word 'creation,' may be used anarthrous, in its collective sense.—Christ is ὁ πρωτότοκος, THE FIRST-BORN, Heb. i. 6. The idea was well known in the Alexandrian terminology: τοῦτον μὲν γὰρ,—viz. τὸν ἀσώματον ἐκείνον, θείας ἀδιαφοροῦντα εἰκόνας—πρεσβύτατον υἱὸν ὁ τῶν ὄντων ἀνέειλε πατήρ, ὃν ἐτέρωθι πρωτόγονον ὠνόμασε, καὶ ὁ γεννηθεὶς μέντοι μιμούμενος τὰς τοῦ πατρὸς ὁδοὺς, πρὸς παραδείγματα ἀρχετυπα ἐκείνων βλέπων, ἐμόρφον εἶδη. Philo, de Confus. Ling. p. 329. That the word is used as one whose meaning and reference was already known to the readers, is shewn by its being predicated of Christ as compared with two classes so different, the *creatures*, and the *dead* (ver. 18).—The first and simplest meaning is that of *priority of birth*. But this, if insisted on, in its limited temporal sense, must apply to our Lord's birth from his *human mother*, and could have reference only to those brothers and sisters who were born of her afterwards; a reference clearly excluded here. But a secondary and derived meaning of πρωτότοκος, as a designation of *dignity and precedence*, implied by *priority*, cannot be denied. Cf. Ps. lxxxviii. 27, κἀγὼ πρωτότοκον θήσομαι αὐτόν, ὑψηλὸν παρὰ τοῖς βασιλευσὶ τῆς γῆς:—Exod. iv. 22, υἱός πρωτότοκός μου Ἰσραὴλ:—Rom. viii. 29, and Heb. xii. 23, ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς, where see Bleek's note. Similarly πρωτόγονος is used in Soph. Phil. 180, οὗτος πρωτογόνων ἴσως οἶκον οὐδενὸς ὕστερος. It would be obviously wrong here to limit the sense entirely to this reference, as the very expression below, αὐτὸς ἐστὶν πρὸ πάντων, shews, in which his priority is distinctly predicated. The safe method of interpretation therefore will be, to take into account the two ideas manifestly included in the

οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ^m ὁρατὰ καὶ τὰ ^f ἀόρατα, ⁿ ἢ ἔτε ^o θρόνοι ⁿ ἔτε ^p κυριότητες ⁿ ἔτε ^p ἄρχαι ⁿ ἔτε ^p ἱε-
 ρουσίαι, ⁱ τὰ πάντα ^q δι' αὐτοῦ, καὶ ⁱ εἰς αὐτὸν ⁿ ἐκτίσται, ^o ^q καὶ ⁿ αὐτὸς ⁱ ἐστίν ⁿ πρὸ πάντων, καὶ ⁱ τὰ πάντα ⁿ ἐν
 p Eph. i. 21 refl. q John i. 3. r Rom. xi. 36. 1 Cor. viii. 6. s Luke i. 17.
 t = John viii. 58. tt = John x. 7. Rom. xvi. 7. Gal. i. 17.

Orig., Cyr-jer Chr Thdrt Dam al.—aft τα ins τε C Marcell-in-Eus Ath all.—τα (3rd) om B Orig., (Orig-alw Eus Thdrt-somet quote εἰτε ορ. εἰτε αορ.)—της om Fal.—aft κτισται, βασιλειαν, θεοτητες, λειτουργια Thdrt-in-Clem: θεοτητες Valentinian-in-Iren-Thdrt.—εν om FG gr tol Hil: εἰς αὐτον 31.—εκκτισται FG: κτισται C.—17. τα om DEFG

word, and here distinctly referred to—priority, and dignity, and to regard the technical term *πρωτότοκος* as used rather with reference to both these, than in strict construction where it stands. "First-born of every creature" will then imply, that Christ was not only first-born of His mother in the world, but first-begotten of His Father, before the worlds,—and that He holds the rank, as compared with every created thing, of First-born in dignity: FOR, &c., ver. 16, where this assertion is justified. Cf. below on ver. 18.—It may be well to notice other interpretations: 1) Meyer, after Tert., Chr., Thdrt., al., Bengel, al., would restrict the term to its temporal sense: 'primogenitus, ut ante omnia genitus:' on this, see above. 2) The Arians maintained that Christ is thus Himself declared to be a *κτίσις* of God. It might have been enough to guard them from this, that as Chr. remarks, not *πρωτόκτιστος*, but *πρωτότοκος* is advisedly used by the Apostle. 3) The Socinians (also Grot., Wetst., Schleierm., al., after Theod. Mops.) holding the mistaken view of the necessity of the strict interpretation of *πρωτότοκος*,—maintain, that Christ must be *one of* those among whom He is *πρωτότοκος*—and that consequently *κτίσις* must be the new spiritual creation—which it certainly cannot mean without a qualifying adjective to indicate such meaning—and least of all here, where the physical *κτίσις* is so specifically broken up into its parts in the next ver. 4) Worst of all is the rendering proposed by Isidore of Pelusium and adopted by Erasm. and Er.-Schmidt., 'first bringer forth' [*πρωτότοκος*, but used only of a *mother*]. See on the whole, De W.'s note): 16.] for (explanatory of the *πρωτ. πᾶς. κτίσις*.—it must be so, seeing that nothing can so completely refute the idea that Christ himself is included in creation, as this ver.) in Him (as the conditional element, prae-existent and all including: not 'by Him,' as E. V. after Chr. [τὸ ἐν αὐτῷ, δι' αὐτοῦ ἐστίν])—this is expressed afterwards, and is a different fact from the present one, though

implied in it.—The idea of the schoolmen, that in Christ was the 'idea omnium rerum,' adopted in the main by Schl., Neander, and Olsh. ['the Son of God is the intelligible world, the κόσμος νοητός, i. e. creation in its primitive idea, Himself; He bears in Himself their reality, Olsh.], is, as Meyer rightly observes, entirely unsupported by any views or expressions of our Apostle elsewhere: and is besides abundantly refuted by *ἐκτίσθαι*, the historic aorist, indicating the physical *act* of Creation) was created (in the act of creation: cf. on *ἐκτίσται* below) the universe (thus only can we give the force of the Greek singular with the collective neut. plur., which it is important here to preserve, as 'all things' may be thought of individually, not collectively)—(viz.) things in the heavens and things on the earth (Wetst. urges this as shewing that the physical creation is not meant: 'non dicit ὁ οὐρανὸς κ. ἡ γῆ ἐκτίσθαι, sed τὰ ἐν &c., quo habitatores significantur qui reconciliantur' [cf. the Socinian view of ver. 15 above]: the right answer to which is—not with De W. to say that the Apostle is speaking of *living* created things only, for manifestly the whole universe is here treated of, there being no reason why *living* things should be in such a declaration distinguished from other things,—but with Mey. to treat τὰ ἐν οὐρρ. κ. τὰ ἐπ. τ. γῆς as an inexact designation of heaven and earth, and all that in them is, Rev. x. 6. In 1 Chron. xxix. 11, their meaning is obviously this, σὺ πάντων τῶν ἐν τῷ οὐρρ. κ. ἐπὶ τ. γῆς δεσπόζεις), things visible and things invisible (which divide between them the universe: Mey. quotes from Plato, Phaed. p. 79 A, θῶμεν οὖν, εἰ βούλει, ἐφη, ἐξο εἶδη τῶν ὄντων, τὸ μὲν ὁρατόν, τὸ δὲ ἀειδές. The ἀόρατα are the spirit-world [not, οἶον ψυχή, Chr.: this, being incorporated, would fall under the ὁρατά, for the present purpose], which he now breaks up by εἴτε . . . εἴτε . . . εἴτε), whether (these latter be) thrones, whether lordships, whether governments, whether authori-

u = here only. ^(2 Pet. iii. 5.) ^{ἐκ γῆς κ.} ^{ἡδύατος κ.} ^{ἄριος συν- ἐστήκεν ὁ} ^{κόσμον.} ^{Phil. de Plant. Noë, p. 215.} ^{ἐκ τοῦ θεοῦ τὰ πάντα.} ^{κ. διὰ θεοῦ ἡμῶν συνέστηκεν.} ^{Aristot. de Mundo, vi. p. 471. see Plat. Rep. p. 530 a.} ^{Tim. p. 29 a.} ^{v = ver. 24.} ^{1 Cor. x. 17. xii. 12, 27 al.} ^{v gen. apposition, see Rom. iv. 11. ch. iii. 24.} ^{x = Rev. iii. 15.} ^{Gen. xlix. 3.} ^{Deut. xxi. 17.} ^{y see Rev. i. 5 (rec.).} ^{yy = Phil. iv. 12.} ^{1 Tim. iii. 11 al. fr.} ^{z here only.} ^{Esth. vi. 11 vat.} ^{2 Macc. vi. 18.} ^{xiii. 15.}

αὐτῷ^u συνέστηκεν,¹⁸ καὶ^s αὐτός ἐστιν ἡ κεφαλὴ τοῦ^{ABCDE} ^{FGJK} σώματος, τῆς^v ἐκκλησίας, ὅς ἐστιν^x ἀρχή, ἡ^g πρωτό- τοκος^y ἐκ τῶν νεκρῶν, ἵνα^z γένηται^{yy} ἐν πασιν αὐτὸς^z πρω-

Chr-text.—18. for ος, ο FG.—bef κεφ. om η 17.—η αρχη B 67²: απαρχη 17. 46. 73 al Chr Dam₁ Oec: εν αρχη Cyr.—τα παντα εν πασιν 67². 113-marg: εν πασ. om

ties (on εἶτε, . . . often repeated, see reff.: and Plat. Rep. p. 493 D, 612 A, Soph. El. 595 r [Mey.].—These distinctive classes of the heavenly powers occur in a more general sense in Eph. i. 21, where see note. For δυνάμεις there, we have θρόνοι here. It would be vain to attempt to assign to each of these their places in the celestial world. Perhaps, as De W., the Apostle chose the expressions as terms common to the doctrine of the Colossian false teachers and his own: but the occurrence of so very similar a catalogue in Eph. i. 21, where no such object could be in view, hardly looks as if such a design were before him. Mey. well remarks, “For Christian faith it remains fixed, and it is sufficient, that there is testimony borne to the existence of different degrees and categories in the world of spirits above; but all attempts more precisely to fix these degrees, beyond what is written in the N. T., belong to the fanciful domain of Theosophy.” All sorts of such interpretations, by Teller and others, not worth recording, may be seen refuted in De W.): the whole universe (see above on τὰ πάντα, ver. 16) has been created (not now of the mere act, but of the resulting endurance of creation—leading on to the συνέστηκεν below) by Him (instrumental: He is the agent in creation—the act was His, and the upholding is His: see John i. 3, note) and for Him (with a view to Him: He is the end of creation, containing the reason in Himself why creation is at all, and why it is as it is. See my Sermons on Divine Love, Sermon I. II. The fancies and caprices of those who interpret creation here ethically, are recounted and refuted by Meyer): and He Himself (emphatic, His own Person) is (as in John viii. 58, of essential existence: ἦν might have been used, as in John i. 1: but as Mey. well observes, the Apostle keeps the past tenses for the explanatory clauses referring to past facts, vv. 16, 19) before all things (in time; bringing out one side of the πρωτότοκος above: not in rank, as the Socinians: of which latter

James v. 7, 1 Pet. iv. 8, are no justifications, for if πρὸ πάντων be taken as there, we must render, ‘and He, above all, exists,’ ‘He especially exists,’ *προπάντων* being adverbial, and not to be resolved. For the temporal sense, see reff.) all things (not ‘omnes’ as Vulg.), and in Him (as its conditional element of existence, see above on ἐν αὐτῷ ver. 16) the universe subsists’ (‘keeps together,’ ‘is held together in its present state’: οὐ μόνον αὐτὸς αὐτὰ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρήγαγεν, ἀλλὰ καὶ αὐτὸς αὐτὰ συγκρατεῖ νῦν, Chr. On the word, see reff.: and add Philo, quis rer. div. hæres, p. 489, ὁ ἐναίμος ὅγκος, ἐξ αὐτοῦ διαλυτὸς ὢν κ. νεκρὸς, συνέστηκε κ. ζωπυρεῖται προνοίᾳ θεοῦ). 18—20.] *Relation of Christ to the Church* (see above on ver. 15): ‘And He (emphatic; not any angels nor created beings: the whole following passage has a controversial bearing on the errors of the Colossian teachers) is the Head of the body the church (not ‘the body of the church’: the gen. is much more naturally taken as one of apposition, inasmuch as in St. Paul, it is the church which *is*, not which possesses, the body, see reff.): who (q. d. ‘in that He is:’ the relative has an argumentative force: see Matthiæ, Gr. § 477: in which case it is more commonly found with a particle, ὅς μὲν, or ὅς γε) is the beginning (of the Church of the First-born, being Himself πρωτότ. ἐκ τ. νεκρ.: cf. ἀπαρχή χριστός, 1 Cor. xv. 23, and reff., especially the last. But the word evidently has, standing as it does here alone, a wider and more glorious reference than that of mere temporal precedence: cf. ref. Rev. and note: He is the Beginning, in that in Him is begun and conditioned the Church, vv. 19, 20), the First-born from (among) the dead (i. e. the first who arose from among the dead: but the term πρωτότοκος [see above] being predicated of Christ in both references, he uses it here, regarding the resurrection as a kind of birth. On that which is implied in πρωτότ., see above on ver. 15), that He (emphatic, again: see above) may become

τεύων· ¹⁹ ὅτι ⁱ ἐν αὐτῷ ^a εὐδόκησεν πᾶν τὸ ^b πλήρωμα ^a 1 Cor. i. 21.
^c κατοικῆσαι, ²⁰ καὶ δι' αὐτοῦ ^d ἀποκαταλλάξαι ^e τὰ πάντα ^b Rom. xiv. 26.
 16. Rom. xv. 29. Eph. i. 23. c Gen. i. 1. 2. d Eph. i. 10 only f. e = John i. 10.

Chr: *αὐτ. ἐν πασιν* 108: *ἐν οἷ* 115.—19. *ἡ ἐξ.* ADE 57. 109-13^c Chr Dahn: *tot* B(e sil.)CFGJK most miss Thdrt al. *all* πλήρ., *ins* *τῆς θεότητος* see *ch* ii. 9] v-ns *tot* *arm* Hil-somet Pel Ambr-ed Aug-ed: *τοῦ ἑαυτοῦ* see *Rom* x. 4 109-79.—20. *δι' αὐτοῦ* (*ἑαυτοῦ* 39 Chr¹: *αὐτοῦ* 109) *om* BD²FGJ 10. 23. 31 al., *it* v sah *arm* al Orig.

(not, as Est., 'ex quibus efficitur, Christum . . . tenere:' but the *aim* and *purpose* of this his priority over creation and in resurrection) in all things' (reff. Beza, [and so Kypke] argues, that because the Apostle is speaking of the Church, πᾶσιν must be masculine, allowing however that the neuter has some support from the τὰ πάντα which follows. In fact this decides the question; the τὰ πάντα there are a resumption of the πᾶσιν here. The ἐν then is not 'inter,' but of the reference:—in all matters: πανταχοῦ, as Chrys.: because the πάντα which follows applies not only to things concrete, but also to their combinations and attributes) pre-eminent' (first in rank: the word is a transitional one, from priority in time to priority in dignity, and shews incontestably that the two ideas have been before the Apostle's mind throughout. Add to reff., from Wetst., πρωτεύειν ἐν ἅπασιν κριταστων, Demosth. 1416. 25: and Plut. de puer. educ. p. 9 B, τοὺς παῖδας ἐν πᾶσι τάξιον πρωτεύειν).

19.] "Confirmatory of the above-said γίνεσθαι ἐν πᾶσιν αὐτ. προστείνοντα—"of which there can be no doubt, since it pleased &c." Meyer.—'for in Him God was pleased (on the use of εὐδόκῃω for δοκέω by the later Greeks, see Fritzsche's note, on Rom. vol. ii. pp. 369—72.—The subject here is naturally understood to be God, as expressed in 1 Cor. i. 21. Gal. i. 15: clearly not Christ, as Conyb., thereby inducing a manifest error in the subsequent clause, 'by Himself He willed to reconcile all things to Himself.' for it was not to Christ but to the Father that all things were reconciled by Him, cf. 2 Cor. v. 19) that the whole fulness (of God, see ch. ii. 9. Eph. iii. 19, and on πλήρωμα, note, Eph. i. 10, 23. We must bear in mind here, with Mey., that the meaning is not active, 'id quod rem implet,' but passive, 'id quo res impletur:' all that fulness of grace which is the complement of the divine character, and which dwells permanently in Christ: 'cumulatissima omnium divinarum rerum copia,' Beza,—as in John i. 16. The various other interpretations have been,—"the essential fulness of the Godhead;" so (Ec., al.; which is manifestly

not in question here,—but is not to be set aside, as Eadie, by saying that 'the divine essence dwelt in Christ unchangeably and not by the Father's consent or purpose: it is His in His own right, and not by paternal pleasure:' for all that is His own right, is His Father's pleasure, and is ever referred to that pleasure by Himself;—"the fulness of the whole universe;" so Conyb., and Castellio in Beza. This latter answers well: "Quorsum mentio universitatis rerum? Nam res ipsa clamat Apostolum de sola ecclesia hic agere, ut etiam 1 Cor. xv. 18. Eph. i. 10; iv. 6, 20:"—"the Church itself," as Severianus in Cramer's Caten., τουτέστιν τὴν ἐκκλησίαν τὴν πεπληρωμένην αὐτοῦ ἐν τῷ χριστῷ,—and Thdrt, πλήρ. τὴν ἐκκλησίαν ἐν τῇ πρὸς Ἐβραίους ἐκάλισεν, ὡς τῶν θείων χαρισμάτων πεπληρωμένην. ταύτην ἐφ' εὐδόκησαι τὸν θεὸν ἐν τῷ χριστῷ κατοικῆσαι, τουτέστιν αὐτῷ συν-ῆφθαι,—and similarly B.-Crus., al., and Schleierm., understanding the fulness of the Gentiles and the whole of Israel, as Rom. xi. 12. 25, 26. But this has no support, either in the absolute usage of πλήρωμα, or in the context here. See others in De W.) should dwell, and ('hæc inhabitatio est fundamentum reconciliationis,' Beng.) by Him (as the instrument, in Redemption as in Creation, see above ver. 16 end) to reconcile again (see note on Eph. ii. 16) all things (=the universe: not to be limited to 'all intelligent beings,' or 'all men,' or 'the whole Church:' these πάντα are broken up below into terms which will admit of no such limitation. On the fact, see below) to Him (viz. to God, Eph. ii. 16: not αὐτόν; the writer has in his mind two Persons, both expressed by αὐτός, and to be understood from the context. The aspirate should never be placed over αὐτ-, unless where there is a manifest necessity for such emphasis. But we are not [as Conyb.,—also Est., Grot., Olsh., De W.] to understand Christ to be meant: see above), having made peace (the subject is not Christ, as Chrys. [διὰ τοῦ ἰδίου σταυροῦ], Thdrt, Oec., Luth., al., but the Father: He is the subject in the whole sentence since εὐδόκησεν) by means of the blood of

there only.
Prov. x. 10.
see Matt. v.
9.
so Rom. iii. 25.

εἰς αὐτὸν ὃ ἐξηγοποιήσας διὰ τοῦ ^g αἵματος τοῦ σταυροῦ ABCDE
FGJK
αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς

(freely) Cyr Chr-text Thl lat.-ff: ins ACD³EK most mss goth copt syrr al Chr.-somet

(gen. possess., belonging to, figuratively, as being shed on: 'ideo pignus et pretium nostræ cum Deo pacificationis fuit sanguis Christi, quia in cruce fusus,' Calv.) **His Cross**,—through Him (emphatic repetition, to bring αὐτός, the Person of Christ, into its place of prominence again, after the interruption occasioned by ἐξηγοποιήσας αὐτοῦ: not meaning, as Castal [in Mey.], 'per sanguinem ejus, hoc est, per eum: for the former and not the latter is explicative of the other),—whether (τὰ πάντα consist of) **the things on the earth, or the things in the heavens.**—It has been a question, in what sense this reconciliation is predicated of the whole universe. Short of this meaning we cannot stop: we cannot hold with Erasmus, al., that it is a reconciliation of the *various portions of creation to one another*: 'ut abolitis peccatis, quæ dirimebant concordiam et pacem cælestium ac terrestrium, jam amicitia jungentur omnia:' for this is entirely precluded by the εἴτε . . . εἴτε: nor, for the same reason, with Schleierm., understand that the elements to be reconciled are the *Jews and Gentiles*, who were at variance about earthly and heavenly things, and were to be set at one in reference to God [εἰς αὐτόν]. The Apostle's meaning clearly is, that by the blood of Christ's Cross, reconciliation with God has passed on *all creation as a whole*, including angelic as well as human beings, unreasoning and lifeless things, as well as organized and intelligent. Now this may be understood in the following ways: 1) creation may be strictly regarded in its entirety, and man's offence viewed as having, by inducing impurity upon one portion of it, alienated the whole from God: and thus τὰ πάντα may be involved in our fall. Some support may seem to be derived for this by the undeniable fact, that *the whole of man's world* is included in these consequences (see Rom. viii. 19 f.). But on the other side, we never find the *angelic beings* thus involved: nay, we are taught to regard them as our model in hallowing God's name, realizing His kingdom, and doing His will (Matt. vi. 9, 10). And again the εἴτε . . . εἴτε would not suffer this: reconciliation is thus predicated of each portion *separately*. We are thus driven, there being no question about τὰ ἐπὶ τῆς γῆς, to enquire, how τὰ ἐν τοῖς οὐροῖς can be said to be reconciled

by the blood of the Cross. And here again, 2) we may say that angelic, celestial creation was alienated from God because a portion of it fell from its purity: and, though there is no idea of the reconciliation extending to *that portion*, yet the whole, as a whole, may need thus reconciling, by the final driving into punishment of the fallen, and thus setting the faithful in perfect and undoubted unity with God. But to this I answer, a) that such reconciliation (?) though it might be a result of the coming of the Lord Jesus, yet could not in any way be effected by the *blood of His Cross*: b) that we have no reason to think that the fall of some angels involved the rest in its consequences, or that angelic being is evolved from any root, as ours is from Adam: nay, in both these particulars, the very contrary is revealed. We must then seek our solution in some meaning which will apply to angelic beings in their essential nature, not as regards the sin of some among them. And as thus applied, no reconciliation must be thought of which shall resemble *ours* in its process—for Christ took not upon Him the seed of angels, nor paid any propitiatory penalty in the root of their nature, as including it in Himself. But, forasmuch as He is their Head as well as ours,—forasmuch as in Him they, as well as ourselves, live and move and have their being, it cannot be but that the great event in which He was glorified through suffering, should also bring them nearer to God, who subsist in Him in common with all creation. And at some such increase of blessedness does our Apostle seem to hint in Eph. iii. 10. That such increase might be described as a *reconciliation*, is manifest: we know from Job iv. 18, that "the heavens are not clean in His sight, and He charges his angels with folly." In fact, every such nearer approach to Him may without violence to words be so described, in comparison with that previous greater distance which now seems like alienation;—and in this case even more properly, as one of the consequences of that great propitiation whose first and plainest effect was to reconcile to God, in the literal sense, the things upon earth, polluted and hostile in consequence of man's sin. So that our interpretation may be thus summed up: all creation subsists in Christ: all creation therefore is affected by His act of propitiation: sinful

οὐρανοῖς. ²¹ καὶ ὑμᾶς ποτὲ ὄντας ^h ἀπηλλοτριωμένους ^h Eph. ii. 12.
καὶ ἔχθρους ^k τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, ^h Eph. ii. 12.
^h Eph. ii. 12.
^h Eph. ii. 12.
^h Eph. ii. 12.

Thlrdt Dam Occ.—ἐπὶ τοῖς ἀνθ. J 44-6. 52. 91¹. 106 9 al¹¹ Chr Thlrdt Dam.—21. ἡμᾶς
48. 109.—της ἐναντίας D¹E¹FG (add ὑμῶν F¹); so also, addz *ergis*, or *vestri*, or

creation is, in the strictest sense, *reconciled*, from being at enmity: sinless creation, ever at a distance from his unapproachable purity, is lifted into nearer participation and higher glorification of Him, and is thus *reconciled*, though not in the strictest, yet in a very intelligible and allowable sense. Meyer's note, taking a different view, that the reconciliation is the great *κρίσις* at the *παρουσία*, is well worth reading: Eadie's, agreeing in the main with the above result, is unfortunately, as so usual with him, overloaded with flowers of rhetoric, never more out of place than in treating lofty subjects of this kind. A good summary of ancient and modern opinions is given in De W.

21—23.] *Inclusion of the Colossians in this reconciliation and its consequences, if they remained firm in the faith.* 21.]

'And you, who were once alienated (subj. or obj.?—'estranged' [in mind], or 'banished' [in fact])? In Eph. ii. 12, it is decidedly objective, for such is the cast of the whole sentence there: so also in ref. Ps.: in Eph. iv. 18 it describes the obj. result, with regard to the life of God, of the subj. being darkened in the understanding. It is better then here to follow usage, and interpret objectively—'alienated' [made aliens] (from God) (not ἀπό τῆς πολιτείας τοῦ Ἰσρ., nor ἀπό τῆς ζωῆς τ. θεοῦ: for 'God' is the subject of the sentence), and at enmity (active, or passive? 'hating God,' or 'hated by God?') Mey. takes the latter, as necessary in Rom. v. 10 [see note there]. But here, where the *διάνοια* and *ἔργα τὰ πονηρά* are mentioned, there exists no such necessity: the objective state of enmity is grounded in its subjective causes;—and the intelligent responsible being is contemplated in the whole sentence: cf. εἵνε ἐπιμένετε κ.τ.λ. below. I take ἐχθ. therefore actively, 'hostile to Him') in (dat. of reference; not, as Mey. is obliged to take it on account of his passive ἐχθ., of the cause, 'on account of,' &c.: this is not the fact: our passive ἐχθρά subsists not on account of any subjective actuality in us, but on account of the pollution of our parent stock in Adam) your understanding (intellectual part: see on Eph. iv. 18; ii. 3. Erasm.'s rendering, in his Par., 'enemies to reason,' 'etenim qui carni servit, repugnat rationi,' is clearly wrong: *διάνοια* is a '*vox media*,' and cannot signify 'reason:' be-

sides, there is nothing here about 'carni inservire:' that of Tert., Ambr., and Jer 'enemies to God's will,' rests on the reading *αὐτοῦ* after *διαν.*—see var. readd.: that of Beza, Mich., Storr, and Bähr,—'*mente operibus malis intentis*,' is allowable constructionally: the verb is followed by ἐν, cf. Ps. lxxv. 8, *ἐπεσθλήσαν ἐν πονηρίᾳ*, Sir. vi. 37; xxxix. 1, and consequently the article before ἐν would not be needed: but is impugned by the τοῖς ἔργ. τοῖς πονηροῖς, —not only wicked works, but *the wicked works which ye did* in your wicked works (sphere and element in which you lived, applying to both ἀπηλλ. and ἐχθ. τῇ διαν.), now however (contrast to the preceding description,—the participles forming a kind of πρότασις: so εἶον αὐτοὺς τὴν φρόνησιν ἀσκήν μᾶλλον τῶν ἄλλων, αἱ δὲ χεῖρον πεπαιδευμένοι τῶν ἰδωτῶν, Isocr. ἀντιδ. c. 26: *χρεῖων γάρ μιν μὴ λέγειν τὸ ἰδὼν, λέγει δ' ὦν*, Herod. v. 50: Eur. Alcest. 487 (476). See more examples in Hartung, i. p. 186. It is probably this εἶ which has given rise to the variety of readings: and if so, the rec. is most likely to have been original, as least accounting for it) *hath He* (i. e. God, as before: the apparent difficulty of this may have likewise been an element in altering the reading) *reconciled in* (of the *situation* or *element* of the reconciliation, cf. ver. 24, ἐν τῇ σαρκί μου, and 1 Pet. ii. 24) *the body of his* (Christ's) *flesh* (why so particularized? 'distinguitur ab ecclesia, quæ corpus Christi dicitur,' Beng.,—but this is irrelevant here: no one could have imagined that to be the meaning:—'corpus humanum quod nobiscum habet commune Filius Dei,' Calv. [and so Grot., Calov.],—of which the same may be said:—as against the Docetæ, who maintained the unreality of the incarnation: so Beza, al.: but St. Paul no where in this Epistle maintains, as against any adversaries, the doctrine of its reality. I am persuaded that Mey. is right: 'He found occasion enough to write of the reconciliation as he does here and ver. 20, in the angel-following of his readers, in which they ascribed reconciling mediatorship with God partly to higher spiritual beings, who were without a *σῶμα τῆς σαρκός*,' by means of His Death (that being the instrumental cause, without which the reconciliation would not have been effected) to (aim and end, expressed without

1 & constr., Eph. ii. 15.
 m = ver. 28.
 Acts xxiii. 24.
 n Eph. i. 4.
 v. 27. Heb. ix. 24 al.
 2 Kings xxii. 24.
 o 1 Cor. i. 8.
 rell.
 p Eph. i. 4 reff. x Jude 24.
 q 2 Cor. v. 3.
 r Eph. iii. 18 reff.
 v constr., Acts xvi. 19. Gal. v. 5. Eph. i. 18. iv. 4.
 y ver. 16.

22 νυνὶ δὲ ^d ἀποκατήλλαξεν ¹ ἐν τῷ σώματι τῆς ¹ σαρκὸς ^{ABCDE} ^{FGJK} αὐτοῦ διὰ τοῦ θανάτου, ^m παραστήσαι ὑμᾶς ἁγίους καὶ ⁿ ἁμόμους καὶ ^o ἀνεγκλήτους ^p κατενώπιον αὐτοῦ, ²³ ^q εἴγε ^r ἐπιμένετε τῇ ^s πίστει ^t τεμελιωμένοι καὶ ^u ἑδραῖοι, καὶ ^v μὴ ^w μετακινούμενοι ἀπὸ τῆς ^w ἐλπίδος τοῦ ^w εὐαγγελίου ^x οὗ ἡκούσατε, τοῦ κηρυχθέντος ἐν ^y πάσῃ ^y κτίσει τῇ ^z Rom. vi. 1. xi. 22. 23. 1 Tim. iv. 16. Exod. xii. 39. s dat., Rom. vi. 1 reff. u 1 Cor. vii. 37. xv. 58 only. Ps. lvi. 8 Symm. v here only Deut. xxxii. 30. z attr., Matt. xviii. 19. Acts i. 1. Zeph. iii. 11.

domini, it lat.-ff.—εν om 43: επι 68.—22. for ἀποκατήλλαξεν, ἀποκατηλλαγητε B: ἀποκαταλλαγεντες D¹FG it Iren Hil Ambrst Sedul: txt ACD³EJK mss (appv) vss Chr Thdrst Dam al Aug al: -ηλλακται 17: απηλλαξεν 31.—της σαρκος om Marcin-in-Tert Tert?—αυτον (1st) om FG g.—aft θανατ., ins αυτον A 44. 57 all al vss (not it v goth al) Chr-comm Iren.—ανεκλητους 238.—23. ειγε και 112. 238.—εν τη π. 120 it v Ambrst Pel: om Chr.—κ. εδρ. κ. μ. μετ. om (*homaeotet*) 219.—rec aft παση, ins τη, with D³EJK &c ff: om ABCD¹FG 17. 37-9. 80 Chr.—υπ' ουρ. FG.—κηνυξ και

εἰς τό: as in Eph. i. 4, al. fr.) present you (see Eph. v. 27 and note: not, as a sacrifice) holy and unblameable and irreproachable ('erga Deum respectu vestri respectu proximi,' Beng. But is this quite correct? do not ἁμόμ. and ἀνεγκλ. both refer to blame from without? rather with Meyer, ἁγίους represents the positive, ἁμόμ. and ἀνεγκλ. the negative side of holiness. The question whether *sanctitas inherens* or *sanctitas imputata* is here meant, is best answered by remembering the whole analogy of St. Paul's teaching, in which it is clear that progressive sanctification is ever the end, as regards the Christian, of his justification by faith. Irrespective even of the strong testimony of the next verse, I should uphold here the reference to inherent holiness, the work of the Spirit, consequent indeed on entering into the righteousness of Christ by faith: "locus est observatione dignus, non conferri nobis gratuitam iustitiam in Christo, quin Spiritu etiam regeneremur in obedientiam iustitiæ: quemadmodum alibi [1 Cor. i. 30] docet, Christum nobis factum esse iustitiam et sanctificationem.' Calvin) before His (own, but the aspirate is not required: see above on ver. 20: not, that of Christ, as Mey., reading ἀποκατηλλάγητε: in Eph. v. 18, a different matter is spoken of) presence (at the day of Christ's appearing): 23.] (condition of this presentation being realized: put in the form of an assumption of their firmness in the hope and faith of the Gospel)—if, that is (i. e. 'assuming that,' see note on ref.), ye persist (stronger than μένετε;—usually implying some terminus ad quem, or if not, perseverance to the end) in the faith (ref.: also Xen. Hell. iii. 4. 6, Ἀγρησίλαος δὲ ἐπέμεινε [al. ἐνέμ.] ταῖς σπονδαῖς: more frequently

with ἐπί, see Rost u. Palm sub voce) grounded (see Eph. iii. 17, note: and on the sense, Luke vi. 48, 49) and stedfast (1 Cor. xv. 58, where the thought also of μὴ μετακιν. occurs), and not (the second of two correlative clauses, if setting forth and conditioned by the first, assumes a kind of subjective character, and therefore if expressed by a negative particle, regularly takes μὴ, not οὐ. So Eur. Electr. 380, μέλλουσι γὰρ σε . . . ἐνταῦθα πέμψαι, ἐνθα μήποτ' ἡλίου φέγγας προσόψει. See more examples in Hartung, ii. 113 f.) being moved away (better passive than middle: cf. Xen. rep. Lac. xv. 1, τὰς δὲ ἄλλας πολιτείας εὔροι ἂν τις μετακκινημένας κ. ἐτι νῦν μετακκινουμένας: it is rather their being stirred [obj.] by the false teachers, than their suffering themselves [subj.] to be stirred, that is here in question) from the hope (subj. but grounded on the obj., see note on Eph. i. 18) of (belonging to, see Eph. as above: the sense 'wrought by' [Mey., De W.] is true in fact, but hardly expresses the construction) the Gospel, which ye heard ("three considerations enforcing the μὴ μετακκινεῖσθαι: the μετακκινεῖσθαι would be for the Colossians themselves inexcusable [οὐ ἡκούσ.], inconsistent with the universality of the Gospel [τοῦ κηρυχθ. &c.], and contrary to the personal relation of the Apostle to the Gospel." Mey. This view is questioned by De W., but it certainly seems best to suit the context: and cf. Chrys. πάλιν αὐτοὺς φέροι μάρτυρας, εἴτα τὴν οἰκουμένην ἀπασαν, and see below),—which was preached (οὐ λέγει τοῦ κηρυττομένου, ἀλλ' ἡδη πιστευθέντος κ. κηρυχθέντος, Chr.) in the whole creation (see Mark xvi. 15. On the omission of the article before κτίσει see above, ver. 15,

² ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος ^a διάκονος, ^z Acts ii. 5.
²⁴ ὃς νῦν ^b χαίρω ^b ἐν τοῖς ^c παθήμασιν ὑπὲρ ὑμῶν, καὶ ^{iv.} 12. Dent.
^d ἀναναπληρῶ τὰ ^e ὑστερήματα τῶν ⁱ θλίψεων τοῦ χρισ- ^{xav.} 12.
 τοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ ^g σώματος αὐτοῦ, ὃ ἴστιν ^{av.} 8.
 1 Cor. xiv. 16 refl.) ἀναναπληροῦντες πρὸς τὸν αὐτομόχλον καὶ τοῦ ἀποροῦντος. Demosth. ^{Ph.} 1. 18.
 182. 22. e 1 Cor. xvi. 17 refl. f = Rom. viii. ^{Th.} 1. 12.
 1 = here only (see note). g = ver. 18.

αποστολος καὶ διάκονος (see 1 Tim. ii. 7) A (κηρ. καὶ aeth also) lect 1 syr-marg.—
 παυλος εγω 238.—24. rec bef νυν om ος (homotel), with MSS exc the follg &c: txt
 D¹E FG it v Ambrst-Pel.—rec aft παθῃμ. ins μου, with mss syr al Chr al: om MSS
 all it v Syr arr copt Thdr Dam Phot lat-fl.—αναπληρω FG 43-6. 103 (Orig?).—υπερ
 om J (Scholz).—τη om FG.—αυτου om D¹.—for ο, ος CD¹E 39. 46. 61-7^o al_o: σσι 109.

note) which is under the heaven,—of which I Paul became a minister' (κ. τοῦτο εἰς τὸ ἀξίωσιν συντελεῖ. μέγα γὰρ αὐτοῦ ἦν τὸ ἀξίωμα λοιπὸν παιταχῶ ἀδομέρον, κ. τῆς οἰκονομίας ὄντος ἐλάσκλου, Chrys.). 24.] Transition from the mention of himself to his joy in his sufferings for the Church, and (25—29) for the great object of his ministry:—all with a view to enhance the glory, and establish the paramount claim of Christ.—'Who now (refers to ἐγενόμην—extending what he is about to say down to the present time—emphatic, of time, not transitional merely) rejoice in (as the state in which I am when I rejoice, and the element of my joy itself. Our own idiom recognizes the same compound reference) my sufferings (no τοῖς follows: τοῖς παθήμασιν=οἷς πάσχω) on your behalf (= ὑπὲρ τ. σώμ. below; so that the prep. cannot here imply substitution, as most of the Roman Catholic commentators [not Est., 'propter vestram gentium salutem': nor Corn.-a-Lap., 'pro evangelio inter vos divulgando'], nor 'because of you,' but strictly 'in commodum vestri,' that you may be confirmed in the faith by [not my example merely, as Grot., Wolf, al.] the glorification of Christ in my sufferings), and am filling up (the ἀντί implies, not 'vicissim,' as Le Clerc, Beza, Bengel, al.; nor that ἀναπλ. is said of one who 'ὑστερήμα α se relictum ipse explet,' and ἀναπληρ. of one who 'alterius ὑστ. de suo explet,' as Winer [cited by Mey.], but the compensation, brought about by the filling up being proportionate to the defect: so in ref.: in Dio Cass. xlv. 48, ὅσον . . . ἐνέδει, τοῦτο ἐκ τῆς παρὰ τῶν ἄλλων συντελείας ἀναναπληρωθῇ: in Diog. Laert. x. 48, καὶ γὰρ ῥεύσεις ἀπὸ τῆς τῶν σωματίων ἐπιπολῆς συνεχῆς συμβαίνει, οὐκ ἐπιδολος αἰσθήσει διὰ τὴν ἀναναπλήρωσιν, 'on account of the correspondent supply') the deficiencies (plur. because the θλίψεις are thought of individually, not as a mass: those sufferings

which are wanting) of the tribulations of Christ in my flesh (belongs to ἀναπληρ. not [as Aug. on Ps. lxxxvi., Storr, al.] to τῶν θλίψε. τοῦ χρ., not only because there is no art. [τῶν ἐν τῇ σαρκί μου], which would not be absolutely needed, but on account of the context: for if it were so, the clause τῶν θλίψε. τ. χρ. ἐν τῇ σ. μ. would contain in itself that which the whole clause asserts, and thus make it flat and tautological) on behalf of (see on ὑπὲρ above) His body, which is the Church (the meaning being this: all the tribulations of Christ's body are Christ's tribulations. Whatever the whole Church has to suffer, even to the end, she suffers for her perfection in holiness and her completion in Him: and the tribulations of Christ will not be complete till the last pang shall have past, and the last tear have been shed. Every suffering saint of God in every age and position is in fact filling up, in his place and degree, the θλίψεις τοῦ χριστοῦ, in his flesh, and on behalf of His body. Not a pang, not a tear is in vain. The Apostle, as standing out prominent, among this suffering body, predicates this of himself κατ' ἐξοχὴν: the ἀναπλήρωσις to which we all contribute, was on his part so considerable, as to deserve the name of ἀναπληρῶσις itself—I am contributing θλίψεις which one after another fill up the ὑστερήματα. Notice that of the παθήματα τοῦ χριστοῦ not a word is said [see however 2 Cor. i. 5]: the context does not concern, nor does θλίψεις express, those meritorious sufferings which He bore in His person once for all, the measure of which was for ever filled by the one sufficient sacrifice, oblation, and satisfaction, on the cross: He is here regarded as suffering with His suffering people, bearing them in Himself, and being as in Isa. lxiii. 9, "afflicted in all their affliction." The above interpretation is in the main that of Chrys., Thl., Aug., Anselm, Calv., Bez., Luth., Melanctn., Est., Corn.-a-lap., Grot., Calov., Olsh., De W., Conyb. The latter refers to

h = 1 Cor. ix.
17 reff.
i = Rom. xii. 3
al. freq.
k = Rom. xv.
16.

ἡ ἐκκλησία, ²⁵ ἧς ἐγενόμην ἐγὼ ^a διάκονος κατὰ τὴν ^b οἰ-
κονομίαν τοῦ θεοῦ τὴν ⁱ δοθεῖσάν μοι ^k εἰς ὑμᾶς ^l πληρῶσαι ABCDE
FGJK

l = Rom. xv. 19. see Acts xii. 25.

—η om D¹ 109.—25. for ης, ου l.—aft εγω, add παυλος A 17. 31. 71. 120 arm.—

Acts ix. 4, and thinks St. Paul remembered those words when he wrote this: and Vitranga (cit. in Wolf) says well, 'Hæ sunt passionēs Christi, quia Ecclesia ipsius est corpus, in quo ipse est, habitat, vivit, ergo et patitur.' The other interpretations are 1) that the sufferings are such as Christ would have endured, had he remained longer on earth. So Phot. (in Eadie): ὅσα . . . ἐπαθεν ἂν κ. ὑπέστη, καθ' ὃν τρόπον κ. πρὶν κηρύσσω κ. ἐπαγγελλόμενος τὴν βασιλείαν τῶν οὐρανῶν. 2) That the sufferings are not properly Christ's, but only of the same nature with His. Thus Thdr̄t, after stating Christ's sufferings in behalf of the Church, says, καὶ ὁ θεὸς ἀπόστολος ὡσαύτως ὑπὲρ αὐτῆς ὑπέστη τὰ ποικίλα παθήματα: and so Mey., Schl., Huther, and Winer. But evidently this does not exhaust the phrase here. To resemble, is not to fill up. 3) Storr, al., would render, 'afflictions for Christ's sake,'—which the words will not bear. 4) Some of the Roman Catholic expositors (Bellarmine, Cajetan, al.) maintain hence the doctrine of indulgences: so Corn.-a-lap. in addition: 'Hinc sequitur non male Bellarminum, Salmeroneus, Franc. Suarez, et alios Doctores Catholicos, cum tractant de Indulgentiis, hæc generalia Ap. verba extendere ad thesaurum Ecclesiæ, ex quo ipsa dare solet indulgentias: hunc enim thesaurum voluit Deus constare meritis et satisfactionibus non tantum Christi, sed et Apostolorum omniumque Christi Sanctorum: uti definiuit Clemens VI. extravagante [on this word, I find in Ducange, glossarium, in voce, 'extravagantes in iure canonico dicuntur pontificum Romanorum constitutiones quæ extra corpus canonicum Gratiani, sive extra Decretorum libros vagantur'] unigenitus.' But Estius, although he holds the doctrine to be catholic and apostolic, and 'aliunde satis probata,' yet confesses, 'ex hoc Ap. loco non videtur admodum solide statui posse. Non enim sermo iste, quo dicit Ap. se pati pro ecclesia, necessario sic accipiendus est, quod pro redimendis peccatorum pœnis quas fideles debent, patiat, quod forte nonnihil haberet arrogantia: sed percomode sic accipitur, quomodo proxime dixerat "gaudeo in passionibus meis pro vobis," ut nimirum utraque parte significet afflictiones et persecutiones pro

salute fidelium, ipsiusque ecclesiæ promovenda toleratas.' The words in italics are at least an ingenuous confession. Consult on the whole matter, Meyer's and Eadie's notes): of which (parallel with οὐ above: in service of which, on behoof of which) I (emphatic, resuming ἐγὼ Παῦλος above) became a minister, according to (so that my ministry is conducted in pursuance of, after the requirements and conditions of) the stewardship (see on 1 Cor. ix. 17; iv. 1, al.: also Eph. i. 10; iii. 2: not, 'dispensation,' as Chrys., Beza, Calv., Est., al.: the simpler meaning here seems best, especially when taken with δοθεῖσαν. 'In domo Dei quæ est ecclesia, sum œconomus, ut dispensans toti familiæ, i. e. singulis fidelibus, bona et dona Dei domini mei.' Corn.-a-lap.) of God (of which God is the source and chief) which was given (entrusted) me towards (with a view to; ref.) you (among other Gentiles; but as so often, the particular reference of the occasion is brought out, and the general kept back), to (object and aim of the stewardship: depends on τ. οἶκ. τ. δοθ. μοι) fulfil the word of God (exactly as in Rom. xv. 19, to fulfil the duty of the stewardship εἰς ὑμᾶς, in doing all that this preaching of the word requires, viz. 'ad omnes perducere,' as Beng., see also below: a pregnant expression. The interpretations have been very various: 'sermonem Dei vocat promissiones . . . quas Deus præstitit misso ad gentes Apostolo qui Christum eis patefaceret,' Beza: 'finem adscribit sui ministerii, ut efficax sit Dei sermo, quod fit dum obediens accipitur,' Calv.: 'ut compleam prædicationem evang. quam cœpit Christus,' Corn.-a-lap.: 'ut plene ac perfecte annuntiem verbum Dei: vel, 'secundum alios [Vat. abl. al.] ut ministerio meo impleam æternum Dei verbum, i. e. propositum et decretum de vocatione gentium ad fidem: vel denique, quod probabilius est, ut omnia loca impleam verbo Dei,' Est.: 'valet, supplere doctrinam divinam, nempe institutione quam Epaphras inchoavit, profliganda et conficienda,' Fritzsche ad Rom., vol. iii. p. 275, where see much more on the passage: and other interpretations in Eadie, Meyer, and De W. All the above fail in not sufficiently taking into account the οἶκον. εἰς ὑμᾶς.—Chrys. better, εἰς ὑμᾶς, φησὶ, πληρῶσαι τ. λόγ. τ. θεοῦ [but

τὸν λόγον τοῦ θεοῦ, ²⁶ τὸ ^m μυστήριον τὸ ^a ἀποκρυμ- ^m Eph. i. 6. reff.
 μένον ⁿ ἀπὸ τῶν ⁿ αἰώνων καὶ ἀπὸ τῶν ^o γενεῶν, νυνὶ δὲ ⁿ Eph. iii. 9
^p ἔφανερώθη τοῖς ^q ἁγίοις αὐτοῦ, ²⁷ οἷς ἠθέλησεν ὁ θεός ^o Luke i. 38,
^r γνωρίσαι τί τὸ ^s πλούτος τῆς δόξης τοῦ ^m μυστηρίου ^o Acts
 τούτου ἐν τοῖς ἔθνεσιν, ^t ὅς ἐστιν χριστὸς ἐν ὑμῖν, ἡ ^o xv. 10. xv.
^r Rom. xvi. 26
^t = 1 Cor. xii.
 3. xv. 1. 2 Cor. viii. 1. s & neut. Eph. i. 7. t attr. gender. Phil. i. 28.

26. κεκρυμμένον 109. — for *τοῦ*, *νυν* BCFG al Did Clem: txt ADEJK &c ff. — for *ν*, *ἐ*, *ο* *νυν* 10. 20 marg 3. 49. 57 al₃ syr arm Clem: *ἐ* *ο* 37 Did. — *φανερῶσθαι* D'E. — for *αἰοις*, *αποστολοις* FG g. — 27. *rec* *τις ο* *πλ.*, with C & Chr Thdr̄t: txt ABD³ (*των* *πλουτων* D'E¹³) E (also FG omg *τι* JK 17. 113. 219 all Clem Eus Thl-comm Occ. — *τι το* *πλουτος* 28 al. — for *ταυτου*, *του* Clem₁ Chr-text (also Mitt's ms.) : *αυτου* arm Cyr: *του* *θεου* D¹ FG it Hil Ambrst. — for *ος*, *ο* ABFG 17. 67²: txt CDEJK mss nrly (appy)

this connexion can hardly stand] *περὶ τῶν ἐθνῶν λέγει*. He goes on however to understand *πληρῶσαι* of perfecting *their faith*, which misses the reference to fulfilling his own office)

26.] (namely) the mystery (see on Eph. i. 9) which has been hidden from (the time of; ἀπό is temporal, not 'from' in the sense of 'hidden from') the ages and the generations (before us, or of the world: as many commentators have remarked, not πρὸ τ. αἰ., which would be 'from eternity,' but the expression is historical, and within the limits of our world) but now (in these times) was manifested (historical: at the glorification of Christ and the bestowal of the Spirit. This change of a participial into a direct construction is made when the contrasted clause introduced by it is to be brought into greater prominence than the former one. So Thuc. iv. 100, ἄλλω τε τρόπῳ πειράσαντες, καὶ μηχανὴν προσήγαγον, ἥπερ εἶδεν αὐτὸ, τοιάνδε: Herod. ix. 104, ἄλλας τε κατηγορήμονοι σφί ὁδοῦς—καὶ τέλος αὐτοῖ σφι ἐγίνοντο κτείνοντες πολεμιώτατοι. See Bernhardt, p. 473) to His saints (all believers, not merely as in Eph. iii. 5, where the reference is different, the Apostles and prophets [see there, and cf. var. readd. here], as some of the commentators have explained it [not Thdr̄t, who expressly says, οἷς ἠδουλήθη ἁγίοις, τοιῦστί τοῖς ἀποστόλοις, κ. τοῖς διὰ τούτων πεπιστευκόσι], e. g. Est., Steiger, al., and Olsh., but regarding the Apostles only as the representatives of all believers): 27.] to whom ('quippe quibus,' as Mey.: this verse setting forth, not the contents of the mystery before-mentioned, but a separate particular, that these ἅγιοι are persons to whom God, &c.) God willed (it is hardly justifiable to find in this word so much as Chrys. and others have done—τὸ δὲ θέλειν αὐτοῦ, οὐκ ἄλογον. τοῦτο δὲ εἶπε χάριτος αὐτοῦς μάλλον ὑπευθύνους ποίων, ἢ ἄμφις αὐ-

τοῖς ἐπὶ κατορθώματι μέγα ἐμνήσθην—and similarly Calv., Beza, and De W. Such an inference from the expression is quite legitimate: but not such an exposition. No prominence is given to the doctrine, but it is merely asserted in passing) to make known (γνωρίσαι is not an interpretation of ἐφανερώθη, nor an addition to it, nor result of it, as has been supposed: see on the reference of the ver. above) what (how full, how inexhaustible this meaning of τί, necessarily follows from its being joined with a noun of quantity like πλούτος) is the richness of the glory of this mystery among the Gentiles (συνῶς εἶπε κ. ὅγκον ἐπέθηκεν ἀπὸ πολλῆς ἐπιθέσεως, ἐπιτίσεις ζητῶν ἐπιτάσεων. Chrys. Beware therefore of all attempts to weaken down the sense by resolving the substt. into adjj. by hendiadys. This the E. V. has here avoided: why not always? Next, as to the meaning of these substt. All turns on τῆς δόξης. Is this the (subjective) glory of the elevated human character, brought in by the Gospel [so Chrys., Thdr̄t (Calv.?)]: or is it the glory of God, manifested (obj.) by His grace in this mystery, revealing His Person to the Gentiles? Neither of these seems to satisfy the conditions of the sentence, in which τῆς δόξης reappears below with ἡ ἐλπίς prefixed. On this account, we must understand it of the glory of which the Gentiles are to become partakers by the revelation of this mystery: i. e. the glory which is begun here, and completed at the Lord's coming, see Rom. viii. 17, 18. And it is the glory of, belonging to, this mystery, because the mystery contains and reveals it as a portion of its contents. The richness of this glory is unfolded and made known by God's Spirit as the Gospel is received ἐν τ. ἔθν., as the most wonderful display of it: the Gentiles having been sunk so low in moral and spiritual degradation. See Chr. and Calv. in Mey.),

u so ζωῆ, ch. iii. 4. ^u ἐλπὶς τῆς δόξης, ²⁸ ^v ὃν ἡμεῖς ^v καταγγέλλομεν ^w νο- ABCDE
^v Phil. i. 18. θεοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρω- FGJK
^w Acts xx. 31. πον ^x ἐν πάσῃ σοφίᾳ, ἵνα ^y παραστήσωμεν πάντα ἄνθρω-
^{refl} P. πον ^z τέλειον ἐν χριστῷ. ²⁹ ^a εἰς ὃ ^a καὶ ^b κοπιῶ ^c ἀγωνι-
^x ver. 9, ch. iii. 16. ζόμενος ^d κατὰ τὴν ^d ἐνέργειαν αὐτοῦ τὴν ^e ἐνεργουμένην
^y = ver. 22. ἐν ἐμοὶ ^f ἐν δυνάμει.
^z = 1 Cor. ii. 6. ^d Eph. i. 19 refl. ^e Rom. vii. 5 al¹⁶ Paul. Matt. xiv. 2 †. James
^{xiv} 20. Heb. v. 14 al. ^f Rom. i. 4 refl.
^a = 2 Thess. ii. 11.
^b Rom. xvi. 6
^c John xviii. 36 refl. ch. iv. 12.
^v 16 only. Isa. xli. 4.

Chr Thdrt Dam al: *quod* it v goth lat-ff: *qui* syr &c.—28. *καὶ . . . ἀνθρ.* om J 67². 73. 109 al₃ Clem₁ Occ-comm: *παντα ανθρ.* om D¹E¹FG 17. 39. 72 vss (om *παν. ανθρ.* before om Syr ar-erp) Clem₁ lat-ff' (*παν. ανθρ.* follg om 14. 48. 72).—aft σοφ. add *πνευματικη* FG it: *εν παση . . . ανθρωπον* om 74.—rec aft *χριστ.* add *ιησου*, with D³EJK &c vss Chr-somet Thdrt al some lat-ff: *ιησ. χρ.* al: txt ABCD¹FG 17. 18. 23. 44. 178 it al Clem₂ Chr-comm₂ lat-ff².

which (mystery: this is more in analogy with St. Paul's own method of speaking than to understand ὅς of τὸ πλοῦτος: cf. τὸ ἀνιχνήσασθαι πλοῦτος τοῦ χριστοῦ, Eph. iii. 8,—and τὸ τῆς εἰσεβείας μυστήριον, ὃς ἐφανερώθη ἐν σαρκὶ κ.τ.λ., 1 Tim. iii. 16. Besides which [τοῦ μυστηρ. τοῦτου] [ἐν τοῖς ἔθνεσιν] is strictly parallel with, being explained by, [χριστός] [ἐν ὑμῖν]. For the construction, see ref. and Winer, § 24. 30, anm. 1) is (consists in) Christ (Himself: not to be weakened away into ἡ τοῦ χρ. γινώσις [Thl.],—'doctrina Christi' [Grot.]: cf. Gal. ii. 20. Eph. iii. 17. 1 Tim. iii. 16, al.) among you (not to be rendered, 'in you,' individually, though this is the way in which Christ is among you: but here ἐν ὑμῖν is strictly parallel with ἐν τοῖς ἔθνεσιν above: before the Gospel came they were χωρίς χριστοῦ, Eph. ii. 12), the HOPE (emphatic: explains how Christ among them was to acquaint them *τί τὸ πλοῦτος* &c., viz. by being Himself (the HOPE of that glory) of the glory (not abstract, 'of glory:' τῆς δόξης is, the glory which has just been mentioned).

28.] Whom (Christ) we (myself and Timothy: but generally, of all who were associated with him in this true preaching: not, as Conyb., 'I,' which here quite destroys the force: the emphasis is on ἡμεῖς. We preach Christ—not circumcision, not angel worship, not asceticism, as the source of this hope) proclaim (as being this ἐλπίς τῆς δόξης), warning (see on Eph. vi. 4, and below) every man, and teaching every man (I am inclined with Mey. to take *νοθεοῦντες* and *διδάσκοντες* as corresponding in the main to the two great subjects of Christian preaching, repentance and faith: but not too closely or exclusively: we may in fact include Thl.'s view, —*νοῦθ. μὲν ἐπὶ τῆς πράξεως, διδ. δὲ ἐπὶ*

δογμάτων,—Steiger's, that the former belongs more to early, the latter to more advanced instruction, and Huther's, that the former affects heart, while the latter informs the intellect [see Eadie's note]: for all these belong the one class to repentance, the other to faith, in the widest sense) in all wisdom (method of this teaching: not as Est. [giving the other but preferring this], 'in perfecta cognitione Dei et mysteriorum fidei, quæ est vera sapientia,' and so Aug. Anselm, al.-latt.: this is usually in the acc.: but as Aug. and the Greek commentators, *τουνέστι, μετὰ πάσης σοφίας κ. συνέσεως*), that we may present (see above ver. 22) every man (notice the emphatic triple repetition of *πάντα ἀνθρ.*, shewing that the Apostle was jealous of every the least invasion on the part of the false teachers of those souls with whom he was put in charge. At the same time it carries a solemn individual appeal to those thus warned and taught: as Chrys.,—*τί λέγεις; πάντα ἀνθρωπον; ναί, φησι, τοῦτο σπουδάζομεν· τί γάρ; εἰ καὶ μὴ γένηται τοῦτο, ἐσπενδεν ὁ μακ. Π. τέλειον ποιῆσαι*. There is hardly, as Mey., Bisp., al., suppose, an allusion to the Judaizers, those who would restrict the Gospel) perfect in Christ' (element of his perfection, in union with and life in Him,—comprehending both knowledge and practice. The presentation spoken of is clearly that at the great day of Christ's appearing). 29.] His own personal part in this general work—'for which end (viz. *the παραστήσαι*, &c.) I also (*καὶ* implies the addition of a new particular over and above the *καταγγέλλειν*, carrying it onwards even to this) toil in conflict (of spirit; in the earnestness with which he strove for this end, see ch. ii. 1—3: not, with adversaries: this was so, but is not relevant here. See Phil. i. 30.

II. ¹ Ὁ ἔλω γὰρ ὑμᾶς εἰδέναι, ¹ ἡλίκον ³ ἀγῶνα ¹ ἔχω ¹ Cor. xi. 3.
περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ ³ καὶ ὅσοι οὐκ ¹ ἑώρακαν ¹ James ii. 3.
τὸ ¹ πρόσωπόν μου ^k ἐν σαρκί, ² ἵνα ¹ παρακληθῶσιν αἱ ¹ Thess. ii. 2.
57. vii. 185. J1 1 Thess. ii. 17 ref. k — 2 Cor. x. 3 ref. 1 — 1 Thess. iii.
2 Thess. ii. 17. Deut. x. 39. John. ii. 3.

CHAP. II. 1. for $\gamma\alpha\rho$, $\delta\epsilon$ 37. 80. 115 al, Syr syr-marg Ambrst Primas Dam Scdul.— for $\pi\epsilon\rho$, $\nu\pi\epsilon\rho$ (*prob from above*, ch i. 24 : see also ch iv. 12) ABCD^{ab} 17. 31. 71-3. 114-18 : txt D D^{ab}EFGJK most mss Chr Thrdt Dam al.— aft $\lambda\alpha\sigma\epsilon$, add $\kappa\alpha\iota\ \tau\omega\iota\ \epsilon\iota$ $\iota\epsilon\rho\alpha\pi\omega\lambda\epsilon$ (*from ch iv. 13*) 10. 31. 73. 118 syr* slav (*om* $\tau\omega\iota\epsilon$, — see $\kappa\alpha\iota\epsilon\kappa\alpha\iota\ \nu\iota\sigma\tau\epsilon$ usual), with D^{ab}EJK ($\epsilon\sigma\rho$, D^{ab}E) &c : txt ABC^{ab} $\epsilon\sigma\rho$ D¹ Thdrst-ms.—2. see $\sigma\mu\mu\beta\iota\ \delta\iota\sigma\theta\epsilon\tau\iota$

1 Thess. ii. 2), according to (after the proportion of, as is to be expected from) His (Christ's—see Phil. iv. 13: not God's, as Chrys., Grot., Calv., al.) working which worketh (not passive, as Est. See on Gal. v. 6, Eph. iii. 20, and Fritzsche on Rom. vii. 6) in me in power' (refl.: there is no allusion to miraculous gifts, as Ambrst. Mich., al.).

CHAP. II. FIRST PART OF THE EPISTLE. His earnestness in entering into and forwarding the Christian life among them, so amply set forth in ch. i., is now more pointedly directed to warning them against false teachers. This he does by 1) *connecting his conflict, just spoken of, with the confirmation in spiritual knowledge of themselves and others whom he had not seen* (vv. 1—3): 2) *warning them against false wisdom which might lead them away from Christ* (vv. 4—23): and that a) *generally and in hints* (vv. 4—15), — b) *specifically and plainly* (vv. 16—23). 1.] 'For (follows on, and justifies, while it exemplifies, ἀγωνιζόμενος, i. 29) I would have you know, how great (emphatic; not only that I have an ἀγών, but how great it is. The word is unusual, see ref.) a conflict (of anxiety and prayer, cf. ch. iv. 12: his present imprisoned state necessitates this reference here: he could not be in conflict with the false teachers) I have concerning you and those in Laodiceæ (who probably were in the same danger of being led astray, see ch. iv. 16 note), and (it would not appear on merely grammatical grounds, whether this καὶ generalizes from the two specific instances, you and those in Laodiceæ, to the genus, including those two in the ὅσοι [see the two first ref. where however ἄλλοι is added] — or adds another category to the two which have preceded, as in the third ref., Μακεδόνας καὶ . . . καὶ . . . καὶ ὅσοι τῆς Θρησκείας τὴν παραλίην νέμονται. This must be decided on other grounds, viz. those furnished by the context: see below) (for as many as have not seen my face in the flesh (my corporal presence: ἐν σαρκί must not be joined with the verb

as Chrys. seems to have done, who adds, *ἐκείνην ἐν ταύτῃ, ὅτι ἡμεῖς ἀνέχου ἐν πνεύματι*; for in ver. 5 the *ἐν σαρκί* is attached to the Apostle. But it is not necessary nor natural, with Estius, to see any *‘ταπείνωσις*, ut intelligant pluris facienda esse præsentiam spiritus quam carnis.’ Rather is the tendency of this verse the other way—to exalt the importance of the Apostle’s bodily presence with a church, if its defect caused him such anxiety), that (object of the *ἀγών*) **their hearts** (these are the words on which the interpretation of the former *καὶ ὅσοι* must turn. If *αὐτῶν* apply to a separate class of persons, who had not seen him, whereas the Colossians and Laodiceans *had*, how are we to bring them into the *ἀγών*? In ver. 4 the third person *αὐτῶν* becomes *ὑμᾶς*. Where is the link, on this hypothesis, that binds them together? The sentence will stand thus: “I am anxious for you who have seen me, and for others who have not: for these last, that &c. &c. This I say that no man may deceive *you*.” What logical deduction can there be, from the circumstances of *others*, to *theirs*, unless they are included in the fact predicated of those others? in a word, unless the *ὅσοι* above include the Colossians and Laodiceans? Thus the *αὐτῶν* extends to the whole category of those who had never seen him, and the *ὑμᾶς* of ver. 4 singles them specially out from among this category for special exhortation and warning. This seeming to be the only logical interpretation of the *αὐτῶν* and *ὑμᾶς*, the *καὶ* above must be ruled accordingly, to be not copulative but generalizing: see there) **may be confirmed** (see *reff.* It can hardly be doubted here, where he is treating, not of troubles and persecutions, but of being shaken from the faith, that the word, so manifold in its bearings, and so difficult to express in English, carries with it the meaning of strengthening, not of comforting merely. If we could preserve in ‘comfort,’ the trace of its derivation from ‘confortari,’ it might answer here: but in our present

m constr. Acts
xxvi. 2.
2 Cor. ix. 11.
ch. iii. 16.
Winer, § 64.
2. συμμ.
Eph. iv. 16
only. Isa.
xl. 14.
n ch. i. 27.
o 1 Thess. i. 5. Heb. vi. 11. x. 22 only.
s Eph. 2 Cor. iv. 7. Heb. xl. 26 only. Gosp., Matt. ii. 11 and passim.
22. Luke viii. 17 only. Isa. xlv. 3. Dan. xi. 43.

καρδίαὶ αὐτῶν, ^m συμβιβασθέντες ἐν ἀγάπῃ καὶ ^a εἰς πᾶν ^{ABCDE}
τὸ ⁿ πλοῦτος τῆς ^o πληροφορίας τῆς ^p συνέσεως, ^a εἰς ^{JK}
^q ἐπίγνωσιν τοῦ ^r μυστηρίου τοῦ θεοῦ, ³ ἐν ᾧ εἰσὶν πάντες
οἱ ^s θησαυροὶ τῆς ^t σοφίας καὶ ^u γνώσεως ^v ἀπόκρυφοι.

q ch. i. 9. r Eph. i. 9 reff.
t 1 Cor. xii. 8. u Mark iv.

των (*gramm. corr.*), with D³E²JK &c: txt ABCD¹E¹ all it v syr al Clem Cyr Oecschol lat-f: om Vig.—rec παντα πλουτον (*παντο rendered the substn of the commoner masculine form still more obvious*), with D(τον πλ.)EJK &c: txt AB(το om B Clem)C 17. 67² al Clem.—rec aft του θεου ins και πατρος και του χριστου, with D³EJK &c (simly vss) Thdrt Dam al: εν χριστω Clem₂ Ambrst: του εν χ. 17: ο εστιν χριστος D¹ it Aug Vig: quod de Christo eth: χριστου B Hil (addg, *deus christus sacramentum est*): και χριστου Cyr: πατρος του χριστου AC 4 v-ms sah: πατρος και του χριστου 47. 73 v Syr arr copt Chr Pel: *patris et domini nostri christi* demid: κ. πατρος τ. χριστου 41. 61. 115. 213 syr &c &c: txt 37. 67². 71. 80¹. 116 arm venet: και θεου 23 (*see notes*): οι θησ. παντες 219.—3. της (2nd) om as unnecessary BCD¹ 17. 71. 115 Clem₁ Orig₂ Did Thl-ms: ins AD³EJK mss nrly (appy) Clem₁ Orig₃ Chr Thdrt Dam al.—

usage, it does not convey any idea of strengthening), **they being knit together** (so E. V. well: not '*instructi*,' as vulg. On the construction, see reff. and Eph. iii. 18; iv. 2) **in love** (the bond of perfectness as of union: disruption being necessary consequent on false doctrine, their being knit together in love would be a safeguard against it. Love is thus the *element* of the *συμβιβασθῆναι*) **and** (besides the elementary unity) **unto** (as the *object* of the *συμμ.*) **all the richness of the full assurance** (reff. see also Luke i. 1) **of the (Christian) understanding** (the accumulated substantives shew us generally the Apostle's anxious desire for a special reason to impress the importance of the matter on them. *οἰδά, φησιν, ὅτι πιστεύετε, ἀλλὰ πληροφορηθῆναι ὑμᾶς βούλομαι, οὐκ εἰς τὸν πλοῦτον μόνον, ἀλλ' εἰς πάντα τὸν πλοῦτον, ἵνα καὶ ἐν πᾶσι καὶ ἐπιτεταμένως πεπληροφορημένοι ᾦτε*, Chrys.), **unto** (parallel with the former, and explaining πᾶν τὸ πλ. τ. πληρ. τῆς συν. by ἐπίγνω. τοῦ μ. τ. θεοῦ) **the thorough knowledge** (on ἐπίγνωσις and γνῶσις, here clearly distinguished, see on ch. i. 11) **of the mystery of God** (the additions here found in the rec. and elsewhere seem to be owing to the common practice of annotating on the divine Name to specify to which Person it belongs. Thus τοῦ θεοῦ having been original, πατὴρ was placed against it by some, χριστοῦ or τοῦ χριστοῦ by others: and then these found their way into the text in various combinations, some of which from their difficulty gave rise again to alterations, as may be seen in var. readd. The reading in text, as accounting for all the rest, has been adopted by Griesb., Scholz., Tisch. (edn 2), Olsh., De Wette, al.: τοῦ θεοῦ χριστοῦ

by Mey. and Steiger. This latter is also edited, in pursuance of his plan, by Lachm. The shorter reading was by that plan excluded from his present text, as not coming before his notice): **in which** (mystery, as Grot., Beng., Mey., de W., al. [Bisping well remarks, that the two in fact run into one, as Christ is Himself the *μυστήριον τοῦ θεοῦ*. He might have referred to ch. i. 27 and 1 Tim. iii. 16]—not '*in whom*,' as E. V. [but '*wherein*' in marg.], and so, understanding '*whom*' of *Christ*, Chrys., Thdrt, al.: for it is unnatural to turn aside from the main subject of the sentence,—the *μυστήριον*, and make this relative clause epexegetic of the dependent genitive merely. To this view the term *ἀπόκρυφος* also testifies: see below] **are all the secret** (the ordinary rendering is, to make *ἀπόκρυφοι* the predicate after *εἰσιν*: '*in which are all, &c. hidden*.' The objection to this is, that it is contrary to fact: the treasures are not hidden, but revealed. The meaning given by Bähr, B.-Crus., and Robinson [Lex.], '*laid up*,' lying concealed, *ἀποκείμενα*, does not belong to the word, nor are either of the places in the LXX. [reff.] examples of it. The rendering which I have adopted is that of Meyer, and I am persuaded on consideration that it is not only the only logical but the only grammatical one also. The ordinary one would require *ἀποκεκρυμμένοι*, or, with *ἀπόκρυφοι*, a different arrangement of the words ἐν ᾧ ἀπόκρυφοί εἰσιν, or ἐν ᾧ εἰσὶν ἀπόκρυφοι. The objection, that for our rendering οἱ ἀπόκρυφοι would be required [Bähr] shews ignorance of the logic of such usage. Where the whole subject is covered by the extent of the predicate, the latter, even though separated by an intervening

4 τοῦτο δὲ λέγω ἵνα μηδεὶς ὑμᾶς ^κ παραλογίζηται ἐν
^ω πιθανολογίᾳ. ⁵ εἰ γὰρ καὶ τῇ σαρκὶ ^α ἄπειμι, ἀλλὰ
τῇ ^κ πνεύματι ^δ σὺν ὑμῖν εἰμι, ^ε χαίρων καὶ ^ς βλέπων
ὑμῶν τὴν ^α τάξιν καὶ τὸ ^δ στερέωμα τῆς ^α εἰς Χριστὸν πίσ-
τεως ὑμῶν. ⁶ ὥς οὖν ^α παρελάβετε τὸν Χριστὸν Ἰησοῦν

[illegible]

23. 37-9 al. Clem., *ἡμῶν* C.—*πᾶν ἄνθρωπον* C.—*πᾶν ἄνδρα*. D¹J 233.—5. *οὐκ ἔστι* D¹E¹.—for *σπεῖοντα*, *id quod deest* (or the like: i. e. *εὐστεινῶν*) d e tol Aug Ambros.

clause from the former, does not *require* the specification by the art. It *may* have it, but need not. Thus if all the men in a fortress were Athenians, I *might* say 1) οἱ ἄνδρες ἐν τούτῳ ἐν τῷ τείχει οἱ Ἀθηναῖοι, but I might also say 2) οἱ ἄνδρες ἐν τούτῳ ἐν τῷ τείχει Ἀθηναῖοι. If however, part of the men were Platians, I *must* use 1), and could not use 2). Here, it is not asserted that ‘all the treasures, &c. which are secret, are contained in the mystery,’ others being implied which are not secret,—but the implication is the other way: ‘the treasures, &c. are all secret, and all contained in the mystery’) treasures (see Plat. Phileb. p. 15 e, ὥς τινα σοφίας ἐργικῶς θεσφαυρόν: Xen. Mem. iv. 2. 9, ἀγαμαι σου διότι οὐκ ἀγνοῖας κ. χρῆσαι προκίλινθαι θηταυροὺς κεκτήσθαι μᾶλλον ἢ σοφίας: also ib. i. 7. 14) of wisdom and knowledge’ (σοφ., the general, γνῶσις, the particular, see note on Eph. i 8).

4.] See summary at the beginning of the chapter.—‘But (the contrast is between the assertion above, and the reason of it, now to be introduced) **this** (viz. vv. 1—3, not ver. 3 only, as Thl., Calv., al.; for ver. 1 is alluded to in ver. 5,—and the whole, vv. 1—3 forms a logically connected whole) **I say, in order that** (aim and design of it) **no one may deceive you** (the word is found in this sense in *Æsch.* p. 16. 33, ἀπάτρ τινὶ παραλογισάμενος ἡμᾶς, —ib. in *Ctesiph.* [Wetst.], ἡ τοὺς ἀκούοντας ἐπιτήδευσαι ὑπολαμβάνειν ἢ παντὸν παραλογίζω—also in *Diod. Sic.*, &c., in *Wetst.* See also *Palm u. Rost* sub voce) **in** (element in which the deceit works) **persuasive discourse**’ (add to the ref. *Plat. Theæt.* p. 162 e, σκοπεῖτε οὖν . . . εἰ ἀπὸδεύσεσθαι πθολογοῖα τε κ. εἰκόσι περὶ τηλικούτων λεγόμενος λόγους, and see I *Cor. ii.* 4):

5.] personal ground, why they should not be deceived: 'for though I am also (in *ei kai* the force of the *kai* does not extend over the whole clause introduced by

the *et*, as it does in καὶ *et*, but only belongs to the word immediately following it, which it couples, as a notable fact, to the circumstance brought out in the apodosis: so πάλαι μεν, *et* καὶ νῦν ἰσχυροτέρως, *et* νῦν δ' ὁμῶς, *et* αὐτὸ νόμον ἐκείνου, Soph. Orl. Tyr. 302. See Hartung, i. 139) absent (there is no ground whatever from this expression for inferring that he had been at Colossæ, as Wiggers supposed, Stud. u. Krit. 1838, p. 181: nor would the mere expression in 1 Cor. v. 3 authorize any such inference were it not otherwise known to be so) in the flesh (reffi.), yet (ἀλλὰ introduces the apodosis when it is a contrast to a hypothetically expressed protasis: so Hom. Il. a. 31 f., εἴπερ γὰρ τε ἄλλοι γε κ. αἰτήματα κατέπλεον, ἀλλὰ τε καὶ μετέπειτα ἔχει κέρει, *et* τελευτήσῃ. See Hartung, ii. 40) in my spirit (contrast to τῷ σώματι: not meaning as Ambros. and Grot., 'Deus Paulo revelat quæ Colossis fierent') I am with you (reffi.) rejoicing (at being able thus to be with you in spirit) and (strictly copulative: there is no logical transposition, as De W., al.: nor is καὶ explicative, 'rejoicing, in that I see'—as Calv., Est., al.: nor, which is nearly allied, is there any hendiadys, 'I rejoice, seeing,' as Grot., Wolf, al.: nor need ἐφ' ὑμῖν be supplied after χαίρων, as Winer and Fritzsche: but as above, with Meyer, Eadie, and Bisping. The passage of Jos. in ref. is rather a coincidence of terms than an illustration of construction) seeing your order (ἡ συντάξις αἰεσίς κ. τάξις τῆς οἰκουμένης, Polyb. i. 4. 6: see also 36. 6; Plat. Gorg. p. 504 a. It is often used of the organization of a state, e. g. Demosth. p. 200. 4. ταύτην τὴν τάξιν ἀεισθῆναι τῆς πολιτείας. Here it imports the orderly arrangement of a harmonized and undivided church. Mey.) and (as τάξις was the outward manifestation, so this is the inward fact on which it rested) the solid basis (ὅτι πολλὰ συναγαγὼν συγκολληθεῖται

^e constr., Rom. vi. 4. ² Cor. iv. 2. x. 3. Eph. v. 2 al. w. ^{αὐτῶν}, here only. ^f Eph. iii. 18 &c. Eph. ii. xl. 24. ^g Acts xx. 32 (var. read.), 1 Cor. iii. 10, &c. Eph. ii. 20. Jude 20 only t. ^m Matt. xxiv. 4. ^p here only t. ^t Gal. iv. 3 reff. ^h Rom. xv. 8 reff. ⁱ ch. i. 7. ^k constr., Phil. i. 9. ^l Thess. iii. 5. ¹ Heb. iii. 12. ¹ Acts xxiv. 3. ² Cor. iv. 15. ^o constr., Gal. i. 7. ^s Mark vii. 8. ^{ABCE} ^{JK} ^{FG} ^{στοι- χεῖα του} ^{ABCDE} ^{FGJK}

6. *τον κύριον, ἑν αὐτῷ ἐ περιπατεῖτε, ἑ ἐρρίζωμένοι καὶ ἐ ποικοδομοῦμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. βλέπετε μή τις ὑμᾶς ἔσται ὁ οὐ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ*

πυκνῶς κ. ἀδιασπαστῶς, τότε στερέωμα γίνεται, Chrys. It does not mean 'firmness' [Conyb.], nor 'steadfastness' [E. V.], nor indeed any abstract quality at all: but, as all nouns in -μα, the concrete product of the abstract quality) of your faith on Christ.

6.] As therefore (he has described his conflict and his joy on their behalf—he now exhorts them to justify such anxiety and approval by consistency with their first faith) **ye** received (from me) **Jesus the Christ for your Lord** (it is necessary, in order to express the full sense of *τὸν χρ. Ἰησ. τὸν κύρ.*, to give something of a predicative force both to *τὸν χρ.* and to *τὸν κύρ.*: 1 Cor. xii. 3.—The expression *ὁ χρ. Ἰησ. ὁ κύρ.* occurs only here: the nearest approach to it is in 2 Cor. iv. 5, . . . κηρύσσομεν . . . χριστὸν Ἰησ. κύριον: where also *κύρ.* is a predicate: but this is even more emphatic and solemn. Cf. also Phil. iii. 8, *τὸ ὑπέρχον τῆς γνώσεως χρ. Ἰησοῦ τοῦ κυρ. μου*. On the sense, Paul here says, *παρελάβετε τὸν χριστόν*, and not *παρέλ. τὸν λόγον τοῦ χρ.* True faith is a spiritual communion: for in faith we receive not only the doctrine of Christ but Himself into us: in faith He Himself dwells in us: we cannot separate Christ, as Eternal Truth, and His doctrine") in **Him** walk (carry on your life of faith and practice), rooted (see Eph. iii. 17) and being continually built up in **Him** (as both the soil and the foundation—in both cases the conditional element. It is to be noticed 1) how the fervid style of St. Paul, disdaining the nice proprieties of rhetoric, sets forth the point in hand by inconsistent similitudes; the walking implying motion, the rooting and building, rest; 2) that the rooting, answering to the first elementary

grounding in Him, is in the past: the being built up, answering to the continual increase in Him, is present. See Eph. ii. 20, where this latter is set forth as a fact in the past) and confirmed in the (or, your) faith (dat. of reference: it seems hardly natural with Mey. to take it instrumental, as there is no question of instrumental means in this passage), as **ye** were taught, **abounding in it** (reff.) in **thanksgiving** (the field of operation, or element, in which that abundance is manifested. "Non solum volo vos esse confirmatos in fide, verum etiam in ea proficere et proficiendo abundare per pleniorum mysterium Christi cognitionem: idque cum gratiarum actione erga Deum, ut auctorem hujus totius boni." Est.). —8–15.] See summary, on ver. 1 —general warning against being seduced by a wisdom which was after men's tradition, and not after Christ,—of whose perfect work, and their perfection in Him, He reminds them.

8.] 'Take heed lest there shall be (the fut. indic. expresses strong fear lest that which is feared should really be the case; so Aristoph. Eccles. 487, *περισκοπούμενη κάκεισε καὶ τὰ δεξιὰς, μὴ ξυμφορὰ γενήσεται τὸ πρῶγμα*, Hartung, ii. 138: see reff. and Winer, § 60. 2, b) any one who (cf. *τινὲς οἱ ταρασσόντες*, Gal. i. 7 and note. It points at some known person) leads you away as his prey (Mey. connects the word in imagery with the foregoing *περιπατεῖτε*—but this perhaps is hardly necessary after the disregard to continuity of metaphor shewn in vv. 6, 7. The meaning 'to rob' [so with *τὸν οἶκον*, Aristæn. ii. 22], adopted here by Thdrt [*τοὺς ἀποσπλᾶν τ. πίστιν ἐπιχειροῦντας*], 'to undermine,' Chrys. [*ὥσπερ ἂν τις χῶμα κάτωθεν διορύττων μὴ παρέχῃ αἰσθήσιν, τὸ δ'*

¹ κόσμου καὶ οὐ κατὰ χριστόν, ⁹ ὅτι ἐν αὐτῷ ¹⁰ κατοικεῖ ^{u. ch. i. 19.}
 πᾶν τὸ ¹¹ πλήρωμα τῆς ¹² θεότητος ¹³ σωματικῶς ¹⁴ καὶ ἐστε

ἡσσαν 80 Did.—9. της θεοτ. om 43'.—σωματικῶς om Iren Archel Cyr al: ins (besid MSS &c) Thdot Orig Thdot-ancyr all Lucif all.—10. for ος, ο (to agree with πλήρωμα)

ὑπονοσσεῖ], hardly appears suitable on account of the κατὰ . . . κατά, which seem to imply motion. We have [see Rost and Palm's Lex.] συλαγωγεῖν παρθένον in Heliod. and Nicet., which idea of *abduction* is very near that here) **by means of his philosophy and empty deceit** (the absence of the art. before κενῆς shews the καὶ to be epexegetical, and the same thing to be meant by the two. This being so, it may be better to give the τῆς the possessive sense, the better to mark that it is not all philosophy which the Apostle is here blaming: for Thdrt is certainly wrong in saying ἦν ἄνω πιθανολογίαν, ἐνταῦθα φιλοσοφίαν ἐκάλεσε,—the former being, as Mey. observes, the form of imparting,—this, the thing itself. The φιλοσοφ. is not necessarily *Greek*, as Tert. de præscr. 7 ['fuerat Athenis']—Clem. Strom. i. § 50 [οὐ πᾶσαν, ἀλλὰ τὴν Ἑπικουρείον], Grot., al. As De W. observes, Jos. calls the doctrine of the Jewish sects philosophy: Antt. xviii. 1. 2, 'Ἰουδαίους φιλοσοφίαι τρεῖς ἦσαν, ἥ τε τῶν Ἑσσηνῶν κ. ἡ τῶν Φαρισαίων, τριτην δὲ ἐφιδασκόντων οἱ Φαρισαῖοι. The character of the philosophy here meant, as gathered from the descriptions which follow, was that mixture of Jewish and Oriental, which afterwards expanded into gnosticism), **according to the tradition of men** (this tradition, derived from men, human and not divine in its character, set the rule to this his philosophy), **according to the elements** (see on Gal. iv. 3: the rudimentary lessons: i. e. the ritualistic observances ['nam continuo post exempli loco speciem unam adducit, circumcisionem scilicet,' Calv.] in which they were becoming entangled) **of the world** (all these belonged to the earthly side—were the carnal and imperfect phase of knowledge—now the perfect was come, the imperfect was done away), **and not** (negative characteristic, as the former were the affirmative characteristics, of this philosophy) **according to Christ** ("who alone is," as Bisp. observes, "the true rule of all genuine philosophy, the only measure as for all life acceptable to God, so for all truth in thought likewise: every true philosophy must therefore be κατὰ χριστόν, must begin and end with Him"): 9.] (supply, 'as all true philosophy ought to be') **for in Him**

(emphatic: in Him *alone*) dwelleth (now, in His exaltation) **all the fulness** (cf. on i. 19, and see below) **of the Godhead** (Deity: the essential being of God: 'δαδ Gott sein,' as Meyer. θεότης, the abstract of θεός, must not be confounded with θεϊότης the abstract of θεῖος, divine, which occurs in Rom. i. 20. where see Fritzsche's note. θεϊότης does not occur in the classics, but is found in Lucian, Icaromenippus, c. 9: τὸν μὲν τινα πρῶτον θεοῦ ἐκείνου, τοῦ ἐκ τὰ ἐκείνου κ. τὰ τὰ ἐκείνου τῆς θεότητος. 'The fulness of the Godhead' here spoken of must be taken, as indeed the context shews, metaphysically, and not as 'all fulness' in ch. i. 19, where the historical Christ, as manifested in redemption, was in question; see this well set forth in Mey.'s note. There, the lower side, so to speak, of that fulness, was set forth—the side which is presented to us here, is the higher side. Some strangely take πλήρωμα here to mean the Church—so Heinr. in Mey.: "Ab eo collecta est omnis ex omnibussine discrimine gentibus ecclesia, eo tanquam οἶκῳ, tanquam σώματι, continetur gubernaturque." Others again hold *Christ* here to mean the Church, in whom [or which] the πλήρωμα dwells: so τινές in Thdrt and Chrys.) **bodily** (i. e., manifested corporeally, in His present glorified Body—cf. on οἶκεῖ above, and Phil. iii. 21. Before His incarnation, it dwelt in Him, as the λόγος ἄσαρκος, but not σωματικῶς, as now that He is the λόγος ἐνσαρκος. This is the obvious, and I am persuaded only tenable interpretation. And so Calov., Est., De W., Mey., Eadie, al. Others have been 1) '*really*,' as distinguished from τυπικῶς: so,—resting for the most part on ver. 17, where the reference is quite different,—Aug., Corn.-a-lap., Grot., Schöttg., Wolf., Nösselt, al. 2) '*essentially*,' οὐσιωδῶς, as contrasted with the energetic dwelling of God in the prophets: the objection to which is that the word cannot have this meaning: so Cyr., Thl., Calv., Beza, Usteri, p. 324, Olsh., al.) **and ye** are (already—there is an emphasis in the prefixing of ἐστε) **in Him** (in your union with Him,—'Christo cum sitis semel insiti,' Erasm. in Mey.) **filled up** (with all divine gifts—so that you need not any supplementary sources of grace such as your teachers are directing you to,—reff.: τῆς γὰρ ἀπ')

ν — Eph. iii. 19 refl.
 w ch. i. 16, 18.
 x Luke i. 59
 al. Gen.
 xvii. 10.
 y dat. 1 Cor.
 ix. 7.
 b gen., Rom. vi. 6. vii. 24.
 ἐν αὐτῷ^ν πεπληρωμένοι, ὅς ἐστιν ἡ^w κεφαλὴ πάσης^{ABCDE}
 ἁρχῆς καὶ^w ἐξουσίας, 11 ἐν ᾧ καὶ^x περιετμήθητε^y περι-^{FGJK}
 τομῇ^a ἀχειροποιήτῳ ἐν τῇ^a ἀπεκδύσει τοῦ σώματος^b τῆς^a
 z 2 Cor. v. 1. Mark xiv. 58 only †. (= here only.)
 a here only †.

BDEFG: txt ACJK mss (appy) Cyr-jer Chr Thdrt Dam al.—η om D¹FG.—for αρχ.
 κ. ἐξουσ., ἐκκλησίας D¹E.—11. rec aft του σωματος ins των αμαρτιων (explanatory,
 cf Rom vi. 6), with D¹E²JK &c: om ABCD¹E¹FG 17. 71-3. 116-18-20-78 it v copt
 æth arm Clem Ath Bas Cyr Thdrt Dam Thl Orig-int Hil Ambrst Aug (mentions rec)
 Fulg Jer Pel: της σαρ. εν om 55. 112: αλλ εν 109.—τ. σωμα. τ. αμ. om Orig Cyr Tert

αὐτοῦ χάριτος ἀπελᾶσθε, as Thdrt: cf. John i. 16, ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν: not, as Chrys., Thl., De W., ‘with the fulness of the Godhead,’ which is *not true*, and would require ἥς ἐστε καὶ ἡμεῖς ἐν αὐτ. πεπλ.—Nor must ἐστε be taken as imperative, against the whole context, which is assertive, no less than usage—‘verbum ἐστὶ nunquam in N. T. sensu imperandi adhibitum invenio, v. c., ἐστὶ οἰκτιρμοὺς, sed potius γίνεσθε, cf. 1 Cor. x. 32; xi. 1; xv. 58: and Eph. iv. 32; v. 1, 7, 17, &c. Itaque si Paulus imperare hoc loco quicquam voluisset, scripturus potius erat κ. γίνεσθε ἐν αὐτῷ πεπληρ. Wolf.—What follows, shews them that He their perfection, is not to be mixed up with other dignities, as objects of adoration, for He is the Head of all such)—who is the Head of every government and power: 11.] (Nor do you need the rite of circumcision to make you complete, for you have already received in Him the spiritual substance, of which that rite is but the shadow)—in whom ye also were circumcised (not as E. V. ‘are circumcised,’—the reference being to the historical fact of their baptism) with a circumcision not wrought by hands (see Eph. ii. 11, and Rom. ii. 29. The same reference to spiritual [ethical] circumcision is found in Deut. x. 16; xxx. 6. Ezek. xlv. 7. Acts vii. 57), in (consisting in— which found its realization in) your putting off (= when you threw off: ἀπεκδ., the putting off and laying aside, as a garment: an allusion to actual circumcision,— see below) of the body of the flesh (i. e. as ch. i. 22, the body of which the material was flesh: but more here: so also its designating attribute, its leading principle, was fleshliness—the domination of the flesh which is a σὰρξ ἁμαρτίας, Rom. viii. 3. This body is put off in baptism, the sign and seal of the new life. “When ethically circumcised, i. e. translated by μετάνοια out of the state of sin into that of the Christian life of faith, we have no more the σῶμα τῆς σαρκός: for the body, which we bear,

is disarrayed of its sinful σὰρξ as such, quoad its sinful quality: we are no more ἐν τῇ σαρκί as before, when lust ἐννοργεῖτο ἐν τοῖς μέλεσιν [Rom. vii. 5, cf. ver. 23]: we are no more σάρκινοι, πεπραμένοι ὑπὸ τὴν ἁμαρτίαν [Rom. vii. 14], and walk no more κατὰ σάρκα, but ἐν καινότητι πνεύματος [Rom. vii. 6], so that our members are ὅπλα δικαιοσύνης τῷ θεῷ [Rom. vi. 13]. This Christian transformation is set forth in its *ideal* conception, irrespective of its imperfect realization in our experience.” Meyer. To understand τὸ σῶμα to signify ‘the mass,’ as Calv. [‘corpus appellat massam ex omnibus vitiiis conflata, eleganti metaphora’], Grot. [‘omne quod ex multis compositur solet hoc vocabulo appellari’], al.,—besides that it is bound up very much with the reading τῶν ἁμαρτιῶν, is out of keeping with N. T. usage, and with the context, which is full of images connected with *the body*),—in (parallel to ἐν before—then the circumcision without hands was *explained*, now it is again adduced with another epithet bringing it nearer home to them) the circumcision of Christ (belonging to, brought about by union with, Christ: nearly =, but expresses more than ‘Christian circumcision,’ inasmuch as it shews that the root and cause of this circumcision without hands is in Christ, the union with whom is immediately set forth. Two other interpretations are given: 1) that in which Christ is regarded as the *circumciser*: ὁ χρ. περιτέμνει ἐν τῷ βαπτίσματι, ἀπεκδύων ἡμᾶς τοῦ παλαιοῦ βίου, Thl., but not exactly so Chrys., who says, οὐκέτι φησιν ἐν μαχαίρᾳ ἢ περιτ., ἀλλ’ ἐν αὐτῷ τῷ χρ.: οὐ γὰρ χεὶρ ἐπάγει, καθὼς ἐκεῖ, τ. περιτομὴν ταύτην, ἀλλὰ τὸ πνεῦμα. Beza combines both—‘Christus ipse nos intus suo spiritu circumcidit.’ 2) that in which Christ is the *circumcised*—so Schöttg.: “per circ. Christi nos omnes circumcisi sumus. Hoc est: circ. Christi qui se nostri causa sponte legi subiecit, tam efficax fuit in omnes homines, ut nulla amplius circumcissione carnis opus sit, præcipue

σαρκὸς ἐν τῇ περιτομῇ τοῦ Χριστοῦ, ¹² συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ ^d συνηγέρθητε διὰ τῆς πίστεως ^d τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ^e ἐγείραντος αὐτὸν ἐκ τῶν

note, Mark xi. 22. Acts iii. 16. Rom. iii. 22. Gal. ii. 16, 20 al.
g Acts iii. 15. x. 40. Rom. iv. 24 al.

Rom. vi. 4
1 Tim. 3.
1 Pet. i. 16.
2 Tim. i. 10.
Eph. i. 19.
1 Cor. x. 17.
1 Cor. x. 17.
1 Cor. x. 17.
1 Cor. x. 17.
1 Cor. x. 17.

Cypr.—12. βαπτισμῷ BD¹FG 47. 67². 71 Chr₁.—συνηγέρθημεν C.—των om ACJK all

quum in locum illius baptismus a Christo surrogatus sit" (i. p. 816). The objection to both is, that they introduce irrelevant elements into the context. *The circumcision which Christ works*, would not naturally be followed by *συνταφέντες αὐτῷ*, *union with Him*: that which was wrought on Him might be thus followed, but would not come in naturally in a passage which describes, not the universal efficacy of the rite once for all performed on Him, but the actual undergoing of it in a spiritual sense, by each one of us). 12.] (goes on to connect this still more closely with the person of Christ—q. d., in the circumcision of Christ, to whom you were united, &c.)—buried together (i. e. 'when you were buried': the aor. part., as so often, is contemporary with the preceding past verb) **with Him in your baptism** (the new life being begun at baptism,—an image familiar alike to Jews and Christians,—the process itself of baptism is regarded as the burial of the former life: originally, perhaps, owing to the practice of immersion, which would most naturally give rise to the idea: but to maintain from such a circumstance that immersion is *necessary* in baptism, is surely the merest trifling, and a resuscitation of the very ceremonial spirit which the Apostle here is arguing against. As reasonably might it be argued, from the ἀπέκδυσις here, that nakedness was an essential in that sacrament. The things represented by both figures belong to the essentials of the Christian life: the minor details of the sacrament which corresponded to them, may in different ages or climates be varied; but the spiritual figures remain. At the same time, if circumstances concurred,—e.g. a climate where the former practice was always safe, and a part of the world, or time of life, where the latter would be no shock to decency,—there can be no question that the external proprieties of baptism ought to be complied with. And on this principle the baptismal services of the Church of England are constructed); **in which** (i. e. baptism: not, as Mey. [and so Chrys. and most expositors], 'in whom,' i. e. Christ. For, although it is tempting enough to regard the ἐν ᾧ καὶ as parallel with the ἐν ᾧ καὶ above, we should be thus intro-

ducing a second and separate leading idea into the argument, manifestly occupied with one leading idea, viz. the completeness of your Christian circumcision,—cf. ἀποβαπτισμῶ again below,—as realized in your baptism: whereas on this hypothesis we should be breaking off from baptism altogether,—for there would be no link to connect the present sentence with the former, but we must take up again from ἐξουσίας. This indeed is freely confessed by Mey., who holds that all allusion to baptism is at an end here, and that the following is a benefit conferred by *faith* as separate from baptism. But see below. His objection, that if ἐν ᾧ applied to baptism, it would not correspond to the *rising again*, which should be ἐξ οὗ, or at all events the unlocal δι' οὗ, arises from the too precise materialization of the image. As ἐν before did not necessarily apply to the mere going under the water, but to the process of the sacrament, so ἐν now does not necessarily apply to the coming up out of the water, but also to the process of the sacrament. *In it*, we both die and rise again,—both undress and are clothed), **ye were also raised again with Him** (not your material, but your spiritual resurrection is in the foreground: it is bound on, it is true, to *His* material resurrection, and brings with it in the background, *yours*: but in the spiritual, the material is included and taken for granted, as usual in Scripture) **by** (means of: the mediate, not the efficient cause; the hand which held on, not the plank that saved) **your faith in** (so Chrys., Thdr., Oec., Thl., Erasm., Bez., Calv., Grot., Est., Corn.-a-lap., Mey., al., Beng. ['fides est (opus) operationis divinæ'], al., and Luther. De W. understands faith wrought by God ['durch den Glauben den Gott wirkt,' Luth.: 'mittels des Glaubens Kraft der Wirksamkeit Gottes,' De W.]. But both usage and the context are against this. The gen. after πίστις is ever of the *object* of faith, see reff., and on Eph. i. 19) **the operation of God** (in Christ—that mighty power by which the Father raised Him, cf. Rom. viii. 11; ἦν ἐν ἡρώγησεν ἐν Χριστῷ, Eph. i. 20) **who raised Him from the dead** (πιστεύοντες γὰρ τῇ τοῦ Θεοῦ ἐνστάμει προς-

h Eph. ii. 1. 5. νεκρῶν¹³ καὶ ὑμᾶς^h νεκροὺς ὄντας ἐν τοῖς^h παρὰ- ABCDE
 i Rom. iii. 30. αλ. fr. πτώμασιν καὶ τῇ¹ ἀκροβυστία τῆς σαρκὸς ὑμῶν, k συν- FGJK
 k Eph. ii. 5. only †. ἔζωοποίησεν ὑμᾶς σὺν αὐτῷ¹ χαρισάμενος ἡμῖν πάντα τὰ
 l 2 Cor. ii. 7. 10. ch. iii. 13. h παραπτώματα, 14 m ἐξαλείψας τὸⁿ καθ' ἡμῶν^o χειρό-
 m Acts iii. 19. Rev. iii. 5. n = Matt. xii. 30. Rom. viii. 31. Gal. iii. 21. v. 23.
 vii. 17. xxi. 4. Ps. i. 10. o here only †. Tobit v. 3 ix. 5.

Chr Thl : ins BDEFG &c Thdrt Dam al.—13. for *υμᾶς* (1st), *ημας* l. 114 al Chr Thl-
 ms (add *ποτε* arm Chr) and *ημων* aft.—εν om BJ 17. 23¹. 31-7 al₁₆ goth al gr-fr Tert-
 ms Ambr.—εν τη ακρ. D¹E¹FG¹ it slav-ed.—ημων l. 2 Chr Thl-ms.—εζωοποι. D¹FG.—
 rec omi *υμᾶς* (as *unnecessary*) aft *συνεζω.*, with DE &c vss Chr al : ins A(*ημας* B 37. 48.
 74 al₁₇ Ambr Hil₁CJK 23². 39. 44-6. 109 Syr æth al₃₅ Thdrt ms Dam Oec.—rec for
 ημιν, υμων, with J 6. 23. 39 all v (not all mss) æth Thdrt some-lat-ff : txt ABCDEFGK
 most mss vss gr-lat-ff.—at end add *ημων* DE Syr arr arm : *υμων* æth.—14. bef τοις

μένομιν τὴν ἀνάστασιν, ἐνέχυρον ἔχοντες τοῦ δεσπότου χριστοῦ τὴν ἀνάστασιν, Thdrt. But there is very much more asserted than the mere *προσμένειν τὴν ἀνάστασιν*—the power of God in raising the dead to life is one and the same in our Lord and in us—the physical power exerted in Him is not only a pledge of the same physical power to be exerted in us, but a condition and assurance of a spiritual power already exerted in us, whereby we are in spirit risen with Christ, the physical resurrection being included and taken for granted in that other and greater one) :

13—15.] *Application, first to the (Gentile) Colossians, then to all believers, of the whole blessedness of this participation in Christ's resurrection, and assertion of the antiquation of the law, and subjection of all secondary powers to Christ.—‘And you, who were dead (allusion to ἐκ τῶν νεκρῶν immediately preceding) in your trespasses (see Eph. ii. 1, notes) and (in) the uncircumcision of (i. e. which consisted in) your flesh (i. e. having on you still your fleshy sinful nature, the carnal præputium which now, as spiritual, you have put away. So that, as Mey. very properly urges, it is not in ἀκροβυστία, but in τῆς σαρκὸς, that the ethical significance lies—ἀκροβυστία being their state still, but now indifferent), He (God—who, not Christ, is the subject of the whole sentence, vv. 13—15) quickened you (this repetition of the personal pronoun is by no means unexampled, cf. Aristoph. Acharn. 391, — νῦν οὖν με πρῶτον πρὶν λέγειν ἐάσατε | ἐνσκευάσασθαι μ' ὅλον ἀθλιώτατον : see also Soph. Ed. Col. 1407 : Demosth. p. 1225. 16—19, Bernhardt, p. 275 f.) together with Him (Christ: brought you up,—objectively at His Resurrection, and subjectively when you were received among His people,—out of this death. The question as to the reference, whether to spiritual or physical resurrection, is answered by remembering that the former includes the latter) having*

forgiven (the aor. part. is here not contemporaneous with *συνεζωοπ.* but antecedent : this forgiveness was an act of God wrought once for all in Christ, cf. ἡμῖν below, and 2 Cor. v. 19. Eph. iv. 32) us (he here passes from the particular to the general—from the Colossian Gentiles to all believers) **all our transgressions** (ἀ τὴν νεκρότητα ἐποίει, Chrys. : but this, though true, makes the *χαρισάμ.* apply to the *συνεζ.* which it does not), **having wiped out** (contemporary with *χαρισάμενος*—in fact the same act explained in its conditions and details. On the word, see reff., and Plat. Rep. vi. p. 501, τὸ μὲν ἄν, οἶμαι, ἐξαλείφουεν, τὸ δὲ πάλιν ἐγγράφοιεν : Dem. 468. 1, εἴθ' ὑμεῖς ἐτι σκοπεῖτε εἰ χοῖρ τοῦτον [τὸν νόμον] ἐξαλείψαι, καὶ οὐ πάλαι βιβροῦλεσθε;) **the handwriting in decrees** (cf. the similar expression τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν, Eph. ii. 15, and notes. Here, the force of -γραφον passes on to the dative, as if it were τὸ γεγραμμένον τοῖς δόγμασιν—cf. Plato, Ep. vii. p. 343 a, κ. ταῦτα εἰς ἀμετακίνητον, ὃ δὴ πάσχει τὰ γεγραμμένα τύποις. Meyer would make the dat. instrumental : but it can be so only in a very modified sense, the contents taken as the instrument whereby the sense is conveyed. The **χειρόγρ.** represents the *whole law*, the obligatory bond which was against us [see below], and is apparently used because the Decalogue, representing that law, was written on tables of stone with the finger of God. The most various interpretations of it have been given. Calv., Bez., al., understand it of the mere *ritual law* : Calov., of the *moral*, against πάντα τὰ παραπτ. above : Luther, Zwingl., al., of the *law of conscience*. Thdrt's view is very curious : he interprets τὸ χειρόγρ. to mean our human body,—ὃ τοῖνυν θεὸς λόγος, τὴν ἡμετέραν φύσιν ἀναλαβὼν, πάσης αὐτὴν ἀμαρτίας ἐλευθέραν ἐφέλαξε, κ. ἐξήλειψε τὰ κακῶς ὑφ' ἡμῶν ἐν αὐτῇ γενόμενα τῶν ὀφλημάτων γράμματα. He urges as an objection to the usual interpre-

γραφον τοῖς ^p δόγμασιν ὃ ἦν ^q ὑπεναντίον ἡμῶν, καὶ αὐτὸ ^p ἤρκεν ^r ἐκ τοῦ μέσου ^s προσηλώσας αὐτὸ τῷ σταυρῷ, ^r 15 ^t ἀπεκδυσάμενος τὰς ^u ἀρχὰς καὶ τὰς ^v ἐξουσίας ^v ἐξεί-
γμάτισεν ἐν ^w παρρήσιᾳ, ^x θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

r Acts xvii. 33. 2 Thess. ii. 7.

t ch. iii. 9 only t.

w see 2 Cor. iii. 12 reff.

s here only t.

u = Eph. vi. 12.

x 2 Cor. ii. 14 only t.

q Matt. ix. 9. σταν ᾧ προσηλώσας, Jas. B. J. i. 14. 9.

r here only t. see Mat. i. 19.

v here only t. see Mat. i. 19.

v Heb. vi. 6. Num. xxv. 4.

Gen. xxi. 17.

Exod. xxiii. 27.

Nah. i. 2.

δογ. ins σιν 17: in some lat-fl: al vary: om Chron (σχίσας above) Jer Ruf.—for ἤρκεν, ἦρκεν D¹FG 44. 72-4. 114-22 all Orig Thdr̄t Thl.—καὶ προσήλ. 109-78. —αὐτο om arm Chr: αὐτω 39. 109-14-15.—15. καὶ απεκ. 219. —aft απεκδυσ., ins την σαρκι FG & Hil₁ Pac (all these om τας αρχ. και) goth Syr Hil-oft Aug all.—καὶ ελευγμ. B.—εν εαυτω G.

tation, that the law was for Jews, not Gentiles, whereas the Apostle says καθ' ἡμῶν. But this is answered by remembering, that the law was just as much against the Gentiles as against the Jews: it stood in their way of approach to God, see Rom. iii. 19: through it they would be compelled to come to Him, and by it, whether written on stone or on fleshy tablets, they were condemned before Him. Chrys., Oec., Thl., al., would understand τὸ χειρὸν γραφον ὃ ἐποίησε πρὸς Ἀδὰμ ὁ θεὸς ἰστών ἢ ἂν ἡμέρα φάγῃς ἀπὸ τοῦ ξύλου, ἀποθάνῃ—but this is against the whole antijudaistic turn of the sentence) **which was hostile to us** (the repetition of the sentiment already contained in καθ' ἡμῶν seems to be made by way of stronger emphasis, as against the false teachers, reasserting and invigorating the fact that the law was no help, but a hindrance to us. There does not appear to be any force of 'subcontrarius' in ὑπεναντίος: Mey. refers, besides reff., to Herod. iii. 80, τὸ δ' ὑπεναντίον τούτου εἰς τοὺς πολίτας πέσυκε—to ὑπεναντιότης, Diog. Laert. x. 77: ὑπεναντίωμα, Aristot. poet. xxvi. 22: ὑπεναντίωσις, Demosth. 1405. 18) and (not only so, but) **has taken it** (the handwriting *itself*, thus obliterated) **away** (i. e. 'from out of the way,' cf. reff.: Dem. de corona, p. 354, τὸ καταψεύδασθαι κ. δι' ἐχθράν τι λέγειν ἀνελόντας ἐκ μέσου: other places in Kypke, ii. 323: and the contrary expression, Dem. 682. 1,—οὐδὲν ἂν ἦν ἐν μέσῳ πολεμῖν ἡμᾶς πρὸς Καρδιανούς ἤδη), **by nailing** (contemporary with the beginning of ἤρκεν) **it to the cross**' ('since by the death of Christ on the cross the condemnatory law lost its hold on us, inasmuch as Christ by this death bore the curse of the law for mankind [Gal. iii. 13],—in the fact of Christ being nailed to the Cross the Law was nailed thereon, in-so-far as, by Christ's crucifixion, it lost its obligatory power and ceased to be ἐν μέσῳ.' Meyer. Chrys. finely says, οὐδαμοῦ οὕτως μεγαλοφώνως

ἐφθίγγετο. ὁρᾷς σπουδῇν τοῦ ἀφανισθῆναι τὸ χειρ. ὅσην ἐποιήσατο; αἰὼν πίντες ἡμεῖς ἐφ' ἁμαρτίαν κ. κώλασιν, αὐτὸς κολασθεὶς ἔλυσεν κ. τὴν ἁμαρτίαν κ. τὴν κώλασιν ἐκολάσθη δι' ἐν τῷ σταυρῷ).

15.] The utmost care must be taken to interpret this verse according to the requirements of grammar and of the context. The *first* seems to me to necessitate the rendering of ἀπεκδυσάμενος, not, as the great majority of commentators, 'having spoiled' (ἀπεκδύσας), a meaning unexampled for the middle, and precluded by the plain usage, by the Apostle himself, a few verses below, ch. iii. 9, of the same word ἀπεκδυσάμενοι,—but 'having put off,' 'divested himself of.' Then the *second* must guide us to the meaning of τὰς ἀρχὰς καὶ τὰς ἐξουσίας. Most commentators have at once assumed these to be the *infernal powers*, or *evil angels*: relying on Eph. vi. 12, where undoubtedly such is the specific reference of these general terms. But the terms *being general*, such specific reference must be determined by the context of each passage,—or, indeed, there may be no such specific reference at all, but they may be used in their fullest general sense. Now the words have occurred before in this very passage, ver. 10, where Christ is exalted as the κεφαλὴ πάσης ἀρχῆς κ. ἐξουσίας: and it is hardly possible to avoid connecting our present expression with that, seeing that in τὰς ἀρχὰς κ. τὰς ἐξουσίας the articles seem to contain a manifest reference to it. Now, what is the context? Is it in any way relevant to the fact of the law being antiquated by God in the great Sacrifice of the atonement, to say that He, in that act (or, according to others, Christ in that act), spoiled and triumphed over the *infernal potentates*? Or would the following οὖν deduce any legitimate inference from such a fact? But, suppose the matter to stand in this way. The law was διαταγὴς δι' ἀγγέλων (Gal. iii. 19: cf. Acts vii. 53), ὁ δι' ἀγγέλων λαλήθεις λόγος (Heb. ii. 2): cf.

γ = Rom. xiv. 3 reff. z so Rom. ii. 1. a xiv. 22. 1 Pet. ii. 12. a Rom. xiv. 17 reff. 31. z Chron. ii. 4. xxxi. 3. νομ., here only. σαβ., plur. Matt. xii. 1. Luke iv. 16.

16 Μὴ οὖν τις ὑμᾶς ^γ κρινέτω ^z ἐν ^a βρώσει καὶ ἐν ^{F^a contains v.v.} πόσει ἢ ἐν ^b μέρει ^c εὐρυτῆς ἢ ^c νομηνίας ἢ ^c σαββάτων, 16, 17. b = 2 Cor. iii. 10. ix. 3. Demosth. 638. 5. 668. 24. c 1 Chron. xxiii.

—16. μη τις ενν 80.—rec η εν ποσει (corr'n to suit the rest of the sentence), with MSS & Orig¹, all: txt B copt Syr Orig¹ Jer Aug¹ Tich (et 4 times Tert: *vel*, and 3 times *aut*, it Ambrst).—for μερει, ημερα 122.—νομηνια η σαββατω (-τω also 37. 116) D¹(E²)FG (see next).—νομην. BFG: txt ACDEJK ^{miss} (appy) Orig all.—

also Jos. Antt. xv. 5. 3, ἡμῶν τὰ κάλλιστα τῶν δ'ογμάτων, κ. τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τ. θεοῦ μαθόντων:—they were the promulgators of the χειρόγραφον τοῖς δόγμασιν. In that promulgation of theirs, God was pleased to reveal Himself of old. That writing, that investiture, so to speak, of God, was first wiped out, soiled and rendered worthless, and then nailed to the Cross—abrogated and suspended there. Thus God ἀπεξεδύσατο τὰς ἀρχάς κ. τὰς ἐξουσίας—divested Himself of, put off from Himself, that ἀγγέλων διαταγή, manifesting Himself henceforward without a veil in the exalted Person of Jesus. And the act of triumph, by which God has for ever subjected all principality and power to Christ, and made Him to be the only Head of His people, in whom they are complete, was that sacrifice, whereby all the law was accomplished. In that, the ἀρχαὶ κ. ἐξουσίαι were all subjected to Christ, all plainly declared to be powerless as regards His work and His people, and triumphed over by Him, see Phil. ii. 3, 9. Eph. i. 20, 21. No difficulty need be created, on this explanation, by the objection, that thus more prominence would be given to angelic agency in the law than was really the fact: the answer is, that the prominence which is given, is owing to the errors of the false teachers, who had evidently associated the Jewish observances in some way with the worship of angels: St. Paul's argument will go only to this,—that whatever part the angelic powers may have had, or be supposed to have had, in the previous dispensation, all such interposition was now entirely at an end, that dispensation itself being once for all antiquated and put away. Render then,—‘putting off (by the absence of a copula, the vigour of the sentence is increased. The part. is contemporary with ἤρκεν above, and thus must not be rendered ‘having put off’) the governments and powers (before spoken of, ver. 10, and ch. i. 16: see above), He (God, who is the subject throughout: see also ch. iii. 3:—not Christ, which would awkwardly introduce two subjects into the sentence) exhibited them (as completely subjected to Christ;—

not only put them away from Himself, but shewed them as placed under Christ. There seems no reason to attach the sense of putting to shame [παραδειγματίζειν] to the simple verb. That this sense is involved in Matt. i. 19, is owing to the circumstances of the context) in (element of the δειγματίζειν) openness (of speech; declaring and revealing by the Cross that there is none other but Christ the Head πάσης ἀρχῆς κ. ἐξουσίας), triumphing over them (as in 2 Cor. ii. 14, we are said [see note there] to be led captive in Christ's triumph, our real victory being our defeat by Him,—so here the principalities and powers, which are next above us in those ranks of being which are all subjected to and summed up in Him) in Him' (Christ: not ‘in it,’ viz. the cross, which gives a very feeble meaning after the ἐγίγαντος αὐτόν, and συνζωοπ. σὺν αὐτῷ above). The ordinary interpretation of this verse has been attempted by some to be engrafted into the context, by understanding the χειρόγρ. of a guilty conscience, the ἀρχ. κ. ἐξ. as the infernal powers, the accusers of man, and the scope of the exhortation as being to dissuade the Colossians from fear or worship of them. So Neander, in a paraphrase (Denkwürdigkeiten, p. 12) quoted by Conyb. and Howson, vol. ii. p. 399. But manifestly this is against the whole spirit of the passage. It was θρησκεία τῶν ἀγγέλων to which they were tempted—and οἱ ἄγγελοι can bear no meaning but the angels of God. 16—23.] More specific warning against false teachers (see summary on ver. 1), and that first (vv. 16, 17) with reference to legal observances and abstinence. 16.] ‘Therefore (because this is so—that ye are complete in Christ, and that God in Him hath put away and dispensed with all that is secondary and intermediate) let no one judge you (pronounce judgment of right or wrong over you, sit in judgment on you) in (reff.) eating (not, in St. Paul's usage, meat [βρώμα], see reff.; in John iv. 32, vi. 27. 55, it seems to have this signification. Mey. quotes Il. τ. 210. Od. a. 191. Plat. Legg. vi. p. 783 c, to shew that in classical Greek the meanings are sometimes

17 ἃ ἔστιν ^d σκιά τῶν ^d μελλόντων, τὸ δὲ ^e σῶμα χριστοῦ. ^{d = Heb. (viii. 5.) x. 1. e = Jos. B. J. ii. 2. 6, σκάνει αὐτῇ}
 18 μηδεὶς ὑμᾶς ^f καταβραβεύετω ^g θέλων ἐν ^h ταπεινοφρο-

σόμενοι βασιλείας, ἧς ἤρπασεν ἑαυτῷ τὸ σῶμα. Philo de conf. ling. p. 434, τὰ μὲν ἡ τὰ τῶν χρησμῶν σκιάς τινὰς ὀνομαίει σωματίων εἶναι. f here only †. ‡ ἐπιστάμεθα Σπράτων ὑπο Μεγάλου καταβραβεύεσθαι, Demosth. Mid. p. 544 ult. g = (see note) (1) 2 Pet. ii. 6. (2) 1 Kings xviii. 22. 2 Kings xv. 26. 3 Kings x. 9. 2 Chron. ix. 8. Ps. cxlvi. 10. h Acts x. 19 ref.†

17. for ἃ, ὁ BFG it goth Epiph Ambrst Aug: txt ACDEF^aJK &c Orig all Aug, al.—του μελλοντος aeth Socr.—rec του χριστου, with ABC &c Oec: txt DEFGJK all Chr Thdrt Dam Thl: ο χριστος 66-marg-109-lat Syr ar-erp.—18. τη ταπειν.

interchanged. The same is true of πόσις and πόμα) and in drinking (i. e. in the matter of the whole cycle of legal ordinances and prohibitions which regarded eating and drinking: these two words being perhaps taken not separately and literally,—for there does not appear to have been in the law any special prohibition against *drinks*,—but as forming together a category in ordinary parlance. If however it is desired to press each word, the reference of πόσις must be to the Nazarene vow, Num. vi. 3), or in respect (reff.: Chrys. and Thdrt give it the extraordinary meaning of ‘in part,’—ἐν μέρει ἑορτῆς: οὐ γὰρ δὴ πάντα κατέχον τὰ πρότερα: Mey. explains it, ‘in the category of’—which is much the same as that in the text) of feasts or new-moon or sabbaths (i. e. yearly, monthly, or weekly celebrations: see reff.), 17.] which things (all named in ver. 16) are (not, ‘were;’ he speaks of them in their nature, abstractedly) a shadow (not, a sketch, σκιαγραφία or -ῥημα, which meaning is precluded by the term opposed being σῶμα, not the finished picture,—but literally the *shadow*: see below) of things to come (the blessings of the Christian covenant: these are the substance, and the Jewish ordinances the mere type or resemblance, as the shadow is of the living man. But we must not, as Mey., press the figure so far as to imagine the shadow to be cast back by the τὰ μέλλοντα going before [cf. also Thdrt, somewhat differently, προλαμβάνει δὲ ἡ σκιά τὸ σῶμα ἀνίσχοιτος τοῦ φωτός: ὡς εἶναι σκιὰν μὲν τὸν νόμον, σῶμα δὲ τὴν χάριν, φῶς δὲ τὸν δεσπότην χριστόν]: nor with the same commentator, interpret τῶν μελλ. of the *yet future* blessings of the state following the παρουσία, —for which ἔστιν [see above] gives no ground. Nor again must we imagine that the *obscurity* [Suicer, al.] of the Jewish dispensation is alluded to, there being no subjective comparison instituted between the two,—only their objective relation stated); but the body (the substance, of which the other is the shadow) belongs to Christ’ (i. e. the substantial blessings, which

those legal observances typified, are attached to, brought in by, found in union with, Christ: see on the whole figure Heb. viii. 5; x. 1). We may observe, that if the ordinance of the Sabbath had been, *in any form*, of lasting obligation on the Christian church, it would have been quite impossible for the Apostle to have spoken thus. The fact of an obligatory rest of one day, whether the seventh or the first, would have been directly in the teeth of his assertion here: the holding of such would have been still to retain the shadow, while we possess the substance. And no answer can be given to this by the transparent special-pleading, that he is speaking only of that which was *Jewish* in such observances: the whole argument being general, and the axiom of ver. 17 universally applicable.—An extraordinary punctuation of this verse was proposed by some mentioned by Chrys.: οἱ μὲν οὖν τοῦτο στίζουσι, τὸ δὲ σῶμα, χριστοῦ. ἡ δὲ ἀλήθεια ἐπὶ χριστοῦ γέγονεν: οἱ δὲ, τὸ δὲ σῶμα χριστοῦ μηδεὶς ὑμᾶς καταβραβεύετω and Aug. ep. 59, has ‘corpus autem Christi nemo vos convincat. Turpe est, inquit ut cum sitis corpus Christi, seducamini umbris.’ No wonder that the same father should confess of the passage, ‘nec ego sine caligine intelligo.’

18—23.] See above—*warning* 2ndly, *with reference to angel-worship and asceticism*.

18.] ‘Let no one of purpose (such is by far the best rendering of θέλων,—to take it with καταβραβ. and understand it precisely as in ref. 2 Pet. And thus apparently Thl.: θέλουσιν ὑμᾶς καταβραβεύειν διὰ ταπεινοφροσ. Mey. pronounces this meaning ‘ganz unpassend,’ and controverts the passages brought to defend it; omitting however ref. 2 Pet. But surely it is altogether relevant, imputing to the false teachers not only error, but insidious designs also. Others take θέλων with ἐν ταπ., keeping however its reference as above, and understanding, as Phot. in Oec., τοῦτο ποιεῖν after it. So Thdrt, τοῦτο τοῖνυν συνεβούλεον ἐκεῖνοι γίνεσθαι ταπεινοφροσύνην δὴθεν κεκορημένοι, Calv., ‘volens id facere’—Mey., Eadie, al. This

i Acts xxvi. 5. *σύνῃ καὶ ἰ* θρησκείᾳ τῶν ἀγγέλων, ἃ ἐώρακεν ^k ἐμβατεύων, ABCDE
James i. 26, 27 only. ^l εἰκῇ ^m φυσιοῦμενος ὑπὸ τοῦ ⁿ νοῦς τῆς σαρκὸς αὐτοῦ, FGJK
Wisd. xiv. 27.

k here only. Josh. xix. 49. τολμηρὸν ἐμβατεύειν τὴν ὑπερινόητον φύσιν, Xen. Conviv. p. 698 Raphael.
l Rom. xiii. 4 refl. m 1 Cor. iv. 6, &c. v. 2. viii. 1. xiii. 14 only †. n = Rom. i. 28. xii. 2.

106. — θρησκία CD(E?)FG: txt A(B?)J &c. — rec bef εωρ. ins μη (see note) with CD³EJK mss nrly (appy) v g goth syrr al Orig Chr Thdrt Dam al Lucif Orig-int all: ουκ FG: om ABD¹ 28. 30. 67² d e mss-in-Aug copt Orig-edd Tert Ambrst al (εωρ.

latter, after Bengel, assigns as his reason for adopting this view, that the participles θέλων, ἐμβατεύων, φυσιοῦμενος, κρατῶν, form a series. This however is not strictly true—for θέλων would stand in a position of emphasis which does not belong to the next two: rather should we thus expect ἐν ταπ. θέλων κ. θρ. τῶν ἀγγ. I cannot help thinking this rendering flat and spiritless. —Others again suppose a harsh Hebraism, common in the LXX [reff., esp. Ps. cxlvi. 10], but not found in the N. T., by which θέλειν ἐν is put for εἰς, ‘to have pleasure in.’ So Aug., Est., Olsh., al. The principal objection to this rendering here is, that it would be irrelevant. Not the delight which the false teacher takes in his ταπ. &c., but the fact of it as operative on the Colossians, and its fleshly sources, are adduced) defraud you of your prize (see ref. Demosth. Mey. points out the difference between καταβρ., a fraudulent adjudication with hostile intent against the person wronged, and παραβραβεύειν, which is merely, as Thdrt explains this, ἀδικῶς βραβεύειν. So Polyb. xxiv. 1. 12, τινὲς δ’ ἐγκαλοῦντες τοῖς κριμασιν, ὡς παραβραβευμένοις, διαφθειραντος τοῦ Φιλίππου τοῦς δικαστάς. Supplying this, which Chrys. has not marked, we may take his explanation: καταβραβευθῆναι γάρ ἐστιν ὅταν παρ’ ἐτέρων μὲν ἡ νίκη, παρ’ ἐτέρων δὲ τὸ βραβεῖον. Zonaras gives it better, in Suicer ii. 49: καταβρ. ἐστι, τὸ μὴ τὸν νικήσαντα ἀξιῶν τοῦ βραβεῖου, ἀλλ’ ἐτέρῳ εἰδόναι αὐτὸ, ἀδικουμένου τοῦ νικήσαντος. This deprivation of their prize, and this wrong, they would suffer at the hands of those who would draw them away from Christ the giver of the prize [2 Tim. iv. 8. James i. 12. 1 Pet. v. 4] and lower them to the worship of intermediate spiritual beings. The various meanings,—‘ne quis brabeutæ potestatem usurpans atque adeo abutens, nos currentes moderetur, perperamque præscribat quid sequi quid fugere debeatis præmium accepturi’ [Beng.],—‘nemo adversum vos rectoris partes sibi ultro sumat’ [Beza and similarly Corn.-alap.],—‘præmium, id est libertatem a Christo indultam, exigere’ [Grot.],—are all more or less departures from the meaning of the word) in (as the element and

sphere of his καταβραβ.) humility (αἰ-ρεῖσις ἢν παλαιὰ λεγόντων τινῶν ὅτι οὐ εἶ τὸν χριστὸν ἐπικαλεῖσθαι εἰς βοήθειαν, ἢ εἰς προσαγωγὴν τὴν πρὸς τὸν θεόν, ἀλλὰ τοὺς ἀγγέλους ὡς τάχα τοῦ τὸν χριστὸν ἐπικαλεῖσθαι πρὸς τὰ εἰρημῖνα μίζονος ὄντος τῆς ἡμετέρας ἀξίας. τοῦτο δὲ τάχα ταπεινούμενοι ἔλεγον. Zonaras in canon. 35 of the Council of Laodicæa, in Suicer i. p. 45. Similarly Thdrt, λέγοντες ὡς ἀόρατος ὁ τῶν ὄλων θεός, ἀνιφικτός τε κ. ἀκατάληπτος, κ. προσήκει διὰ τῶν ἀγγέλων τὴν θίαν εὐμένειαν παραγγεῖσθαι. Mey. cites Aug. Conf. x. 42: “Quem invenire, qui me reconciliaret tibi? ab-eundum mihi fuit ad angelos? multi conantes ad te redire, neque per se ipsos valentes, sicut audio, tentaverunt hæc, et inciderunt in desiderium curiosarum visionum, et digni habiti sunt illusionibus.” So that no ironical sense need be supposed) and (ex- plicative, or appending a specific form of the general ταπεινοφρ.) worship of the angels (gen. objective, ‘worship paid to the holy angels:’ not subjective, as Schöttg., Luther, Rosenm., al.: cf. Jos. Antt. viii. 8. 4, τοῦ ναοῦ κ. τῆς θρησκείας τῆς ἐν αὐτῷ τοῦ θεοῦ; Justin M. cohort. Ad Græc. fin.—ἐπὶ τὴν τῶν μὴ θεῶν ἐγράφησαν θρησκίαν.—With reference to the fact of the existence of such teaching at Colossæ, Thdrt gives an interesting notice: οἱ τῷ νόμῳ συνηγοροῦντες καὶ τοὺς ἀγγέλους σέβειν αὐτοῖς εἰσηγούντο, διὰ τούτων λέγοντες διδόνσαι τὸν νόμον. ἔμεινε δὲ τοῦτο τὸ πάθος ἐν τῇ Φρυγίᾳ κ. Πισιδίᾳ μέχρι πολλοῦ. οὐ δὲ χάριν κ. συνελθοῦσα σύνοδος ἐν Λαοδικείᾳ τῆς Φρυγίας νόμῳ κεκώλυκε τὸ τοῖς ἀγγέλοις προσεῖχεσθαι κ. μέχρι δὲ τοῦ νῦν εὐκτηρία τοῦ ἁγίου Μιχαὴλ παρ’ ἐκείνοις κ. τοῖς ὁμόροις ἐκείων ἐστὶν ἰδεῖν. The canon of the council of Laodicæa [A.D. 360] runs thus: οὐ δεῖ χριστιανοὺς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ θεοῦ, κ. ἀπιέναι, κ. ἀγγέλους ὀνομάζειν, κ. συνάξεις ποιεῖν, ἅπρ ἀπηγόρευται. εἰ τις οὖν εὐρεθῇ ταύτῃ τῇ κεκοιμημένῃ εἰδωλολατρεία σχολάζων, ἐστω ἀνάθεμα, ὅτι ἐγκατέλιπε τὸν κύρ. ἡμ. Ἱ. χρ. τ. vi. τοῦ θεοῦ, κ. εἰδωλολατρεία προσῆλθε. See, for an account of subsequent legends and visions of the neighbour- hood, Conyb. and Hows., ii. p. 400, note),

19 καὶ οὐ^ο κρατῶν τὴν κεφαλὴν, ἐξ¹ οὗ¹ πᾶν τὸ σῶμα διὰ^ο τῶν¹ ἀφῶν καὶ¹ συνδέσμων^ο ἐπιχορηγούμενον καὶ¹ συμ-

der, ch. i. 27. Phil. i. 28.
14 only. Isa. lvi. 10.

q Eph. iv. 14 only.
s 2 Cor. ix. 10 refl. see Eph. iv. 10.

r Acts viii. 23. Eph. iv. 3. ch. iii.
14 Cor. ix. 10 refl.

(D[E?] &c).—εωρακαμεν (or -ατε) εμβατεύειν 33. 66².—19. αὐτὸ κεφ. ins χοιρῶν D E¹ arm syr Novat. —παν om 106: καὶ συμβ. om (homovet.) 109.—αὐξί 44. 108-9-10. 219.

—standing on the things which he hath seen (an inhabitant of, insists on, the realm of sight, not of faith: as Aug. above, 'incidents in desiderium curiosarum visionum.'—First a word respecting the reading. The *μή* of the rec. and *οὐκ* of some MSS., seem to me to have been unfortunate insertions from misunderstanding the sense of *εμβατεύων*. That it *may* mean 'prying into,' would be evident from the simplest metaphorical application of its primary meaning of treading or entering on: but whether it *does* so mean here, must be determined by the context. And it surely would be a strange and incongruous expression for one who was advocating a religion of *faith*,—whose very charter is *μακάριοι οἱ μὴ ἰδόντες κ. πιστευόντες*,—to blame a man or a teacher for *ἀ μὴ ἑώρακεν εμβατεύειν*, placing the *defect of sight* in the very emphatic forefront of the charge against him. Far rather should we expect that one who διὰ πίστεως περιεπατεῖ, οὐ διὰ εἶδους, would state of such teacher as one of his especial faults, that he *ἀ ἑώρακεν ἐνεβάτευειν*, found his status, his standing point, in the realm of sight. And to this what follows corresponds. This insisting on his own visual experience is the result of fleshly pride as contrasted with the spiritual mind. Of the other meanings of *εμβατεύειν*, that of 'coming into possession of property,' 'inheriting,' might be suitable, but in this sense it is usually constructed with *εἰς*, cf. Demosth. 1085. 24, 1086. 19. The ordinary meaning here is by far the best: see reff., and cf. Æsch. Pers. 448—*νήσος . . . ἣν ὁ φιλόχορος Πάν εμβατεύει*, Eur. Electr. 595—*κασιγνήτον εμβατεύσαι πόλιν*), vainly (groundlessly. *εἰκὴ* must not be joined with *εμβατ.*, as De W., Conyb., al.,—for thus the emphasis of that clause is destroyed: see above) *puffed up* (no inconsistency with the *ταπεινοφρ.* above: for as Thdrt says, *τὴν μὲν ἐσκήπτοντο, τοῦ δὲ τύφον τὸ πάθος ἀκριβῶς περιέκυντο*) by (as the working principle in him) the mind (intent, bent of thought and apprehension) of his own flesh (ὕπὸ σαρκικῆς διανοίας, οὐ πνευματικῆς, Chrys. But as usual, this adjectival rendering misses the point of the expression,—the *διάνοια* is not only *σαρκική*, but is *τῆς σαρκός*—the

σάρξ, the ordinary sensuous principle, is the fons of the *νοῦς*—which therefore dwells in the region of visions of the man's own seeing, and does not in true humility hold the Head and in faith receive grace as one of His members. I have marked *αὐτοῦ* rather more strongly than by '*his*' only: its expression conveys certainly some idea of self-will), 19.] and not (negative source of his error) holding fast (see ref. Cant. The want of firm holding of Christ has set him loose to *εμβατεύειν ἀ ἑώρακεν*) the Head (Christ: see on Eph. i. 22. Each must hold fast the Head for himself, not merely be attached to the other members, however high or eminent in the Body), from whom (better than with Mey., '*from which*,' viz. the Head,—Christ, according to him, being referred to '*nicht persönlich, sondern sächlich*:' but if so, why not *ἐξ ἧς*—what reason would there be for any change of gender? The only cause for such change must be sought in *personal* reference to Christ, as in ch. i. 27; and this view is confirmed by the *τ. αὐξήσιν τ. θεοῦ* below, shewing that the figure and reality are mingled in the sentence. Beng. gives as his first alternative, '*ex quo, sc. tenendo caput*:' but this would be *δι' οὗ*, not *ἐξ οὗ*. The Head itself is the *Source* of increase: the holding it, the *means* all the body (in its every part: not exactly = '*the whole body*,' in its entirety, which would, if accurately expressed, be *τὸ πᾶν σῶμα*, cf. *τὸν πάντα χρόνον*, Acts xx. 18,—*ὁ πᾶς νόμος*, Gal. v. 14. On the whole passage see Eph. iv. 16, an almost exact parallel) by means of the joints (see against Meyer's meaning, '*nerves*,' on Eph. i. c.) and bands (sinews and nerves which bind together and communicate between, limb and limb) being supplied (the passive of the simple verb is found in 3 Macc. vi. 40, Polyb. iv. 77. 2, *πολλαῖς ἀφομαῖς ἐκ φύσεως κεχορηγημένους πρὸς πραγμάτων κατάρτησιν*: ib. iii. 75. 3; vi. 15. 4, al. The *ἐπι*, denoting continual accession, suits the *αὐξί* below) and compounded (see on Eph. Notice as there the present part., denoting that the process is now going on. *Wherewith* the body is supplied and compounded, is here left to be inferred, and

u Eph. iv. 16 only †.
 2 Macc. v. 16. constr., as John vii. 24.
 v = Rom. ix. 3 red.
 w Gal. iv. 3, 9, ver. 8. Heb. v. 12. 2 Pct. iii. 10, 12 only †.
 x here only. Esth. iii. 9. 2 Macc. x. 8, cf. ἀσκήσεις, 1 Cor. vi. 7.
 y see 1 Cor. vii. 1. 2 Cor. vi. 17. Levit. xi. 8.
 z Acts x. 10. xx. 11. xxiii. 14.

βιβαζόμενον αὖξιν τὴν ὡς αὖξιν τοῦ θεοῦ. ²⁰ εἰ ἀπεθάνετε
 σὺν χριστῷ ἂπὸ τῶν στοιχείων τοῦ κόσμου, τί ὥς
 ζῶντες ἐν κόσμῳ ὁδοματίζεσθε ²¹ Μὴ ἄψῃ μηδὲ γέυσῃ

ABCD E
 FGJK

—20. rec aft εἰ ins οὖν: om MSS all vss gr-lat-fl.—rec bef χριστ. ins τω: om MSS

need not be, as by some commentators, minutely pursued into detail. It is, as Thl., τὸ ζῆν κ. αὖξιν πνευματικῶς,—as Chrys.,—understanding it however after πᾶν τὸ σῶμα,—ἔχει τὸ εἶναι, κ. τὸ καλῶς εἶναι. The supply is as the sap to the vine—as the πᾶσα αἰσθησις κ. πᾶσα κίνησις [Thl.] to the body) **increase with** (accus. of reference: cf. Eph.) **the increase of God** (i. e. 'the increase wrought by God,'—God being the First Cause of life to the whole, and carrying on this growth in subordination to and union with the Head, Jesus Christ: not as Chrys., merely *κατὰ θεόν, τὴν ἀπὸ τῆς πολιτείας τῆς ἀρίστης*,—nor to be tamed down with Calv., al., to "significat, non probari Deo quod vis augmentum, sed quod ad caput dirigitur.") Still less must we adopt the adjectival rendering, 'godly growth,' Conyb., making that an *attribute* of the growth, which is in reality its *condition of existence*).—The Roman Catholic commentators, Corn.-a-Lap., Estius, Bisp., endeavour by all kinds of evasions to escape the strong bearing of this passage on their following (and outdoing) of the heretical practices of the Judaizing teachers in this matter of the *θηρσκειά τῶν ἀγγέλων*. The latter (Bisp.) remarks,—“It is plain from this passage, as indeed from the nature of things, that the Apostle is not blaming every honouring of the angels, but only such honouring as put them in the place of Christ. The true honouring of the angels and saints is after all in every case an honouring of Christ their Head.” On this I may remark 1) that the word '*honouring*' (Verehrung) is simply disingenuous, there being no question of honouring, but of *worship* in the strict sense (*θηρσκειά*). 2) That whatever a commentator may say in his study, and Romanists may assert when convenient to them, the honour and worship actually and practically paid by them to angels and saints does by very far exceed that paid to Christ their Head. Throughout Papal Europe, the worship of Christ among the body of the middle and lower orders is fast becoming obliterated, and supplanted by that of His mother.

20.] *Warning against asceticism.* 'If ye died (in your baptism, as detailed above, vv. 11 ff.) with Christ from (a preg-

nant construction: 'died, and so were set free from:' not found elsewhere in N. T.: cf. Rom. vi. 2. Gal. ii. 19, where we have the dative) **the elements** (cf. ver. 8: the rudimentary lessons, i. e. ritualistic observances) **of the world** (see on ver. 8: Christ Himself was set free from these, when, being made under the law, He at His Death bore the curse of the law, and thus it was antiquated in Him), **why, as living** (emphatic, as though you had not died, see Gal. vi. 14) **in the world, are ye being prescribed to** (the active use of the verb, 'to decree,' is common in the later classics, the LXX, and Apocrypha. The *person to whom* the thing is decreed or prescribed to is put in the *dative* [ref. 2 Macc.], so that, according to usage, such person may become the *subject* of the *passive* verb: cf. Thuc. i. 82, ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλευόμεθα [ἐπιβουλεύειν τινα],—Herod. vii. 144, αἱ δὲ νῆες . . . οὐκ ἐχρήσθησαν [χρησθαι τινα], and see Kühner, Gram. ii. p. 35. So far I agree with Mey., in assigning a passive, not a middle sense to the verb: but I cannot see, with him, why we should be so anxious to divest the sentence of all appearance of blaming the Colossians, and cast all its blame on the false teachers. The passive would demand a reason for the fact being so—'Cur ita siti estis, ut . . .,' which is just as much a reproach as the middle 'Cur sinitis, ut . . .' The *active* renderings, '*decreta facitis*,' Melanch. [in Eadie], '*decernitis*,' Ambrst. [ib.], are wrong both in grammar and in fact.—The reference to *δογμασιν* ver. 14 is plain. They were being again put under that χειρογρ. which was wiped out and taken away) "**Handle not, neither taste, nor even touch**" (it will be understood that these words follow immediately upon *δογματίζεσθε* without a stop, as τὰ *δογματίζόμενα*—just as the inf. in 2 Macc. x. 8.—Then as to the meaning,—I agree with Calv., Bez., Beng., and Meyer in referring all the three to *meats*,—on account mainly of vv. 22, 23 [see below], but also of γέυσῃ coming as a defining term between the two less precise ones ἄψῃ and θίγγῃ. Others have referred the three to different objects: ἄψῃ and θίγγῃ variously to meats, or unclean objects, or women: γέυσῃ univer-

μηδὲ ^a θίγῃς—²² ἅ ^b ἐστὶν πάντα ^c εἰς ^d φθορὰν ^e τῇ ^f ἀπο-
 χρήσει—κατὰ τὰ ^f ἐντάλματα καὶ ¹ διδασκαλίαι τῶν ἀν-
 θρώπων, ²³ ἅτινά ἐστιν ^b λόγον ¹ μὲν ^b ἔχοντα σοφίας
 c = Rom. viii. 21 reff. d dat., Rom. xi. 20, 30. e here only. f Matt. xv. 9 reff. Isa. xlix. 13.
 g change of gender, Phil. i. 28. — ch. iii. 5. Rom. ix. 4 al. h here only.
 i so μεν see note, Acts i. 1. Rom. vii. 12. Heb. vi. 13. Winer, § 44, ii. 1 c.

all ff.—*ἵαται* D' E¹ slav.-ed, and add *παλιν* D' E¹ FG, *εἰτι* v arm lat. ff.—*εν τω κοσμ.* FG.
 —*ἐπιματιζεσθε* 35. 43.—21. for *μηδε* (twice), *μη* 38. 72 3 4. 109. 238 al; goth Orig.
 Ambrost Aug al.—23. *μεν* om 73: ins aft *εχοντ.* 37: *μου* 74.—*εθελουρησκει* (A uncert)

sally to meats. Mey. remarks of the negatives, the relation of the three prohibitions is, that the first *μηδὲ* is 'neq,' the second 'ne . . . quidem.' This would not be necessary from the form of the sentence, but seems supported by the word *θίγῃς* introducing a climax. Wetst. and the commentators illustrate *ἄψῃ* and *θίγῃς* as applied to meats, by Xen. Cyr. i. 3 5, ὅταν μὲν τοῦ ἄρτου ἄψῃ. (ἁρῶ) εἰς οὐδὲν τὴν χεῖρα ἀποφωμενον, ὅταν δὲ τούτων τινὲς θίγῃς, εὐθὺς ἀποκαθαίρη τὴν χεῖρα εἰς τὰ χειρώμακτρα) which things (viz. the things forbidden) are set (ἐστὶν emphatic, 'whose very nature is . . .') all of them for destruction (by corruption, see reff.) in their consumption (i.e. are appointed by the Creator to be decomposed and obliterated with their consumption by us. So Thdr̄t—πῶς . . . νομιζέτε τινα μὲν τῶν ἐδεσμάτων ἔσθω, τινα δὲ παράνομα, κ. οὐ σκοπεῖτε ὡς μόνιμον τούτων οὐδὲν: εἰς κόπον γὰρ ἅπαντα μεταβιβάζεται: and similarly Oec.—φθορὰ γὰρ, φθῇ, ὑπόκειται ἐν τῇ ἀφιδρωῇ—Thl., Erasm., Luth., Bez., Calv., Grot., Wolf, Olsh., Mey., al. The argument in fact is similar to that in Matt. xv. 17, and 1 Cor. vi. 13.—Two other lines of interpretation have been followed: 1) that which carries the sense on from the three verbs, "*Handle not &c. things which tend to [moral] corruption in their use.*" De W., Baum-Crus., al. But this suits neither the collocation of the words, nor ἀποχρήσει, the 'using up,' 'consumption,' which should thus rather be χρήσει. 2) that which makes ἅ refer to δόγματα, and renders 'which δόγματα all tend to [everlasting] destruction in their observance:' but this is just as much against the sense of ἀπόχρησις, and would rather require τήρησις, if indeed τῇ ἀποχρήσει be not superfluous altogether. See these same objections urged at greater length in Meyer's note)—according to (connects with *δογματίζεσθε* Μη . . . θίγῃς: the subsequent clause being a parenthetical remark; thus defining the general term δόγματα to consist in human, not divine commands) the commands and systems (διδασκαλία is

the wider term comprising many ἐντάλματα. In reff., the wider term is prefixed: here, where examples of separate ἐντάλματα have been given, we rise from them to the system of doctrine of which they are a part) of men (not merely ἀνθρώπων, bringing out the individual authors of them, but τῶν ἀν. describing them generically as human, not divine), such as (ἅτινα brings us from the generic, human doctrines and systems, to the specific, the particular sort of doctrines and systems which they were following: q. d., 'and that, such sort of ἐντ. κ. διδασκ. as . . .') are possessed of (ἐστὶν ἔχοντα does not exactly = ἔχει, but betokens more the abiding attribute of these δόγματα—'enjoy,' as we say) a reputation (λόγον ἔχειν occurs in various meanings. Absolutely, it may signify 'avoir raison,' as Demosth. p. 204, ἐστὶ δὲ τοῦτο οὐτως αἰσιν ἀκούσαι λόγον τινα ἔχον, which meaning is obviously out of place here:—as is also 'to take account of,' Herod. i. 62, Ἀθηναῖοι δὲ οἱ ἐκ τοῦ ἀπτεσε, ἕως . . . λόγον οὐδένα εἶχον. But the meaning 'to have the repute of,'—found Herod. v. 66, Κλεισθένης . . . ὅσπερ δὴ λόγον ἔχει τὴν Πυθίην ἀναπεῖσαι ['is said to have influenced the Pythia'], and ix. 78, σὺ δὲ κ. τὰ λοιπὰ τὰ ἐπὶ τούτοις ποιήσων, ὅπως λόγος τί σε ἔχῃ ἐτι μέζων ['that you may have still more repute'],—and Plat. Epinomis, p. 987 b, ὁ μὲν γὰρ ἕως φόρος ἔσπερος τε ὢν αὐτὸς Ἀφροδίτης εἶναι σχεῖν ἔχει λόγον ['Veneris esse dicitur,' as Ficinus],—manifestly fits the context here, and is adopted by most comm.) indeed (the μὲν solitarium leaves the εἰ to be supplied by the reader, or gathered from what follows. It is implied by it, not by the mere phrase λόγον ἔχειν [see the exx. above] that they had the repute only without the reality) of wisdom (in element of its repute) voluntary worship (words of this form are not uncommon: so we have ἐθελουπόζενος, a volunteer or self-constituted proxenus, in Thuc. iii. 70,—ἐθελουκωφέω, to pretend to be deaf, Strab. i. p. 36,—ἐθελουδουλία, voluntary slavery, Plat. Symp., p. 184 c, &c. &c.; see Lexx., and Aug., Ep. 59 [149, cited above on ver. 17] says 'sic et vulgo

k here only †
(see note).
l ver. 18.
m here only †.
n 1 Thess. iv. 4.

ἐν^k ἔθειλοθρησκεία καὶ^l ταπεινοφροσύνη καὶ^m ἀφειδία^{ABCDE}
σώματος, οὐκⁿ ἐν^{FGJK} τιμῇ^{FGJK} τινι,—πρὸς^o πλησμονὴν τῆς
σαρκός;

(τὰ καινὰ
τῶν ὑπο-
δημάτων ἐν
τιμῇ τινι
... ἔστιν,
Lucian de merced cond. 17. Wets.)
p ch. ii. 12.

III. ^l Εἰ οὖν ^p συνηγέροθητε τῷ^q χριστῷ, ^q τὰ ἄνω

q Phil. iii. 14.

o here only. Exod. xvi. 8 al.

CD¹FG &c: θρησκία FG.—ταπεινοφρ. του νοος FG it goth lat-ff: και om B Hil.—
αφειδία B: txt CDEFGJ &c.

dicitur qui divitem affectat thelodives, et qui sapientem thelosapiens, et cætera hujusmodi." Mey. cites Epiphanius. Hær. i. 16, explaining the name Pharisees, διὰ τὸ ἀφωρισμένους εἶναι αὐτοὺς ἀπὸ τῶν ἄλλων διὰ τὴν ἐθειλοπερισσοθρησκίαν παρ' αὐτῶν νενομισμένην. See many more ex. in Wetst. The θρ. was mainly that of angels, see above, ver. 18: but the generality of the expression here may take in other voluntary extravagancies of worship also) and humility (see ver. 18) and unsparingness of the body (Plato defines ἐλευθερία, ἀφειδία ἐν χρῆσει κ. ἐν κτήσει οὐδίας, Def. p. 412 D: Thuc. ii. 43 has ἀφειδῖν βίον: Diod. Sic. xiii. 60, ἀφειδῶς ἐχρῶντο τοῖς ἰδίαις σώμασιν εἰς τὴν κοινὴν σωτηρίαν, &c. &c., see Wetst.), **not in any honour of it** (on the interpretations, see below. τιμῇ is used by St. Paul of honour or respect bestowed on the body, in 1 Cor. xii. 23, 24: of honourable conduct in matters relating to the body, 1 Thess. iv. 4 [see note there: cf. also Rom. i. 24]: and such is the meaning I would assign to it here—these δόγματα have the repute of wisdom for (in) &c., and for (in) unsparingness of the body, not in any real honour done to it—its true honour being, dedicative to the Lord, 1 Cor. vi. 13),—**to the satiating of the flesh?** I connect these words not with the preceding clause, but with δογματίζεσθε above—'why are ye suffering yourselves [see on the pass. above] to be thus dogmatized [in the strain μὴ ὑψη &c. according to &c., which are &c.], and all for the satisfaction of the flesh—for the following out of a διδασκαλία, the ground of which is the φυνισθῆναι ὑπὸ τοῦ νοός τῆς σαρκός, ver. 18? Then after this follow most naturally the exhortations of the next chapter; they are not to seek the πλησμονὴ τῆς σαρκός—not τὰ ἐπὶ τῆς γῆς φρονεῖν, but νεκρώσαι τὰ μέλη τὰ ἐπὶ τῆς γῆς.—The ordinary interpretation of this difficult passage has been, as E. V. 'not in any honour to the satisfying of the flesh,' meaning thereby, that such commands do not provide for the honour which we owe to the body in the supply of the proper refreshment to the flesh. But two

great objections lie against this, and are in my judgment fatal to the interpretation in every shape: 1) that ἡ σάρξ cannot be used in this indifferently sense as equivalent to τὸ σῶμα, in a sentence where it occurs together with τὸ σῶμα, and where it has before occurred in an ethical sense: 2) that πλησμονή will not bear this meaning of mere ordinary supplying, 'satisfying the wants of:' but must imply satiety, 'satisfying to repletion.' The children of Israel were to eat the quails εἰς πλησμονήν, Ex. xvi. 8: cf. also Deut. xxxiii. 23. Lam. v. 6. Hab. ii. 16: also διὰ τὰς ἀλόγους οἶνοφλογίας κ. πλησμονάς, Polyb. ii. 19. 4.—Meyer renders—'these commands have a repute for wisdom, &c.,—not for any thing which is really honourable (i. e. which may prove that repute to be grounded in truth), but in order thereby to the satiation of men's sensual nature.' The objections to this are, 1) the strained meaning of τιμῇ τινι.—2) the insertion of 'but' before πρὸς, which is wholly gratuitous. This same latter objection applies to the rendering of Beza, al., 'nec tamen ullius sunt pretii, quum ad ea spectant quibus farcitur caro,'—besides that this latter paraphrase is unwarranted. See other renderings still further off the point in Mey. and De W. Among these I fear must be reckoned that of Conyb., 'are of no value to check (?) the indulgence of fleshly passions,' and that of Bähr and Eadie, regarding λόγον—τινι as participial, and joining ἔστιν with πρὸς—a harshness of construction wholly unexampled and improbable. The interpretation above given seems to me, after long consideration, the simplest, and most in accord with the context. It is no objection to it that the antithesis presented by οὐκ ἐν τιμῇ τινι is thus not to ἐν ἐθειλοθρ. κ.τ.λ., but merely to ἀφειδία σώματος: for if the Apostle wished to bring out a negative antithesis to these last words only, he hardly could do so without repeating the preposition, the sense of which is carried on to ἀφειδία.

CHAP. III. 1—IV. 6.] SECOND PART OF THE EPISTLE. Direct exhortations to

^r ζητεῖτε, οὗ ὁ χριστός ἐστιν ^s ἐν δεξιᾷ τοῦ θεοῦ καθήμενος· ^r Matt vi. 33. 1 Pet. iii. 1. 1 Mac. 11. 29. ² τὰ ἄνω ^t φρονεῖτε, μὴ τὰ ^u ἐπὶ τῆς γῆς. ³ ἀπεθάνετε ^s Rom. viii. 31 τὸν ^t θεόν· ⁴ ὅταν ὁ χριστός ^v φανερωθῇ, ἡ ^x ζωὴ ἡμῶν, ^u see Phil. iii. 10. ⁵ τότε καὶ ὑμεῖς σὺν αὐτῷ ^w φανερωθήσεσθε ^s ἐν δόξῃ. ^u see Rev. ii. 17.

v = Luke iv. 25, 27. Acts ii. 29. Num. xlii. 21.

x so ἐλπίς, ch. i. 27.

y = Luke ix. 31. 1 Cor. xv. 43.

w = 1 John ii. 29. ii. 2. 2 Cor. v. 10.

1 Tim. iii. 16 refl.

CHAP. III. 1. for ου, που FG.—2. for τα (1st). ἃ FG.—3. τω (1st) om DE 46 al: τ. θεω εν τω χρ. 39. —τω (2nd) om JK 15.—4. for ημων, υμων (see note) CD¹E¹FG 17. 52. 73. 109-15-16 it v goth al gr-lat-fl: txt (A uncert) B(c-sil)D¹E¹JK most mss copt syrr al Orig Oec Hil, Ambr.—συν αυτω om A 57 Nyss: ins aft φανερ. 73. 118 v.—

the duties of the Christian life—founded on their union with their risen Saviour.

1—4.] *Transition to the new subject, and grounding of the coming exhortations.*

1.] 'If then (as above asserted, ii. 20: the *εἰ* implies no doubt of the fact, but lays it down as ground for an inference, see ch. ii. 20, and cf. Xen. Mem. i. 5. 1) **ye were raised up together with Christ** (not as E. V. '*are risen*:' the allusion, as above, ch. ii. 11—13, is to a definite time, your baptism. And it is important to keep this in view, that we may not make the mistake so commonly made, of interpreting *συν-ηγέροθῃτε* in an *ethical* sense, and thereby stultifying the sentence—for if the participation were an ethical one, what need to exhort them to its ethical realization? The participation is an objective one, brought about by that faith which was the condition of their baptismal admission into Him. This faith the Apostle exhorts them to energize in the ethical realization of this resurrection state), **seek the things above** (heavenly, spiritual things: cf. Matt. vi. 33. Gal. iv. 26. Phil. iii. 20) **where Christ is** ('se trouve,' not merely the copula. If you are united to Him, you will be tending to Him; and He is in heaven),—**seated on the right hand of God** (see Eph. i. 20. Here, as every where, when the present state of Christ is spoken of, the Ascension is taken for granted): **care for the things above** (*φρον.*, wider than *ζητ.*, extending to the whole region of their thought and desire) **not the things on the earth** (cf. οἱ τὰ ἐπίγεια φρονούντες, Phil. iii. 19: i. e. matters belonging to this present mortal state—earthly pleasure, pelf, and pride. There is no reason, with Thl., Calv., Schrad., Huther, to suppose him still aiming at the false teachers, and meaning by τὰ ἐπὶ τῆς γῆς, τὰ περι βρωμάτων κ. ἡμερῶν [Thl.]: in this part of the Epistle he has dropped the controversial and taken the purely ethical tone). **For ye died** (ch. ii. 12: '*are dead*,' though allowable, is not so good, as merely asserting

a state, whereas the other recalls the fact of that state having been entered on. That being made partakers with Christ's death, cut you loose from the τὰ ἐπὶ τῆς γῆς: see Rom. vi. 4—7), **and your life** (that resurrection life, which you now have only in its first fruits, in possession indeed, but not in *full* possession, see below, and cf. Rom. viii. 19—23) **is hidden** (οὐπω ἐφανερώθη, 1 John iii. 2: is laid up, to be manifested hereafter: that such is the sense, the next verse seems plainly to shew) **with Christ** (who is also Himself hidden at present from us, who wait for His ἀποκάλυψις [1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7. 13; iv. 15], which shall be also ours, see ver. 4 and Rom. viii. 19) **in God** (with Christ who is εἰς τὸν κόλπον τοῦ Πατρὸς—it is in Him, as in a great depth, that all things concealed are hidden, and He brings them out as seems good to Him. Notice the solemnity of the repetition of the artt.: and so all through these vv.).—**When Christ shall be manifested** (shall emerge from his present state of hiddenness, and be personally revealed), **who is our** (no emphasis—*ἡμῶν* applies to Christians generally—see on *ὑμ.* below) **life** (not as Eadie, 'shall appear in the character of our life' [ὅτ. χρ. ἡ ζωὴ ἡμ. φανερωθῇ]: Christ is personally Himself that life, and we possess it only by union with Him and His resurrection: see John xiv. 19), **then shall ye also** (*καὶ* takes out the special from the general—ye, as well as, and among, other Christians: with the reading ἡ ζ. ὑμῶν, the *καὶ* would mean, 'as well as Christ') **with Him be manifested in glory** (see on the whole, the parallel 1 John iii. 2. Though the *completed life of the resurrection* seems so plainly pointed out by this last verse as the sense to be given to ἡ ζωὴ, this has not been seen by many commentators, who hold it to be *ethical*; hidden, inasmuch as inward and spiritual,—*ἐν τῷ κρυπτῷ*, Rom. ii. 29 (De W.), and ideal: or, inasmuch as it is unseen by the world (Beng., similarly Storr,

z Rom. iv. 19. Heb. xi. 12 only f. a Rom. vi. 13. vii. 5. b Matt. v. 32 al fr. Gen. xxxviii. 24. c Rom. i. 24. Gal. v. 19 al. Prov. vi. 16. d Rom. i. 26. 1 Thess. iv. 5 only. = Xen. Mem. iii. 10. 8. e Rom. i. 24. 2 Pet. ii. 18. f Mark vii. 22 al. Rom. i. 29. Ezek. xxii. 27. g = ch. ii. 23. h 1 Cor. x. 14. Gal. v. 20. i Pet. iv. 3 only f. 1 = Eph. ii. 2, 10. v. 2. Rom. vi. 4. 2 Cor. iv. 2. ch. iv. 5 al. freq.

⁵ ^z Νεκρώσατε οὖν τὰ ^a μέλη τὰ ^u ἐπὶ τῆς γῆς, ^b πορ- ABCDE FGJK
^a νίαν, ^c ἀκαθαρσίαν, ^d πάθος, ^e ἐπιθυμίαν κακὴν, καὶ τὴν
^f πλεονεξίαν, ^g ἥτις ἐστὶν ^h εἰδωλολατρεία, ⁶ δι' ὃ ἔρχεται
ⁱ ἡ ὀργὴ τοῦ θεοῦ. ⁷ ¹ ἐν οἷς καὶ ὑμεῖς ⁱ περιεπατήσατέ ποτε,

5. rec τα μελη υμων (supplement), with AC³DEFGJK &c: txt BC¹ 17. 67². 71 Clem₁ Orig₅ Dam-comm-appy Sing-cleric al.—bef πορν., ins αποθιμνοι arm syr Jer: aft πορν. ins καi D sah.—bef παθ., ins ασελγειαν 61 Orig.—παθ. om 14 Hil.—6. rec for ὅ, ὅ (corrⁿ to Eph v. 6), with AB(e sil)C²D³E²JK &c: txt C¹D¹E¹FG d e (g has both): ἡ om C¹FG.—rec aft θεου ins επι τους υιους της απειθειας (addn from Eph v. 6, where none omit it), with MSS &c: om B (D has it written, contrary to its custom, at the end of the line which should finish with θεου) sah æth Clem₁ (and mss.) Ambrst-text.—7. for

Flatt, Bispings, al.). The root of the mistake has been the want of a sufficiently comprehensive view of that resurrection life of ours which is now hidden with Christ. It includes in itself both spiritual, ethical, and corporeal: and the realization of it as far as possible, here, is the sum of the Christian's most earnest endeavours: but the life itself, in its full manifestation, is that perfection of body soul and spirit, in which we shall be manifested with Him at His appearing. Cf. Thdrt: ἐκείνου γὰρ ἀναστάντος πάντες ἡγήθημεν: ἀλλ' οὐδέπω ὁρῶμεν τῶν πραγμάτων τὴν ἔκβασιν. κέκυρται δὲ ἐν αὐτῇ τῆς ἡμετέρας ἀναστάσεως τὸ μυστήριον.

5—17.] *General exhortations*: and herein (5—11)—to laying aside of the vices of the old man,—(12—17) to realizing the new life in its practical details. 'Put to death therefore (the οὖν connects with the ἀπεθάνετε of ver. 3: follow out, realize this state of death to things on earth—νεκρώσατε—notice the aor. implying a definite act:—cf. ἐσταύρωσαν Gal. v. 24, θανάτου Rom. viii. 13 in the same reference) your members which are on the earth (literally, as to τὰ μέλη: your feet, hands, &c.: reduce these to a state of death as regards their actions and desires below specified—as regards, in other words, their denizenship of this earth. With this you have no concern—they are members of Christ, partakers of His resurrection, renewed after His image. The metaphorical sense of μέλη, regarding πορν. &c., as "membra quibus vetus homo, i. e. ratio ac voluntas hominis depravata perinde utitur ac corpus membris." Beza,—'naturam nostram quasi massam ex diversis vitiis conflatum imaginatur.' Calv.,—seems unnecessary. And the understanding of φρονούντα with τὰ ἐπὶ τῆς γῆς, as Grot. after Thdrt [τουτέστι τὴν ἐπὶ τὰ χεῖρω τοῦ φρονήματος ῥοπήν] is certainly a mistake: cf. τὰ

ἐπὶ τῆς γῆς above, ver. 2),—fornication (these which follow, are the carnal functions of the earthly members. It is one instance of that form of the double accusative, where the first denotes the whole, the second a part of it, as τὸν δ' ἄορι πληξ' αὐχένα, λῦσε δὲ γυῖα, II. λ. 240,—ποιὸν σε ἔπος φύγεν ἕρκος ὀδόντων; Od. α. 64. See Kuhner, ii. p. 230), impurity (reff.), lust (see Rom. i. 26, whence it would appear that the absolute word need not be understood of unnatural lust, the specifying gen. ἀτιμίας giving it there that meaning. We may understand it generally as in Plat. Phædr. p. 265 b, τὸ ἐρωτικὸν πάθος, — 'morbum libidinis,' Beng.), shameful desire (more general than πάθος: as Mey. remarks, π. is always ἐπιθ., but not vice versa. The relation is the same as between πορνεία and ἀκαθαρσία), and covetousness (τὴν πλ. as Beng.—'articulus facit ad epitasin, et totum genus vitii a genere enumeratarum modo specierum diversum complectitur.' On πλεονεξία, see on Eph. iv. 19, and Trench, N. T. Synonyms, § xxiv.), for it is ('quippe quæ sit') idolatry (the πλεονέκτης has set up self in his heart—and to serve self, whether by accumulation of goods or by satiety in pleasure, is his object in life. He is therefore an idolater, in the deepest and worst, namely in the practical significance. τὸ μαμωνᾶ, κύριον ὁ Σωτὴρ προσηγόρευσε, διδάσκων ὡς ὁ τῷ πάθει τῆς πλεονεξίας δοιλεῖων, ὡς θεὸν τὸν πλοῦτον τιμᾶ, Thdrt.), on which account (on account of the πλεονεξία, which amounts to idolatry, the all-comprehending and crowning sin, which is a negation of God and brings down His especial anger) cometh (down on earth, in present and visible examples) the wrath of God: in which (vices. Mey.'s remark that the reading δι' ὅ makes this ἐν οἷς necessarily refer to the ἐπὶ τοὺς υἱοὺς τ. ἀπειθ. which he reads after θεοῦ, does not apply if δι' ὅ

ὅτε ^m ἔζητε ^m ἐν τούτοις· ⁸ νυνὶ δὲ ⁿ ἀπόθεσθε καὶ ὑμεῖς τὰ ^m πάντα, ^a ὀργὴν ^c θυμὸν ^p κακίαν, ^p βλασφημίαν ^a αἰσχρο-
 λογίαν ἐκ τοῦ στόματος ὑμῶν, ⁹ μὴ ^r ψεύδεσθε εἰς ἀλλήλους,
 ἀπεκδυσάμενοι τὸν ¹ παλαιὸν ¹ ἄνθρωπον σὺν ταῖς ¹ πρά-
 ξεισιν αὐτοῦ, ¹⁰ καὶ ¹ ἐνδυσάμενοι τὸν ¹ νέον τὸν ¹ ἀνα-

54. w. dat., Acts v. 4.

s ch. ii. 15.

1 Rom. vi. 6. Eph. iv. 22.

u = Met. xvi.

27. Luke xxiii. 51. Rom. viii. 13. 2 Chron. xii. 15.

y = 1 Cor. xv. 51 reff.

w = 1 Cor. v. 7.

x = 1 Cor. iv. 16 only t.

στε, *hmeras as* sah.—rec for *τούτοις*, *αὐτοῖς*, with D³¹²FGJK &c: txt ABCD¹E¹ 17. 26. 71-3 sah goth: *illis* it v.—8. *καὶ* om sah.—*τα πάντα* om ath Clem (freely: *κατα πάντα* FG: *παντα* 73: *απαντα* 34: *πασαν* v-mss Jer Vig.—εκ τ. στ. υμ. om Syr.—at end, add μη *εκπορεύεσθαι* FG sah ath arr Vig Ambrost.—9. for *πραξ*, *ἐπιθυμίας* Clem: syr has both: *τοις παθημασι κ. ταῖς ἐπιθ.* Cyr: *peccatis* Hil.—10. *εἰς ἐπιγν.*

be interpreted as above to refer to *πλεονεξία*. There does not seem to occur in St. Paul any instance of *ἐν*, after *περιπατεῖν* absolute, referring to persons. Cf. 2 Thess. iii. 11 [*περιπ. ἀτάκτως*], John xi. 54, Eph. ii. 3, which last, if the clause *ἐπ. τ. νί. τ. ἀπ.* were inserted here, would certainly go far to decide the matter) **ye** also walked once, when ye lived (before your death with Christ to the world) in these things' (the assertion is not tautological: cf. Gal. v. 25, *εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν*. When ye were alive to these things, ye regulated your course by them, walked in them. "Vivere et ambulare inter se differunt, quemadmodum potentia et actus: vivere praecedit, ambulare sequitur." Calv.

8.] 'but now (that ye are no longer living in them: opposed to *τότε ὅτε* above) **do ye** also (as well as other believers) put away the whole (*τὰ πάντα* seems to have a backward and a forward reference—the whole,—both those things which I have enumerated, and those which are to follow.) So that we need not, with Tisch., put a full stop at *πάντα*, nor introduce the next catalogue abruptly without a verb. So Bähr and Meyer. The mistake of rendering *ἀπόθεσθε*, 'have put off,' which one would hardly look for in a commentator, occurs in Eadie here—cf. Eph. iv. 22),—**anger, wrath** (see on Eph. iv. 31), **malice** (ib.), **evil speaking** (ib.), **abusive conversation** (the context makes this more probable here, than 'filthy conversation' [so E. V.; Clem. Alex., *περὶ αἰσχρολογίας*, Pæd. ii. 6; he however himself uses *αἰσχρολογεῖν* for to abuse in words, Pæd. iii. 11: Chrys., who calls it *ὄχημα πορνείας*] for these four regard want of charity, of kindness in thought and word, rather than sins of uncleanness which were before enumerated. And the occasional usage of the word itself bears this out, cf. Plat. Rep. iii. p. 395 end, *κακηγοροῦντάς τε καὶ κωμωποῦντάς ἀλλή-*

λους κ. αἰσχρολογοῦντας: Polyb. viii. 13. 8. *ἡ κατὰ τῶν φιλῶν αἰσχρολογία*, out of your mouth (these words most naturally belong to the two last specified sins, and must be constructed either with *ἀπόθεσθε*, which seems best, or with 'proceeding,' implied in *αἰσχρολογίαν*),—lie not towards (*εἰς* the indifferent general preposition of direction: so *κατὰ* with *ψεύδομαι* in a hostile sense, James iii. 14. Plat. Euthyd. p. 264 a, *οὐδὲν κατὰ συν ψεύδεται*.—We have *πρὸς ἐκείνον ψευδόμενον*, Xen. Anab. i. 3. 5) one another,—having put off (the participles contain the motive for all the preceding, from *ἀπόθεσθε*—so Thdr̄t *τοῦτον ἀπεκδύσαθε ἐν τῷ βαπτισματι*), Calv. [*postquam exuistis*], Mey., al. Vulg. [*exuentes*], Luth., Calov., Beng., Olsh., De W., Conyb., al., understand them as contemporary with *ἀπόθεσθε*,—putting off,—or, and put off. But surely this is very flat, and besides would, if it is to answer to the foregoing, contain a superfluous member, the *ἐνδυσάμ. κ.τ.λ.* there being no exhortation to graces in the former sentence, only dehortation from vices. Besides, as Mey. remarks, the objective description in ver. 11 belongs to an assignment of motive, not to a hortative sentence: and the hortative figure begins ver. 12) the old man (i. e. as Mey., 'die vorchristliche Individualität,' the nature which they had before their conversion: see on reff.) **with his deeds** (habits, ways of acting: see reff., and cf. Demosth. 126. 21, *ἐπραττον ὅπως ἡ πόλις ληφθήσεται, καὶ κατεσκευάζοντο τὴν πρᾶξιν*),—and having put on the new (the other was the negative ground: this is the positive. See on Eph. iv. 23. and ii. 15), **who** (the two are personal: not 'which,'—except in its old personal sense) is continually being renewed (notice the present part. "The new man is not any thing ready at once and complete, but ever in a state of de-

^y = Eph. i. 17. ^{ch. i. 9. ii. 2.}
^z Eph. iv. 24.
^a = Rom. viii.
²⁰ ref. Gen.
^{i. 27.}
^b Eph. iv. 29
^{ref.}
^c Gal. iii. 28
^{ref. James i.}
^{17 only.}
^d Rom. iv. 10.
^{1 Cor. vii. 19.}

καινούμενον εἰς ^γ ἐπίγνωσιν ^ζ κατ' ^α εἰκόνα τοῦ ^β κτίσαντος
 αὐτόν, ¹¹ ὅπου οὐκ ^ε ἐν Ἑλλην καὶ Ἰουδαίος, ^δ περιτομὴ
 καὶ ^δ ἀκροβυστία, ^ε Βάρβαρος, Σκύθης, δοῦλος, ἐλεύθε-
 ρος, ἀλλὰ τὰ ^ι πάντα καὶ ^ι ἐν πᾶσιν χριστός. ¹² ^ν Ἐνδύ-
 σασθε οὖν, ὡς ^ε ἐκλεκτοὶ τοῦ ^ε θεοῦ ἄγιοι ἡγαπημένοι,

^f = 1 Cor. xv. 28 ref. ^g Rom. viii. 33.

om Cyr₂: add *dei* v-ms-and-sixt Hil, Ambrst al-latt.—*αυτον κτισαντος* G.—11. aft
ενι, add *αρσεν και θηλυ* (see Gal iii. 28) D¹EFG it v-mss-and-sixt lat-ff.—aft βαρβ. ins
 και D¹E¹FG 3. 46 it v Syr arr æth Petr Jer lat-ff.—*ιουδ. ουδε ελλ.* (Gal) 17.—aft δοῦλος,
 ins και AD¹EFG 3. 46. 73 it v all lat-ff: txt B²CD³JK &c syr al Clem all.—*τα* om AC
 17. 80. 108 al Clem Petr Nar Cyr Oec-text: ins B(e sil)DEFGJK most mss Chr Thdrt
 Dam al: *τα παντ. και ομ æth: πας και εν παντι sah.—12. ουν* om J.—*ωρει D¹FG.*—
 bef *θεου, ομ του* AD¹FG al: ins B(e sil)CD³EJK all ff.—rec bef *ηγαπ.* ins και
 (supplementary gloss from margin, as appears by vary of posn), with MSS &c: bef

velopment [by the Holy Spirit, Tit. iii. 5],
 by which a new state and nature is brought
 about in it, specifically different from that
 of the old man." Mey.) towards perfect
 knowledge (which excludes all falsehood,
 and indeed all the vices mentioned above)
 according to the image of Him that
 created him (the new creation of the spirit
 unto fulness of knowledge and truth, the
 highest form of which would be the perfect
 knowledge of God, is regarded by the Apos-
 tle as analogous to man's first creation. As
 he was then made in the image of God, so
 now: but it was then his naturally, now
 spiritually in ἐπίγνωσις. Some join κατ'
 εἰκ. with ἀνακαίν., some with ἐπίγνωσ.
 The sense will be the same: but gram-
 matically it is far better to join it with
 ἀνακαίν. Thus the norm and method of
 the renewal is, κατ' εἰκ. τ. κτίσαντος αὐ-
 τόν [the new man],—i. e. God, who is
 ever the Creator, not as Chrys., al., Christ.
 The understanding the whole passage as
 referring to a restoration of the image
 of God in the first creation, as Calov.,
 Est., and De W., is an idea foreign to
 Scripture. It is not to restore the old,
 but to create the new, that redemption has
 been brought about. Whatever may have
 been God's image in which the first Adam
 was created, it is certain that the image of
 God, in which Christ's Spirit re-creates us,
 will be as much more glorious than that, as
 the second man is more glorious than the
 first): where (viz. in the realm or sphere
 of the new man) there is not (on ἐνι see
 Gal. iii. 28) Greek and Jew (difference of
 nation; with special allusion also to the
 antiquation of the Abrahamic privilege as
 regarded his natural seed), circumcision
 and uncircumcision (difference of legal
 ceremonial standing),—barbarian (having
 as yet specified by pairs, he now brings
 forward a few single categories, which in

the new man were non-existent as marks
 of distinction; see below. The proper
 contrast to Βάρβαρος would have been
 "Ἑλλην, which has been already expressed),
 Scythian (the citations in Wetst. suffi-
 ciently shew, that the Σκύθαι were esteem-
 ed, as Beng., 'barbaris barbariores.' It is
 remarkable that in one of those citations,
 Polyb. ix. 28, they are classed with the
 Galatians; εἰρήνης οὐσης παρεσπόνθησαν,
 Σκυθῶν ἔργον κ. Γαλατῶν ἐπιτελούντες),
 bond, free (he perhaps does not say 'bond
 and free,' because these relations actually
 subsisted: but the persons in whom they
 were not thus regarded in Christ—no man is,
 quoad a Christian, δοῦλος, nor [see also
 Gal. iii. 28] ἐλεύθερος): but CHRIST (em-
 phatically closes the sentence) is all (every
 distinctive category of humanity is done
 away as to worth or privilege, and all have
 been absorbed into and centre in this one,
 χριστοῦ εἶναι, yea χριστὸς εἶναι—His
 members, in vital union with Him) and in
 all (equally sprinkled on, living in, working
 through and by every class of mankind).
 12.] Put on therefore (as a consequence
 of having put on the new man, to whom
 these belong) as the elect of God (see ref.
 and 1 Thess. i. 4), holy, beloved (it seems
 best to take, as Mey., ἐκλεκτοί for the sub-
 ject, and ἅγ. and ἡγ. for predicates, —
 1) because ἐκλεκτοί is a word which must
 find its ground independently of us, in the
 absolute will of God, and therefore cannot
 be an adjunctive attribute of ἄγιοι ἡγαπ.—
 and 2) because ἐκλεκτοὶ θεοῦ is used in
 ref., and ἐκλεκτοί in several other places, as
 a substantive), bowels of compassion (see
 ref., especially Luke i. 78. The expres-
 sion is a Hebraism: and the account of it
 to be found in the literal use of σπλάγχνα
 as the seat of the sympathetic feelings: cf.
 Gen. xliii. 30), kindness (see on Gal. v.
 22), lowliness (towards one another—see

^b σπλάγχχνα ⁱ οἰκτιρμοῦ, ^k χρηστότητα, ^l ταπεινοφροσύνην, ^h = Phil. i. 8
^m πραύτητα, ⁿ μακροθυμίαν, ¹³ ^o ἀνεχόμενοι ἀλλήλων καὶ
^p χαριζόμενοι ^q ἑαυτοῖς ἕάν τις ^r πρὸς τινα ἔχη ^s μομφήν.
καθὼς καὶ ὁ κύριος ^p ἔχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς.
¹⁴ ^t ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ^u ὃ ἐστίν ^{uu} σύνδεσμος

^{41.} 2 Cor. xi. 1, 19. Eph. iv. 2. Isa. xlv. 4.

^q = Eph. iv. 2.

^r = Acts xxv. 19. 1 Cor. vi. 1.

^u attr. gender, ch. i. 27. Phil. i. 28.

^s here only t.

^{uu} ch. ii. 19.

^p = 2 Cor. ii. 7, 10. Eph. iv. 2.

^t Luke xvi. 20. 2 Chron. xxx. 10.

^o = 1 Cor. ix.

αἰοι 219: om B 17 lect 17 sah Did.—rec οἰκτιρῶν, with B (e sil) K &c Thdrt al: txt ACD^s (καὶ οἰκτιρῶν D¹ Syr⁷ EFGJ most mss Clem Orig Bas Chr Dam al — ταπ. om 1081.—rec πραύτ., with D¹EFGJK &c: txt ABC 80 al Ant Max.—13. καὶ om 17.—εχει FGIJ 48. 91 al Thl.—for μομφήν D¹ E²: ὀργήν FG.—rec for κυρ. χαριστος (the practice of interpreting the indefinite κυρως was so common, that χαριστος was far more probably substd, esp as it occurs in Eph iv. 32), with (D¹EJK mss only appy copt sah syrr goth all (θεως του χαριστου Arm) Clem² Chr Thdrt Dam al Ambrst al: txt ABD¹FG 213 it v Aug¹ (celsw) Deus in Christo² Pel.—ημεν D¹K 17. 46. 72 al Clem Thdrt.—ημεῖς 17.—at end, add ποιετε D¹E²FG it sah æth Ambrst.—14. τ. ἀληθινῶν κ. τὴν αγ. 231.—rec for ὅ, ητις (gramm emendu), with D¹EJK &c ff: txt ABC D¹ E² FG

on Eph. iv. 2), meekness (Eph. ib.: but here it is primarily towards one another; not however excluding but rather implying meekness towards God as its ground), long-suffering (ib.), forbearing one another (see ib.), and forgiving each other (ἑαυτοῖς is not = ἀλλήλοις, as De W., al.: but the mutual forgiveness of the Christian body is put in marked correspondence to that great act of forgiveness which has passed upon the whole body, in Christ. 'Forgiving yourselves,' did it not convey to our ears a wrong idea, would be the best rendering: doing as a body for yourselves, that which God did once for you all), if any have cause of blame (the phrase is a classical one—cf. Eur. Orest. 1068, ἐν μὲν πρῶτά σοι μομφήν ἔχω—Phoen. 781. Soph. Aj. 180, and other exx. in Wetst.): as also (καί; besides, and more eminent than, the examples which I am exhorting you to shew of this grace) the Lord (Christ: in Eph. iv. 32, the forgiveness is traced to its source, ὁ θεὸς ἐν χριστῷ. Mey. compares the expression ἡ χάρις τοῦ κυρίου ἡμῶν forgave (see on Eph. iv. 32) you, so also ye (scil. χαριζόμενοι—do not supply an imperative, by which the construction is unnecessarily broken. Chrys. carries this χαρίζεσθαι to an exaggerated extent, when he says that it extends not only to τὴν ψυχὴν ὑπὲρ αὐτῶν θείναι—τὸ γὰρ 'καθὼς' ταῦτα ἀπαιτεῖ—καὶ οὐδὲ μέχρι θανάτου μόνον σῆναι εἶ, ἀλλ' εἰ ἐννατὸν καὶ μετὰ ταῦτα; thinking perhaps on Rom. ix. 3): 14.] but (the contrast lies between ταῦτα πάντα, which have been individually mentioned, and ἐπὶ πᾶσι τούτοις, that which must over-lie them as a whole) over (carrying on the image ἐν-

δύσασθε—see below. Calvin's 'propter omnia hæc' is every way wrong:—'in addition to,' as Eadie, al., falls short of the fitness and beauty of the passage, weakening what is really the literal sense into a metaphorical one. The E. V., 'above all these things,' looks ambiguous, but by repeating 'put on,' it seems as if our translators meant 'above' to be taken locally and literally) all these things (put on) love (the article gives a fine and delicate sense here, which we cannot express.—ἡ ἀγάπη is not merely love, but 'the [well-known] love which becomes Christians: the nearest rendering would perhaps be 'Christian love,' but it expresses too much), which thing (reff.) is the bond of completeness (the idea of an upper garment, or perhaps of a girdle, as Calov., supposed, seems to have been before the Apostle's mind. This completes and keeps together all the rest, which, without it, are but the scattered elements of completeness: πάντα ἐκεῖνά, φησιν, αὕτη συσφίγγει παροῦσα ἀποῦσης ἐξ ἐκείνων κ. ἐλέγχονται ὑπόκρισις ὅντα κ. οὐδέν, Thl. Wetst. cites from Simplic. in Epictet., p. 208, καλῶς οἱ Πυθαγόρειοι περιστῶς τῶν ἄλλων ἀρετῶν τὴν φιλίαν ἐτίμων, κ. σύνδεσμον αὐτὴν πασῶν τῶν ἀρετῶν ἐλεγον. The gen. after σύνδεσμος is not the gen. of apposition, as in Eph. iv. 3, but of that which is held together by the σύνδεσμος, as in Plat. Rep. x. p. 616 c, εἶναι γὰρ τοῦτο τὸ φῶς ξύνδεσμον τοῦ οὐρανοῦ, οἷον τὰ ὑποζώματα τῶν τριήμων, οὗτοι πᾶσαν ξυνέχουσιν τὴν περιφοράν. Those who, as some of the Roman Catholic expositors (not Bisping), find here justification by works, must be very hard put to

v Heb. vi. 1 only f.
v see John xiv. 27.
x here only.
Polyb. ii. 25. 3 al. fr.
γ = Rom. viii. 30 reff.
b = 1 Cor. i. 5.
τῆς ὡς τελειότητος.¹⁵ καὶ ἡ εἰρήνη τοῦ χριστοῦ βρα-
βευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν
ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.¹⁶ ὁ λόγος τοῦ
z = 1 Cor. vii. 15. Eph. ii. 16.
a here only. Prov. xi. 16. = Xen. Cyr. viii. 3. 49.

Clem₂, al (*quod* it v Ambrst al): οτις 17.—for τελει., ενοσητος D¹FG it Ambrst.—15. ἡ om FG al.—rec for χριστου, θεου (cf Phil iv. 7), with C²D³EJK &c goth al Chr al Ambrst al: txt ABC¹D¹FG 10. 37. 47. 177 to 9 it v syrr copt sah æth arm al Clem₂ Dam Aug Pel.—for βραβ., βεβαιουσθω copt sah.—rec bef χαριτι om τη (*as superfluous*), with AC(ἐν χαρι) sic D³E²JK &c Chr-text Dam al: ins BD¹E¹FG 67² Clem Chr-comm²

Thdrt: ἐν ευχαριστια 74.—αδ. τω θεω 80.—ενι om B 67² sah (εν ενι σ. om 33-5).—γενεσθε D¹.—16. for χριστ., θεου AC¹ 17. 61 all ar-pol sah Thdrt Thl-marg: κυριου

discover support for that doctrine. The whole passage proceeds upon the ground of previous justification by faith: see ch. ii. 12, and our ver. 12, ὡς ἐκλ. τ. θ. Some render σύνδεσμος 'the sum total,' or inclusive idea, 'Inbegriff': so Bengel, Usteri, De W., Olsh., al.; and it appears to bear this sense in Herodian iv. 12. 11, πάντα τὸν σύνδεσμον τῶν ἐπιστολῶν,—but not in the N. T.; and besides the sense would be logically inconsistent with ἐπὶ πᾶσιν τοῦτοις, implying that Love does not include, but covers and supplements all the former. Still worse is the wretched adjectival rendering of τῆς τελ. as = τελειος, 'the perfect band,' as Grot., Erasm.-par., Est., al.): and (simply an additional exhortation, not an inference, 'and so,' as Beng.; compare Eph. iv. 3, where peace is the σύνδεσμος. It is exceedingly interesting to observe the same word occurring in the same trains of thought in the two Epistles, but frequently with different application. See the Prolegg.) let Christ's peace (the peace which He brings about, which He left as his legacy to us [John xiv. 27], which is emphatically and solely Hrs. This peace, though its immediate and lower reference here is to mutual concord, yet must not on account of the context be limited to that lower side. Its reference is evidently wider, as βραβευέτω shews: see below. It is the whole of Christ's Peace, in all its blessed character and effects) rule (sit umpire—be enthroned as decider of every thing. Cf. Demosth. 3. 6. 7, ἐξὸν ἡμῖν κ. τὰ ἡμέτεροι αἰτῶν ἀσφαλῶς ἔχειν κ. τὰ τῶν ἄλλων δίκαια βραβεύειν. ib. 1231. 19, τοῦτον τὸν τρόπον ὑμῶν ταῦτα βραβεύοντων: and in the later sense of simply to rule, Polyb. ii. 25. 3, ἅπαν τὸ γιγνόμενον ὑπὸ τῶν Γαλατῶν θημῶ μάλλον ἢ λογισμῶ βραβεύεται, al., in Schweigh. Lex. Polyb., also in Jos. and Philo. It is forcing the passage, to introduce the idea of a combat and a prize, as Chrys., &c.: and

philologically wrong to render, as Calv., 'palnam ferat,' explaining it 'superior sit omnibus carnis affectibus.' As much beside the purpose is Grot.'s 'dijudicet, nempe si quid est inter nos controversum': similarly Kypk. and Hammond ['componat omnia vestra cum aliis dissidia']: against this is ἐν ταῖς καρδίαις ὑμῶν, which makes the office of the peace spoken of not *adjudicare*, but *prævenire lites* in your hearts, —to which (with a view to which, as your blessed state of Christian perfection in God —see Isa. xxvi. 3; lvii. 19. Eph. ii. 14—17) ye were also (the καὶ marks the introduction of an additional motive—'to which, besides my exhortation, ye have this motive: that,' &c.) called (reff.) in one body (as members of one body—oneness of body being the sphere and element in which that peace of Christ was to be carried on and realized. This reminiscence refers to the whole context from ver. 8, in which the exhortations had been to mutual Christian graces. διὰ τί γὰρ ἄλλο ἴσμεν ἐν σῶμα, ἢ ἵνα ὡς μέλη ὄντες ἀλλήλων ταύτην τηρῶμεν, κ. μὴ δυστώμεθα; Thl.): and be thankful (to God, who called you: so the context before and after certainly demands: not 'one to another,' as Conyb., which though an allowable sense of εὐχάριστος, breaks the connexion here, which is as Chrys. on ver. 16—παραινέσας εὐχαρίστους εἶναι, καὶ τὴν δόδν δεικνύσι. The ἐκλήθητε was the word which introduced the exhortation—all conduct inconsistent with the 'calling in one body' being in fact unthankfulness to God, who called us. Jer., Erasm.—not, Calv., al., render it 'amiable,' 'friendly,' against which the same objection lies. See Eph. v. 4; and 19, 20: where the same class of exhortations occurs).

16.] See the connexion in Chrys. above. This thankfulness to God will shew itself in the rich indwelling in you and outflowing from you of the word of Christ, be it in mutual edifying converse,

χριστοῦ ^c ἐνοικίτω ἐν ὑμῖν ^d πλουσίως, ^e ἐν πάσῃ σοφίᾳ ^c διδάσκοντες καὶ ^b νοουθετοῦντες ^b ἑαυτοὺς ⁱ ψαλμοῖς ⁱ ὕμνοις ^d ᾠδαῖς ⁱ πνευματικαῖς, ^k ἐν τῇ χάριτι ⁱ ᾄδοντες ἐν ταῖς
 only t. h = ver. 13. e ch. i. 9, 28. i Eph. v. 19 reff. f constr., Acts xxvi. 3. k ch. ii. 6. — 1 Cor vii. 18. g Acts xx. 31 103. P.

(from above) copt Clem.—rec aft ψαλμ. ins και (cf Eph v. 19), with C²D²EJK &c vss ff: om ABCD¹FG 73 it v (not demid) goth syr Clem Chr-Wist Ambrost-ed.—rec aft ὑμν. ins και (cf Eph v. 19), with AC²D²EJK &c vss ff: om BC²D²FG it am demid tol goth syr Clem Chr-Wist Ambrost-ed.—rec τη καὶ (from Eph v. 19), with D²EJK most mss Clem Thdrt Dam Thl Oec: txt ABCD¹FG 37. 67². 71-3. 89. 118 al. vssappy Chr lat ff.—for ἐν τ. καρδ., τα μεγαλεια 121.—rec for θω, κνω (from Eph v. 19), with C²D²EJK &c demid al Thdrt al Ambrost-mss Pel: txt ABCD¹FG 47. 67². 73. 179 many

or in actual songs of praise. 'Let Christ's word (the Gospel: gen. subj. the word which is His—He spoke it, inspired it, and gives it power) dwell in you (not 'among you,' as Luther, De W., al.: which does not suit ἐνοικ.) Still we may say with Mey. that the ὑμῖς need not be restricted to individual Christians: it may well mean the whole community—you, as a church. The word dwelling in them richly, many would arise to speak it to edification, and many would be moved to the utterance of praise. And to this collective sense of ὑμῖν, ἑαυτοὺς below seems to correspond; see above on ver. 13) richly (i. e. in abundance and fulness, so as to lead to the following results), in all wisdom (these words seem to be better taken with the following than with the foregoing. For 1) ch. i. 28 already gives us νοῦθ. κ. διδ. ἐν πάσῃ σοφίᾳ. 2) ἐνοικίτω has already its qualifying adverb πλουσίως emphatically placed at the end of the sentence. 3) The two following clauses will thus correspond—ἐν πάσῃ σοφίᾳ διδάσκοντες . . . ἐν τῇ χάριτι ᾄδοντες. And so Beng., Olsh., De W., Mey., al.: the usual arrangement has been with Chrys., all., and E. V., to join them with the preceding) teaching and warning (see on ch. i. 28) each other (see on ver. 13) in psalms, hymns, spiritual songs (on the meaning of the words, see notes, Eph. v. 19. The arrangement here adopted may be thus vindicated: ψ. ὕμν. φ. πν. must be joined with the preceding not with the following, because 1) the instrumental dative is much more naturally taken after διδ. κ. νοῦθ. ἑαυτ., from the analogy of Eph. v. 19, λαλοῦντες ἑαυτοῖς ψ. κ. ὕμν. κ. ᾠδ. [πν.], ᾄδοντες κ.τ.λ. 2) ᾄδοντες here has already two qualifying clauses, one before and one after, ἐν τῇ χάριτι and ἐν ταῖς καρδίαις ὑμῶν. Meyer's note here is important: 'Notice moreover that Paul here also [see on Eph. ut supr.] is not speaking of 'divine service'

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properly so called, for this teaching and admonishing is required of his readers generally and mutually, and as a proof of their rich possession of the word of Christ:—but of the communication of the religious life among one another (e. g. at meals, at the Agapæ, and other meetings, in their family circles, &c.), wherein spiritual influence caused the mouth to overflow with the fulness of the heart, and gave utterance to brotherly instruction and reproof in the higher form of psalms, &c.; perhaps in songs already known,—or extemporized, according to the peculiarity and productivity of each man's spiritual gift: perhaps sung by individuals alone [which would especially be the case when they were extemporized], or in chorus, or in the form of antiphonal song [Plin. Ep. x. 97]. How common religious singing was in the ancient church, independently of 'divine service' properly so called, see in Suicer. Thes. ii. p. 1568 f. Euseb., H. E. ii. 17, v. 28, testifies to the existence of a collection of rhythmical songs which were composed ἀπαρχῆς by Christians [ψαλμοὶ δὲ ὅσοι κ. φῳαί, ἀδελφῶν ἀπαρχῆς ὑπὸ πιστῶν γραφεῖσαι, τὸν λόγον τοῦ θεοῦ τὸν χριστὸν ὑμνοῦσι θεολογοῦντες. v. 28]. On singing at the Agapæ, see Tert. Apol. 39: 'post aquam manulem et lumina, ut quisque de scripturis sanctis vel proprio ingenio potest, provocatur in medium Deo canere'); in grace (the grace—of Christ—ἀπὸ τῆς χάριτος τοῦ πνεύματος φησιν ᾄδοντες, Chrys.: so Oec., διὰ τῆς παρὰ τοῦ ἁγίου πνεύματος δόθεισης χάριτος: not as Erasm., Luth., Melancth., Calv. ['pro dexteritate quæ grata sit'], and indeed Chrys. [altern: ταῖς ἐν χάριτι ᾠδαῖς], Beza, Corn.-a-Lap., al., 'gracefully,'—which would be irrelevant as applied to the singing of the heart: see below—nor as Anselm, and De W., Conyb., al., 'thankfully,' which would be a flat and unmeaning anticipation of εὐχαριστοῦντες below. The

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¹ Rom. xv. 18. ⁱ καρδίαις ὑμῶν τῷ θεῷ. ¹⁷ καὶ πᾶν ὃ τι ἂν ποιῇτε ἐν ABCDE
² Cor. x. 11. ¹ λόγῳ ἢ ἐν ¹ ἔργῳ, πάντα ^m ἐν ὀνόματι κυρίου Ἰησοῦ FGJK
^m = John xiv. ¹³ = ellips.: ² Cor. vii. 15. ⁿ εὐχαριστοῦντες τῷ ⁿ θεῷ ⁿ πατρὶ δι' αὐτοῦ.
³ b. ¹⁸ Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ^p ἀνῆκεν
ⁿ Rom. i. 8 al.
^{freq.} Eph.
^{v. 20. θ., π., Gal. i. 3. Eph. vi. 23. o Eph. i. 22 ref. p Eph. v. 4. Philem. 8}
^{only t. 1 Macc. xi. 35.}

vss Clem Chr-somet Oec Ambrst-ed Paulin.—17. καὶ om D¹FG 2. 74 it v goth lat-ff. —for οτι, o 7 slav-ms Thl.—εαν BFGJ &c: om sah: txt ACDE &c.—ποιεῖτε JK² sah.—for κυρ. ιησ., ιησ. χριστου ACD¹FG: κυριου J: (του) κυρ. ιησ. χρ. al vss ff: txt B e sil D¹EK most mss am goth syr al Clem (but add χρ. some mss) Thdrt Dam al Ambrst. (*In the probability of the alteration of our whole passage from Eph v. 19, 20 [where there are hardly any verbs], txt is most likely to have been origl.*) —rec bef πατρι ins και (Eph v. 20), with DEFGJK &c it v al Clem all (δὲ om 115 Clem Thl-ms): txt ABC 73 v-ms Syr arr goth copt sah aeth Ambr Paulin.—for δι αὐτου, συν αυτω 123².—18. αι om FG.—rec bef ανδρ. ins ιδιοις (from Eph v. 22), with J &c vss ff: om ABCD¹D³E¹E²FGK all it vss Clem Thl al Ambrst Pel al:

art. marks 'the grace' which is yours by God's indwelling Spirit) singing in your hearts to God' (this clause has generally been understood as qualifying the former. But such a view is manifestly wrong. That former spoke of their teaching and warning one another in effusions of the spirit which took the form of psalms, &c.: in other words, dealt with their intercourse *with one another*; this on the other hand deals with their own private intercourse *with God*. The second participle is co-ordinate with the former, not subordinate to it. The mistake has partly arisen from imagining that the former clause related to public worship, in its external form: and then this one was understood to enforce the genuine heartfelt expression of the same. But this not being so, that which is founded on it falls with it. The singing τῷ θεῷ is an analogous expression to that in 1 Cor. xiv. 28,—εἰς τὸ ἡμεῖς, . . . ἐαυτῶν . . . λαλεῖτω κ. τῷ θεῷ. So the ἐν ταῖς καρδίαις ὑμ. describes the method of uttering this praise, viz. by the thoughts only: τῷ θεῷ designates to whom it is to be addressed,—not, as before, to one another, but to God):

17.] *general exhortation*, comprehending all the preceding spiritual ones. 'And every thing whatsoever ye do in word or work (so far as is a 'nominativus pendens'), all things (do) in the name of the Lord Jesus (not as Chrys., Oec., Thl., &c., τοῦτέστιν αὐτὸν καλῶν βοηθόν, nor as Thdrt, who treats it as a dehortation from the worship of angels, which they were to exclude by their always τὰ ἔργα κοσμησαι τῇ μνήμῃ τοῦ ἐσπόμενου χριστοῦ:—but much as the common ἐν χριστῷ—so that the name of Christ is the element in which all is done—which furnishes a motive and gives a character to the whole), giving

thanks to God the Father (where ἡμῶν is not expressed, the words θεὸς πατήρ must be taken as approximating in sense to that more technical meaning which they now bear, without exclusive reference to either our Lord or ourselves,—and should be rendered 'God the Father') through Him' (as the one channel of all communication between God and ourselves, whether of grace coming to us, or of thanks coming from us. Cf. His own saying, οὐδεὶς ἐρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ).

18—IV. 1.] SPECIAL EXHORTATIONS TO RELATIVE SOCIAL DUTIES: 18, 19, to the married: 20, 21, to children and parents: 22—IV. 1, to slaves and masters.—Seeing that such exhortations occur in Ephesians also in terms so very similar, we are not justified, with Chrys., al., in assuming that there was any thing in the peculiar circumstances of the Colossian church, which required more than common exhortation of this kind. It has been said, that it is only in Epistles addressed to the Asiatic churches, that such exhortations are found: but in this remark the entirely general character of the Epistle to the Ephesians is forgotten; as also that in writing this Epistle the Apostle evidently had the thoughts, and the very words, of that greater one, constantly before him. Besides, the exhortations of the Epistle to Titus cannot be so completely severed from these as to be set down in another category, as Eadie has endeavoured to do.—See throughout the section, for such matters as are not remarked on, the notes to Eph. v. 22—vi. 9. 18. ὡς ἀνῆκεν] The verb is in the imperfect—as ἔδει and χρῆν, conveying always in its form a slight degree of blame, as implying the non-realization of the duty pointed out—just as when we say,

⁹ ἐν κυρίῳ. ¹⁹ οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ ⁹ πικραίνεσθε πρὸς αὐτάς. ²⁰ τὰ τέκνα, ⁸ ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γὰρ ⁹ εὐάρεστόν ἐστιν ἐν κυρίῳ. ²¹ οἱ πατέρες, μὴ ⁹ ὀρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ⁹ ὀθυμῶσιν. ²² οἱ δούλοι, ⁸ ὑπακούετε κατὰ πάντα τοῖς ⁹ κατὰ σάρκα κυρίοις, μὴ ⁹ ἐν ὀφθαλμοδουλείαις ὡς ⁹ ἀνθρωπάρεσκοι, ἀλλ' ἐν ⁹ ἀπλότητι καρτείας φοβούμενοι τὸν κύριον. ²³ καὶ ὁ ἐὰν ποιῇτε, ⁹ ἐκ ψυχῆς ⁹ ἐργάζεσθε ὡς τῷ ⁹ κυρίῳ καὶ οὐκ ⁹ ἀνθρώποις, ²⁴ εἰδότες ὅτι ἀπὸ

11. 2 Kings vi. 8.
y Eph. vi. 6 only. Ps. lii. 5.
a Eph. vi. 6 only.

w κατ. — Rom. xi. 21. κ. σ. Rom. i. 3 reff.
z Eph. vi. 5 al. 5. Paul only.
b 1 Cor. xvi. 10. Gal. vi. 10 al.
c dat., Rom. vi. 10 al.

x Eph. vi. 6 only.
1 Chion. Δαλκ. 17.

add ὑμῶν D¹E¹FG it al Thl Pol.—19. aft γυναῖκ. ins ὑμῶν C²D¹E¹FG it v Syr arr copt aeth arm lat-ff: om ABCD¹E¹K &c.—παραπικραίν. C²K 4². 46. 112 al. Thl-marg.—κατὰ σάρκα 73.—20. rec εστ. ιναρ. (corru after Eph vi. 1), with FGJK most mss some vss Chr Thdrt Dam al: txt ABCDE 37. 71. 116 it v al: εστιν om 46. 122² Clem.—rec τω κυρ.; but txt MSS all it v al some ff.—21. for ερεθ., παραοργίζετε (from Eph vi. 4), ACD¹E¹FGJ 10. 17. 23. 31-7-9 al Thdrt-ms Thl: txt BD³E¹K most mss Clem al (latt-uncert).—οργίζεσθε 114.—22. κατὰ πάντα om 3. 47. 52-7. 69. 73. 80. 115 aeth Chr-comm; ins aft κυρ. arm.—κατ. σαρ. om aeth: τοις κυρ. κατ. σαρ. FG: aft κυρ. add ὑμῶν arm slav-ed.—ως ἐν C¹: μὴ το αλλ om aeth.—οφθαλμοδουλεία (from Eph. vi. 4) ABDEFG (-λια DEFG, οφθαλμον δ. FG) 31 6. 71-3. 80. 121 Dam Thl (Chr-text & comm; has κατ¹-ιαν): txt C(-λιας)JK most mss Clem Chr-comm; Thdrt Oec.—for ἐν, ως 106-8.—rec for κυριον, θεον, with D³E¹K &c: txt ABCD¹E¹FGJ al vss Clem al Ambrst al.—23. om aeth.—rec for ο ιαν, παν ο τι ιαν (from ver 17), with D¹E¹K &c ff: var al (see Scholz): txt ABCD¹FG 39. 57. 71. 112 it v copt arm Thl-ms lat-ff.—ποιεῖτε J al.—aft ψυχ. ins μετ εννοιας (from Eph vi. 7) 71.—aft κυρω, ins δουλευοντες A 61 arr copt Clem.—και om B.—ως ανθρ. arm: add αρεσκοντες 70. 114.—24. οτι om

‘It was your duty to,’ &c. See Winer, § 42. 3, ann. The words ἐν κυρίῳ belong to ἀνῆκεν, not to ὑποτάσσεσθε; as is shewn by the parallel expression in ver. 20: was fitting, in that element of life designated by ἐν κυρίῳ.

19.] See the glorious expansion of this in Eph. v. 25—33. πικραίνεσθαι occurs in the same sense in Demosth. 1464. 18: also in Plat. Legg. p. 731 d,—τὸν θυμὸν παρῆνεν κ. μὴ ἀκραχολοῦντα, γυναικείως πικραίνόμενον, διατελεῖν. Kypke illustrates the word from Plutarch, de ira cohibenda, p. 457, ‘ubi dicit, animi prodere imbecillitatem quum viri πρὸς γυναῖκα διαπικραίνονται: and from Eurip. Helen. 303: ἀλλ’ ὅταν πόσις πικρὸς | ξυνῇ γυναικί, κ. τὸ δῶμ’ ἐστι (lege σῶζεσθαι) πικρόν, θανείν κρτίστον.

20.] See Eph. vi. 1. κατὰ πάντα, the exceptions not being taken into account: St. Paul’s usual way of stating a general rule. It is best to take εὐάρεστον, as Mey. absolutely, as προσφιλή, Phil. iv. 8: the Christian qualification being given by the ἐν κυρίῳ: De W., al., understand τῷ θεῷ, which would render that qualification meaningless.

21.] See on Eph. vi. 4, for πατέρες.

μὴ ἔρεθ. do not

irritate them—τοῦτό ἐστι, μὴ φιλονεικοτέρους αὐτοὺς ποιεῖτε. ἐστὶν ὅπου καὶ συγχωρεῖν ὀφείλετε, Chrys. In ἵνα μὴ ἀθ., it is assumed that the result of such irritation will be to cause repeated punishment, and so eventual desperation, on the part of the child. It would be well if all who have to educate children took to heart Bengel’s remark here; ‘ἀθυμία, fractus animus, pestis juvenutis.’ 22.] See on Eph. vi. 5 ff. The ὀφθαλμοδουλείαι here are the concrete acts of the -εία of Eph. vi. 6, the abstract spirit.

τὸν κύριον, Him who is absolutely, and not merely κατὰ σάρκα, your Master. τοῦτό ἐστι φοβεῖσθαι τὸν θεόν, ὅταν, μηενὸς ὀρώντος, μηδὲν πράττωμεν πονηρόν. ἂν δὲ πράττωμεν, οὐχὶ τὸν θεόν, ἀλλὰ τοὺς ἀνθρώπους φοβοῦμεθα, Chrys.

23.] ἐκ ψυχῆς, as Chrys., μετ’ ἐννοίας, μὴ μετὰ δουλικῆς ἀνάγκης, ἀλλὰ μετ’ ἐλευθερίας κ. προαιρέσεως. The datives may be taken as of reference, or *commodi*. In Eph. vi. 7 the construction is filled up by δουλεύοντες. Mey. observes against De W., that οὐκ is an absolute not a mere relative negative: ‘doing things unto men’ is to be laid aside altogether, not merely less practised than the other.

d = Gal. iv. 5. ^{ref.} κυρίου ^d ἀπολήψεσθε τὴν ^e ἀνταπόδοσιν τῆς ^f κληρονομίας. ABCDE
 e here only. τῷ κυρίῳ χριστῷ δουλεύετε. 25 ὁ γὰρ ^g ἀδικῶν ^h κομιέται FGJK
 f = Act. xx. 32. Eph. i. 14 al. ὁ ἠδίκησεν, καὶ οὐκ ἔστιν ^k προσωποληψία. IV. 1 οἱ
 g = Rev. xxii. 11. κύριοι, τὸ δίκαιον καὶ τὴν ^l ἰσότητα τοῖς δούλοις ^m παρ-
 h = Eph. vi. 8. 2 Cor. v. 10. ἔχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.
 i Gal. iv. 12 al. k Eph. vi. 9. Rom. ii. 11. James ii. 1 only t. 12 Cor. viii. 13, 14 only. Job xxxvi. 29.
 m mid., Luke vii. 4. Acts xix. 24.

33. 72¹.—ληψέσθε (ληψ. AC) AC²JK all Chr Thdrt al.—for ανταποδ., μισθαποδοσιαν 1. 17. 23. 31. 71-3.—aft κληρ., ins ἡμῶν C² 23-marg 31-7. 47 al₃ arm slav Chr-comm Thdrt.—rec aft τῷ ins γὰρ (for connexn, with D³(E²)JK &c syrr goth al Clem all: om ABC²C²D¹(E²) 17. 47. 71 v copt Pel Bed: του κυριου ημων ιησ. ου χριστου ω δουλευετε FG it, & omg ημ. ιησ., d e Ambrst.—25. rec for γὰρ, δε (conseq of former coopt), with D³EJK &c vss ff: txt ABCD¹FG it v goth copt Clem lat.-ff.—κομιέται BD³EJK 37-9. 46. 108¹-9 al₃ Clem Chr-comm Thdrt Thl: κομίζεται FG: txt ACD¹ &c Dam al (see on Eph vi. 8).—at end, add παρα τῷ θεῷ FG g v ar-pol arm Chr lat.-ff: παρ αὐτῷ 118.

CHAP. IV. 1. for καὶ, κατὰ 120.—παρεχετε C 48. 72-4. 114. 238 al₃ Clem Chr Thlms.—rec ουρανοῖς (from Eph vi. 9), with DEFGJK &c Chr Thdrt al: txt ABC(C¹ &

24.] = Eph. vi. 8, but more specific as to the *Christian* reward. The ἀπὸ κυρίου is emphatically prefixed—‘that it is from the Lord that you shall . . .’ ἀπὸ, as Winer, § 51, is distinguished from παρά, as indicating not immediate bestowal, but that the Lord is the ultimate source and conferrer of the inheritance—‘from the Lord’—not ‘at the hands of the Lord.’ You must look to Him, not to men, as the source of all Christian reward. [Eadie, p. 265, has represented Winer as saying the contrary of that which he does say.] ἀνταπόδοσις occurs in Thuc. iv. 81, in the sense of a mutual exchange of places taken in war: in Polyb. vi. 5. 3, in that of a compensation, τοῦτο ἵκανὸν ἀνταπόδοσιν ποιήσει ἐκείνῳ,—and xx. 7. 2, ὥς περ ἐπιτηδὲς ἀνταπόδοσιν ποιουμένη ἡ τύχη: and hence in that of ‘an opposite turn,’ xxvii. 2. 4, ἀνταπόδοσιν λαμβάνει τὰ πράγματα,—iv. 43. 5, ἀνταπόδοσιν ποιῖται ὁ ροῦς πρὸς, &c. Here the sense would appear to be, with a marked reference to their present state of slavery, ‘the compensation.’ κληρ., gen. of apposition.—The very word κληρονομία should have kept the Roman Catholic expositors from introducing the merit of good works here.—The last clause, without the γὰρ, is best taken imperative, as a general comprehension of the course of action prescribed in the former part of the verse: ‘serve ye the Lord Christ.’ So Vulg. ‘domino Christo servite.’ 25.] This verse seems best to be taken as addressed to the slaves by way of encouragement to regard Christ as their Master and serve Him—seeing that all their wrongs in this world, if they leave them in His hands, will be in due time righted by Him, the just judge, with whom there is no respect

of persons. ‘For he that doeth wrong shall receive (see, as on the whole, Eph. vi. 8) that which he did wrongfully (the tense is changed because in ἀδικῶν he is speaking of present practice—in ἠδίκησεν, he has transferred the scene to the day of the Lord, and the wrong is one of past time), and there is not respect of persons’ (= εἴτε δούλος, εἴτε ἐλεύθερος, Eph. vi. 8). At His tribunal, every one, without regard to rank or wealth, shall receive the deeds done in the body. So that in your Christian uprightness and conscientiousness you need not fear that you shall be in the end overborne by the superior power of your masters: there is a judge who will defend and right you: ἐστὶ δίκαιοκρίτης ὃς οὐκ οἶδε δούλου κ. δεσπότου διαφοράν, ἀλλὰ δικαίαν εἰσφέρει τὴν ψῆφον, Thdrt. Some as Thl, Beng., al., suppose the verse spoken to the slaves; but οὐκ ἔστιν προσωποληψία. is against this, unless we accept Bengel’s far fetched explanation of it: ‘tenuēs sæpe putant, sibi propter tenuitatem ipsorum esse parcendum.’

CH. IV. 1.] Meyer contends for the strict meaning of ‘equality’ for ἰσότητα, and that it never has the signification of ‘fairness.’ But (see examples in Wetsl.) the common conjunction of ἴσον κ. δίκαιον would naturally lead to assigning to ἴσον the same transferred meaning which ‘æquus’ has in Latin, and to ἰσότης the same which ‘æquitas’ has. I would render then, ‘equity,’ ‘fairness:’ understanding by that, an extension of τὸ δίκαιον to matters not admitting of the application of strict rules—a large and liberal interpretation of justice in ordinary matters. In every place cited by Meyer where the word is used ethically and not materially, this rendering is better than

2 Τῇ ὁ προσευχῇ ὁ προσκαρτερεῖτε ὁ γρηγοροῦντες ἐν ἡ
αὐτῇ ὁ ἐν ὁ εὐχαριστία, 3 ὁ προσευχόμενοι ἅμα καὶ ὁ περὶ
ἡμῶν, ἵνα ὁ θεὸς ὁ ἀνοίξῃ ἡμῖν ὁ θύραν τοῦ λόγου ὁ λα-
λῆσαι τὸ ὁ μυστήριον τοῦ χριστοῦ, δι' ὁ καὶ δέδεμαι, 4 ἵνα
ὁ φανερώσω αὐτὸ ὁ ὡς δεῖ με λαλῆσαι. 5 Ἐν ὁ σοφίᾳ
ὁ περιπατεῖτε πρὸς ὁ τοὺς ἔξω, τὸν καιρὸν ὁ ἔξαγοραζό-
μενοι. 6 ὁ ὁ λόγος ὁ ὡμῶν πάντοτε ὁ ἐν χάριτι ὁ ἁλάτι

x Eph. v. 2 al. fr.
z Gal. iii. 13. iv. 5. Eph. v. 16 only.
y (Acts xxv. 11.) = 1 Cor. v. 12. 1 Thess. iv. 12. Mark iv. 11. Sir. prol.
a 1 Cor. ii. 4. ch. iii. 16.

C² appy) 17. 31-7-9. 57. 73. 116 Clem Orig Dam.—2. *προκαρτερονντες* (from Rom xii. 12) 17.—*εν ευχαρ.* om D B¹ d e Cyp Ambst: *εν* om 69: *συν* slav Clem₁.—3. *αμα* om 219¹.—*ανου. ημ. ο θ.* 44.—*του* bef λογ. om D¹ FG: *του λ.* om 66¹. 45 Clem-Thl: for λ., *θει* 47: add *εν παουσηα λ.*—for *χριστου*, *θειου λ.* 41. 238 aeth.—for *θ*, *δν* (*corrū appy* to *suit χριστου*) BFG g: *ου* 71: txt ACDEJK &c d e v all Clem.

his. In Polyb. ii. 38. 8, the case is different: it there imports absolute political equality. Erasm., Corn.-a-lap., al., understand *impartiality*, not preferring one above another: but this does not seem to be in question here. Calv. says: 'Non dubito quin Paulus *ισότητα* hic posuerit pro jure analogo aut distributivo: quemadmodum ad Ephesios *τὰ αὐτὰ*. Neque enim sic habent domini obnoxio sibi servos, quin vicissim aliquid ipsis debeant: quemadmodum jus analogum valere debet inter omnes ordines.' Thdr̄t: *ισότητα οὐ τὴν ἰσοτιμίαν ἐκάλεισαν*, ἀλλὰ τὴν προμήκονσαν ἐπιμέλειαν, ἥς παρὰ τὴν ἐσποτῶν ἀπολαύσιν χορῇ τοὺς οἰκέτας. Chrys.: *τί δὲ ἴστιν ἰσότης; πάντων ἐν ἀφ' ὅνῃα καθιστᾶν, κ. μὴ ἕξιν ἐτέρων δεῖσθαι, ἀλλ' ἀμειψῶσθαι αὐτοὺς τῶν πόνων*. Cf. Philēm. 16.

εἰδότες] See ch. iii. 24. **καὶ ὑμεῖς]**

as well as they: as you are masters to them, so the Lord to you.

2—6.] SPECIAL CONCLUDING EXHORTATIONS: and 2—4.] *to prayer*; see Rom. xii. 12. 1 Thess. v. 17. 2. γρηγ[.] watching in it, i. e. not remiss and indolent in the occupation of prayer, but active and watchful, cheerful also, as ἐν εὐχαριστία, which defines and characterizes the watchfulness. ἐπεὶ δὴ γὰρ τὸ καρτερεῖν ἐν ταῖς εὐχαῖς ῥαθυμῇν πολλάκις ποιεῖ, διὰ τοῦτο φησι γρηγοροῦντες, τουτέστι νήφοντες, μὴ ῥεμβόμενοι. οἷός γάρ, οἶδεν ὁ διάδοχος ὅςιν ἀγαθὸν εὐχή· εἰς βαρὺς ἔγκειται. οἷδὲ δὲ καὶ Παῦλος πῶς ἀκηδύσιν πολλοὶ ἐνχόμενοι. διὸ φησι γρ. ἐν αὐτ. ἐν εὐχαρ. — τοῦτο γάρ φησιν ἔργον ὑμῶν ἔστω, ἐν ταῖς εὐχαῖς εὐχαριστεῖν, κ. ὑπὲρ τῶν φανερῶν κ. ἡπ. τῶν ἀφανῶν, κ. ὑπὲρ ἑκόντας, κ. ὑπὲρ ὧν ἀκούσας εὐποίησεν εὐ, κ. ὑπὲρ βασιλείας, κ. ὑπὲρ γενένης, κ. ὑπὲρ θλιψείας, κ. ὑπὲρ ἀνέσεως. οὕτω γάρ εἶδος τοῖς ἀγίοις εὐχασθαι, κ. ὑπὲρ τῶν

κοιρῶν εὐεργεσιῶν εὐχαριστεῖν. Chrys.

3.] ἡμῶν, not 'me,'—see ch. i. 1. This is plainly shewn here by the singular following after. ἵνα] see on 1 Cor. xiv. 13. Here, the idea of final result is prominent: but the purport is also included.

θύραν τ. λόγου] Not as Calv., al., *oris apertionem*, Eph. vi. 19 : but as in reff. objective, an opening of opportunity for the extension of the Gospel by the word. This would, seeing that the Apostle was a prisoner, naturally be given first and most chiefly, as far as he was concerned, by his liberation : cf. Philem. 22. λαλῆσαι

inf. of purpose—'so that we may speak.'
 δὲ δ κ. δ.] 'for (on account of) which
 (mystery) I am (not only a minister but)
 also bound.' 4.] The second *iva* gives

the purpose of the previous verse, not the purpose of δίδεμαι, as Chrys. [*τὰ δεῦτα φανεροῦν αὐτὸν, οὐ συσκέλει*], Bengel [*'vincit sum ut patefaciam : paradoxon'*],—nor to be joined with *προσπερχόμενοι*, as Beza, De W., al. If that might be so, the door opened, &c.,—then he would make it known as he ought to do—then he would be fulfilling the requirements of that apostolic calling, from which now in his imprisonment he was laid aside. Certainly this is the meaning,—and not, as ordinarily understood, cf. Chrys., al., that he might boldly declare the Gospel in *his imprisonment*. 5. 6.] *Exhortations as*

to their behaviour in the world. 5. ἐν σοφίᾳ] 'in (as an element) wisdom' (the practical wisdom of Christian prudence and sound sense). πρὸς, as in οὐδὲν πρὸς δίδονουσιν, — εἰ του δέουτο πρὸς Τιμόθεον πρᾶξιαι, Demosth. p. 1185, signifying simply 'in relation to,' in the intercourse of life. On αἱ ἔξω, see reff. They are those outside the Christian brotherhood. πρὸς τὰ μέλη τὰ οἰκία οὐ τοσαύτης ἡμῖν δεῖ

b = Mark ix. 50. Luke xiv. 34 f. c inf. = Rev. xvi. 9. Winer, § 45. 3. d Acts ii. 6. xx. 31. Eph. iv. 16. e Acts xxiv. 22. xxv. 14. Eph. vi. 21. Phil. i. 12. f 1 Cor. xii. 3 al. xv. 1. 2 Cor. viii. 1. g 1 Cor. xv. 58 al. h = ch. i. 8, 24. 2 Cor. ii. 3. vii. 11. i ch. i. 7 reff. m Phil. ii. 19. n ch. ii. 2 reff. k Phil. i. 14. o ver. 12. 1 Acts xxiv. 15, 20 al. ABCDE FGJK

^b ἡρτυμένους, ^c εἰδέναι πῶς δεῖ ὑμᾶς ^d ἐνὶ ^d ἐκάστῳ ἀπο- κρίνεσθαι.

7 ^e Τὰ κατ' ἐμὲ πάντα ^f γινωρίσει ὑμῖν Τύχικος ὁ ^g ἀγαπητὸς ἀδελφὸς καὶ πιστὸς ^h διάκονος καὶ ⁱ σύνδου- λος ^k ἐν κυρίῳ, ⁸ ὃν ἔπεμψα πρὸς ὑμᾶς εἰς ^l αὐτὸ τοῦτο, ἵνα γινῶ ^m τὰ περὶ ὑμῶν καὶ ⁿ παρακαλέσῃ τὰς ⁿ καρδίας ὑμῶν, ⁹ σὺν Ὁνησίμῳ τῷ πιστῷ καὶ ^g ἀγαπητῷ ἀδελ- φῷ, ὅς ἐστιν ^o ἐξ ὑμῶν· πάντα ὑμῖν ^f γινωριούσιν τὰ

6. for ἐν χαρ., πλήρης χαριτος κυριον, ως arm.—υμᾶς πως δεῖ B 108.—7. καθ' ἐμε D¹. —υμῖν om 39.—for γινῶ & ὑμῶν, γινωτε & ἡμῶν (as in Eph vi. 21) ABD¹FG 10. 17. 37. 47. 71. 111-16 al₃ it aeth Thdr^t-text Jer₁: txt CD³EJK most mss vss Chr Thdr^t-comm (γινῶ τε τα π. υμ. Dam) lat-ff.—8. παρακέλεσι K (-σαι D¹): παρακαλεσητε 17. —ημ. to υμ. om 112.—9. τω αγαπ. κ. πιστ. (αγ. και om 3. 31. 73) DEFG al it v goth Chr lat-ff.—γινωρισουσιν B(-σσωσιν D¹)FG Dam Thdr^t₁ (& h. l.-ms) -ζουσιν 37: txt ACD³(E?)JK mss appy Chr Thdr^t₂ (h. l.).—at end add παρattoμενα FG it v Jer Pel Bed.—

ἀσφαλείας, ὅσης πρὸς τοὺς ἔξω· ἔνθα γὰρ ἀδελφοί, εἰσὶ κ. συγγινῶμαι πολλοὶ κ. ἀγά- παι. Chrys.

τ. καιρ. ἐξαγορ.] see on Eph. v. 16. The opportunity for *what*, will be understood in each case from the circumstances, and our acknowledged Chris- tian position as watching for the cause of Lord. The thought of Eph., ὅτι αἱ ἡμέραι πονηραὶ εἰσι, lies in the back ground of the word ἐξαγοραζόμενοι.

6.] 'Let your speech (πρὸς τοὺς ἔξω still) be always in (as its characteristic element) grace (i. e. gracious, and winning favour: cf. Luke iv. 22), seasoned with salt' (not insipid and void of point, which can do no man any good: we must not forget that both these words have their spiritual mean- ing: χάρις, so common an one as to have almost passed out of its ordinary accepta- tion into that other,—the grace which is conferred on us from above, and which our words and actions should reflect:—and ἄλας, as used by our Saviour in Mark ix. 50 [see note there], as symbolizing the unction, freshness, and vital briskness which characterizes the Spirit's presence and work in a man. So that we must beware here of supposing that mere Attic 'sales' are meant, or any vivacity of outward expres- sion only, and keep in mind the *Christian* import. Of the Commentators, Thdr^t comes the nearest,—πνευματικῇ συνέσει κοσμεῖσθε. There seems to be no allusion here to the conservative power of salt: the matter in hand at present is not avoiding corrupt conversation. Still less does the meaning of *wit* belong to this place. A local allusion is *just possible*: Herod. vii. 30 says of Xerxes, Ἄνανα δὲ καλομένην Φρυγίαν πόλιν παραμβιβόμενος, καὶ λίμ- νην ἐκ τῆς ἄλλης γίνονται, ἀπικετο ἐς

Κολοσσάς, πόλιν μεγάλην Φρυγίας.

εἰδέναι] to know—i. e. so that you may know: see reff. Cf. 1 Pet. iii. 15, which however is but one side of that readiness which is here recommended.

7—18.] CLOSE OF THE EPISTLE. 7—9.] *Of the bearers of the Epistle, Tychicus and Onesimus.*

7.] On Tych., see Eph. vi. 21. ὁ ἀγ. ἀδελφός, as dear to his heart: πιστ. διάκ., as his tried companion

in the ministry,—σύνδ. ἐν κυρίῳ, as one with him in the motives and objects of his active work: ὥστε, as Chrys., αὐτῷ πάν- τοθεν τὸ ἀξιοπίστον ξυνήγαγεν. There is a delicate touch of affection in ἵνα γινῶ τὰ περὶ ὑμ., which can hardly, in the doubt- fulness of the reading, be the work of a corrector. It implies that there were painful circumstances of trial, to which the subsequent παρακαλέσῃ also has reference.

δείκνυσιν αὐτοὺς ἐν τοῖς πειρασμοῖς ὄντας, Chrys. The objection (Eadie), that thus the εἰς αὐτὸ τοῦτο will announce another purpose from that enounced above in τὰ κατ' ἐμὲ π. γνωρ., will apply just as much to the other reading;—for any how the αὐτὸ τοῦτο must include the καὶ παρακα- λέσῃ κ.τ.λ. But the fact is, that αὐτὸ τοῦτο may apply exclusively to the following, with- out any reference to what has preceded: see Rom. ix. 17, the parallel place, Eph. vi. 22. Phil. i. 6.

9. σὺν Ὁνησ.] There can hardly be a doubt [see below on ver. 17] that this is the On. of the Epistle to Philemon. When Calv. wrote "vix est credibile hunc esse servum illum Phile- monis, quia furis et fugitivi nomen dedecori subjectum fuisset," he forgot that this very term, ἀδελφὸς ἀγαπητός, is applied to him, Philem. 16. ἔξ ὑμῶν] most probably, a native of your town.

^p ὦδε. ¹⁰ Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ ^q συναιχμάλωτός μου, καὶ Μάρκος ὁ ἄνεψιός Βαρνάβα, περὶ οὗ ^r ἐλάμβετε ἐντολὰς (ἐὰν ἔλθῃ πρὸς ὑμᾶς, ^s ἐξέσθε αὐτόν), ¹¹ καὶ Ἰησοῦς ὁ λεγόμενος Ἰουστὸς· οἱ ὄντες ^t ἐκ περιτομῆς οὗτοι μόνον ^v συνεργοὶ ^w εἰς τὴν βασιλείαν τοῦ θεοῦ,

u Gal. ii. 12. Acts x. 45. xi. 2. Tit. i. 10.

v Rom. xvi. 3 reff.

w = Rom. xvi. 7.

10. ο συναιχμ. μου om aeth.—ἐξέσθαι D¹FG 45-8. 72 syrr arr Thl (but mentions txt) Ambrst.—11. καὶ om 238.—αὐτ συνεργοί, ins μου εἰσιν D² E² FG it v arm Dial Ambrst.

πάντ. ὑπ. γν. τ. ὦδε] a formal restatement of τὰ κατ' ἐμὲ π. γν. above. Is it likely, with this restatement, that the same should be again stated in the middle of the sentence, as would be the case with the reading ἵνα γνῶτε τὰ πρὸς ἡμῶν?

10—14.] Various greetings from brethren.

10.] Aristarchus was a Thessalonian (Acts xx. 4), first mentioned Acts xix. 29, as dragged into the theatre at Ephesus during the tumult, together with Gaius, both being *συνέκοδοι* Παύλου. He accompanied Paul to Asia (ib. xx. 4), and was with him in the voyage to Rome (xxvii. 2). In Philem. 23, he sends greeting, with Marcus, Demas, and Lucas, as here. On *συναιχμάλωτος*, Meyer suggests an idea, which may without any straining of probability be adopted, and which would explain why Aristarchus is here *συναιχμ.*, and in Philem. 23, *συνεργός*, whereas Epaphras is here, ch. i. 7, merely a *σύνδουλος*, and in Philem. 23 a *συναιχμάλωτος*. His view is, that the Apostle's friends may have voluntarily shared his imprisonment by turns: and that Aristarchus may have been his fellow-prisoner when he wrote this Epistle, Epaphras when he wrote that to Philemon. *συναιχμάλωτος* belongs to the same image of warfare as *συνστρατιώτης*, Phil. ii. 25. Philem. 2. Μάρκος]

can hardly be other than John Mark, cf. Acts xii. 12. 25, who accompanied Paul and Barnabas in part of their first missionary journey, and because he turned back from them at Perga (ib. xiii. 13; xv. 38), was the subject of dispute between them on their second journey. That he was also the Evangelist, is matter of pure tradition, but not therefore to be rejected. ἄνεψιός]

not 'sister's son': this rendering has arisen from mistaking the definition given by Hesych., ἀνεψιοί, ἀδελφῶν νιοί,—meaning that ἀνεψιοί are sons of brothers, i. e. cousins. "Pollux dicit, filios filiasque fratrum et sororum dicit ἀνεψιούς, ex his prognatos ἀνεψιαδοῦς, ἀνεψιαδάς,—tertio gradu ξανεινιούς, ξανεινιᾶς a Menandro dicit." Lobeck on Phrynichus, p. 306. This is decisively shewn in Herod. vii. 5,

Μαρδόνιος . . . ὃς ἦν Ξέρξῃ μὲν ἀνεψιός, Δαριίου δὲ ἀδελφεῆς παῖς. It is also used in a wider sense (see Hom. Il. i. 464): but there is no need to depart here from the strict meaning. περὶ οὗ . . .]

What these commands were, must be left in entire uncertainty. They had been sent previous to the writing of our Epistle (ἐλάμβετε): but from, or by whom, we know not. They concerned Marcus, not Barnabas (as Thl., al.): and one can hardly help connecting them, associated as they are with ἐὰν ἔλθῃ, ἐξέσθαι αὐτόν, with the dispute of Acts xv. 38. It is very possible, that in consequence of the rejection of John Mark on that occasion by St. Paul, the Pauline portion of the churches may have looked upon him with suspicion.

11. Ἰησοῦς . . . Ἰουστὸς] Entirely unknown to us. A Justus is mentioned Acts xviii. 7, as an inhabitant of Corinth, and a proselyte: but there is no further reason to identify the two. The surname Justus (ῥιτς) was common among the Jews: cf. Acts i. 23, and Jos. Vit. 9, 65, 76.—I have followed Lachmann's and Meyer's punctuation here: according to which οἱ ὄντες ἐκ περιτ. is an anacoluthon, equivalent to 'of those of the circumcision.'—We have a similar construction frequently in the classics: e. g. ἄμφω δ' ἐξομένῳ γεραρότερος ἦεν Ὀδυσσεύς, Il. γ. 211: ὄρκια πιστὰ ταυόμεντες ὁ μὲν βασιλευέτω αἰεὶ, Od. ω. 483. See many more examples in Kühner, ii. § 678. 2. The Judaistic teachers were for the most part in opposition to St. Paul: cf. his complaint, Phil. i. 15. 17. 'These alone are my fellow workers towards the kingdom of God (the rest would not be called by this name—so that De W.'s objection to the construction does not apply, that the opponents would not be called *συνεργοί*; for they are *not* so called), *men* that have been a comfort to me' (they are my *συνεργοί*, 'quippe qui . . .'. Hierocles, de nuptiis, apud Stob. [Kypke], has the same phrase: ἡ γυνὴ δὲ παρούσα μεγάλη γίνεσθαι κ. πρὸς ταῦτα παρηγορία: so Plutarch, de auditione p. 43 [id.], νόσημα

x = Acts x. 41, 47. xiii. 42, 43 al.
y here only †.
z ver. 16.
a John viii. 36 reff. ch. i. 21.
b Eph. vi. 13, 14.
c Rom. xii. 2. ch. i. 28.
James i. 4.
d Luke i. 1. Rom. iv. 21. xiv. 5.
2 Tim. iv. 5.
17 only. Eccles. viii. 11.
e στ. ἐν, John viii. 44. Rom. v. 2. 1 Cor. xv. 1.
f Acts xxii. 5.
g = Rev. xvi. 10, 11. xxi. 4 only.

—12. rec om *ιησου*, with DEFGJ &c vss ff: *ιησ. χρ.* 80: txt ABCJ 17. 31-7-9. 71-13. 115-16 v copt arm Aug Pel.—*παθητε* B 23. 71 al: *ητε* 91. 116 al₂ Ambrst.—rec *πεπληρωμενοι* (*more usual*), with D³EJK &c ff: txt ABCD¹FG 10. 17. 31. 67². 71. 213.—for *θεου, χριστου* D¹ d.—13. rec for *πολ. πον., ζηλον πολυν* (*gloss, see note*), with D³E (but D E 17. 23 arm *πολ. ζηλ.*) JK &c syrr al ff: txt ABC(D¹FG *πολ. κωπον*) 80 copt: *multum laborem* it v lat-ff: *πολ. ποθοι* 10. 31. 71-3: *πολ. αγωνα* 6. 67².—*υπερ υμ.* om 37: *περι υμ.* 31.—*και* (1) om 106.—*λαοδικια* ACD¹FG, also in ver 15 -*κια* (K also) & -*κias* (*και ας* C): add *αδελφων* 113-marg-22. 219.—14. *ο αγαπ.* om 17.

παρηγορίας . . . δέομενοι). 12.]

On Epaphras, see ch. i. 7 note. The sentence is better without a comma at *υμῶν*, both as giving more spirit to the *δούλος* χ. '1, and setting the *ἐξ υμ.* in antithesis to the *υπερ υμῶν* below. On *ἀγων.* besides reff., see Rom. xv. 30. By mentioning Epaphras's anxious prayers for them, he works further on their affections, giving them an additional motive for steadfastness, in that one of themselves was thus striving in prayer for them. *ἵνα* here gives the direct aim of *ἀγωνίζ.* See above on ver. 3 —'that ye may stand,—mature and fully persuaded (see reff.),—in (be firmly settled in, without danger of vacillating or falling) all the (lit. 'in every:' but we cannot thus express it in English) will of God.' This connexion, of *στήτε* with *ἐν*, as Mey., is far better than, as ordinarily, to join *ἐν* with the particpp. Eadie characterizes it as needless refinement in Mey. to assert that thus not only a *modal=bestimmung* but a *local=bestimmung* is attached to *στήτε*: but the use of *σῆναι ἐν* in the reff. seems to justify it. 13.] *πόνος*,—an unusual word in the N. T., hence the var. readd.,—is usual in the toil of conflict in war, thus answering to *ἀγωνιζόμ.* above: so Herod. vi. 114, *ἐν τούτῳ τῷ πόνῳ ὁ πολέμαρχος Καλλιμαχος διαφθίνεται*: similarly viii. 89. Plat. Phædr. 247 b, *ἐνθα δὲ πόνος τε κ. ἀγών ἐσχατος ψυχῇ πρόκειται*: Demosth. 637. 18, *εἰ δ' ἐκείνος ἀσθενέστερος ἢν τὸν ὑπὲρ τῆς νίκης ἐνεγκεῖν πόνον*.—On account of this mention of Laodicea and Hierapolis, some have thought that Epaphras was the founder of the three churches. See Pro-

legg. **Λαοδικεία**] LAODICEA was a city of Phrygia Magna (Strabo, xii. 8), Plin. v. 29: according to the subscription of I Tim. 2, the chief city of Phrygia Pacatiana), large (*ἡ τῆς χώρας ἀρετὴ κ. τῶν πολιτῶν τινας εὐτυχήσαντες, μεγάλην ἐποιήσαντο αὐτὴν*, Strab.) and rich (Rev. iii. 17. Tac. Ann. xiv. 27: 'Laodicea, tremore terræ prolapsa, nullo a nobis remedio, proprius diebus revaluit.' *δυνατωτέρα τῶν ἐπὶ θαλάττῃ*, Philostr. Soph. i. 25), on the river Lycus (hence called Λ. ἡ ἐπὶ Λύκῳ or πρὸς τῷ Λύκῳ, see Strabo, ib.), formerly called Diospolis, and afterwards Rhœas; its subsequent name was from Laodice queen of Antiochus II. (Steph. Byz.) In A.D. 62, Laodicea, with Hierapolis and Colossæ, was destroyed by an earthquake (Tacit. l. c.), to which visitations the neighbourhood was very subject (*εἰ γὰρ τις ἄλλη κ. ἡ Λαοδικία εὐσειστος, κ. τῆς πλησιοχώρου πλεόν*, Plin. ib.). There is now on the spot a desolate village called Eski-hissar, with some ancient ruins (Arundel, seven churches). Winer, RWB.

Ἱεραπόλει] Six Roman miles north from Laodicea: famed for many mineral springs (Strabo, xiii. 4, describes them at length, also the caverns which exhale noxious vapour. See also Plin. ii. 95), which are still flowing (Schubert, i. 283). Winer, RWB.

14.] *τὸν Δουκᾶς* has ever been taken for the Evangelist: see Iren. iii. 14. 1, and Prolegg. to St. Luke. In *ὁ ἱατρὸς ὁ ἀγαπητός* there may be a trace of what has been supposed, that it was in a professional capacity that he first became attached to St. Paul, who evidently laboured under grievous sickness during the earlier part of the journey where Luke first ap-

Δημᾶς. ¹⁵ ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς καὶ ^h Νυμφᾶν καὶ τὴν ^h κατ' οἶκον αὐτῶν ⁱ ἐκκλησίαν. ¹⁶ καὶ ⁱ ὅταν ^j ἀναγνωσθῇ ^k παρ' ὑμῖν ^l ἡ ἐπιστολή, ^m ποιήσατε ⁿ ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ ⁿ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνωτῆτε. ¹⁷ καὶ ἔψατε Ἀρχίππῳ ⁿⁿ Βλέπε τὴν ^o διακονίαν ἣν ^p παρέλαβες ^q ἐν κυρίῳ, ἵνα αὐτὴν ^r πληροῖς. ¹⁸ Ὁ ^s ἀσπασμὸς τῇ ἐμῇ ^s χειρὶ Παύλου. ^t μνημονεύετε μου τῶν ^u δεσμῶν. ^u ἡ χάρις μεθ' ὑμῶν.

nn w. ἵνα, 1 Cor. xvi. 10. = w. πῶς, Eph. v. 15 (see refl.) & 1 Cor. i. 26.

p 1 Cor. xi. 23. xv. 1, 2. Gal. i. 9, 12 al. q ver. 18 refl.

r = Matt. iii. 15. Acts xiv. 26 al. Ps. xix. 4. τὴν διακονίαν ἐκπλήσαντες, Philo in Facc. p. 988.

s 1 Cor. xvi. 21. 2 Thess. iii. 17. t = Gal. ii. 10. u Phil. i. 7 refl. v absol., Eph. vi. 24.

1 Tim. vi. 21. 2 Tim. iv. 22. Tit. iii. 15 only. elsw. with τοῦ κυρ., &c. Rom. xvi. 20, 24. 1 Cor. xvi. 23. 2 Cor. xiii. 13. 1 Thess. v. 28. 2 Thess. iii. 18.

o Acts i. 17 refl.

or Acts xiii. 23.

xy. 21.

2 Cor. ii. 15.

k = 1 Cor. xvi. 2.

l = Rom. xvi. 22. 1 Thess. v. 27. (see 1 Cor. v. 9 refl.)

m Rev. xiii. 15.

n John xi. 37.

n transpos.

w 1sa. Gal. ii. 10 refl.

—15. ἀδελφ. om 219¹.—rec αὐτοῦ (see note), with DEFGJK most mss-appy Chr Thdrt Dam al: αὐτης (reading Νύμφαν, as B² accentuates, as a woman) B 67²: txt 17. 23. 39. 73 al₃ AC.—16. ἡ ἐπιστ. om B: ἡ ἀποστολή 109.—add αὐτῇ al₂ 37. 73. 80. 108 v Syr arr æth Pel.—aft ἵνα, om καὶ D¹ 1. 115 d e Ambrst: καὶ ἵνα FG g: κ. τὴν εκ λαο. om 37.—for εκ, εν G.—17. τῷ αρχ. 17. 109-77-8.—βλ. τ. δ. om 219¹.—βλεπτε τῇ διακονία 17.—εν κυρ. om 66¹. 115 Thl.—18. ἀφ' χαρ., add του κυρ. ημ. ιησ. χρ. 109-78.—rec at end add αμην, with DEJK &c vss ff: om ABCFG 17. 67² g æth Ambrst.

Subscription: πρ. κολασσαις B¹C al æth (κολασσ. K also) A too, insg απο ρωμης.—all vary.—rec προς κολοσσαεις εγγραφη απο ρωμης (with B²JK all syrr al Chr Thdrt al—απο αθηνων copt) εια τυχιον κ. ονησιμον (some καὶ τιμοθ. καὶ ονη.)—εια τυχ. κ. ονησ. JK all vss (κ. ονησ. om Syr & appy Chr Thdrt) ff.

appears in his company. Compare Gal. iv. 13 note, with Acts xvi. 6. 10. But this is too uncertain to be more than an interesting conjecture.

Δημᾶς] one of Paul's συνεργοί, Philem. 23,—who however afterwards deserted him, from love to the world, 2 Tim. iv. 10. The absence of any honourable or endearing mention here may be owing to the commencement of this apostasy, or some unfavourable indication in his character.

15—17.] *Salutations to friends.*

15.] καί, before Νυμφᾶν, as so often, selects one out of a number previously mentioned: Nymphas was one of these Laodicean brethren. The var. readings, αὐτοῦ, αὐτῆς, appear to have arisen from the construction (see below) not being understood, and the alteration thus having been made to the singular, but in various genders. αὐτῶν refers to τῶν περὶ Νυμφᾶν: cf. Xen. Mem. i. 2. 62, εἰάν τις φανερός γένηται κλέπτων—τούτοις θάνατός ἐστιν ἡ ζημία: and see Bernhardt, p. 288; Kühner ii. § 419 b. On the ἐκκλησία spoken of, see note, Rom. xvi. 5. 16.] ἡ ἐπιστ., the present letter, refl. ποιήσ. ἵνα] as ποίει, ὅπως . . . Herod. i. 8. 209,—ὡς σφερίστατά γὰν ἰδέειν . . . ἐποιοῦν, Xen. Cyr. vi. 3. 18. τὴν ἐκ Λαοδ.] On this Epistle, see Prolegg. to Eph.

and Philem. I will only indicate here the right rendering of the words. They cannot well be taken, as τινές in Chrys., to mean οὐχὶ τὴν Π. πρὸς αὐτοὺς ἀπισταμένην, ἀλλὰ τὴν παρ' αὐτῶν Παύλῳ (so also Syr., Thdrt, Phot. in Oec., Erasmus, Beza, Calv., Wolf., Est., Corn.-a-lap., al.), both on account of the awkwardness of the sense commanding them to read an Epistle sent from Laodicea, and not found there, and on account of the phrase τὴν ἐκ so commonly having the pregnant meaning of 'which is there and must be sought from there'; cf. Kühner, ii. § 623 a. Herod. iii. 6. Thucyd. ii. 34; iii. 22; vi. 32; vii. 70, and other examples there. We may safely say that a letter not from, but to the Laodiceans is meant. For the construction of this latter sentence, ποιήσατε again is of course to be supplied.

17.] Archipus is mentioned Philem. 2, and called the Apostle's συνστρατιῶτης. I have treated on the inference to be drawn from this passage as to his abode, in the Prolegg. to Philemon. He was evidently some officer of the church, but what, in the wideness of διακονία, we cannot say: and conjectures are profitless (see such in Est. and Corn.-a-lap.). Meyer well remarks, that the authority hereby implied on the part of the congregation to exercise reproof and discipline

over their teachers is remarkable: and that the hierarchical turn given to the passage by Thl. and Oec. (ἵνα ὅταν ἐπιτιμᾷ Ἀρχ. αὐτοῖς, μὴ ἔχωσιν ἐγκαλεῖν ἐκείνῳ ὡς πικρῷ, . . . ἐπεὶ ἄλλως ἄτοπον τοῖς μαθηταῖς περὶ τοῦ διδασκάλου διαλέγεσθαι, Thl.) belongs to a later age. As to the words themselves,—‘Take heed to the ministry which thou receivedst in the Lord (the sphere of the *reception* of the ministry; in which the recipient lived and moved and promised at his ordination: not, of the ministry itself [τῇ ἐν κυρ.],—nor is ἐν to be diverted from its simple local meaning), that (aim and end of the βλέπε,—in order that) thou fulfil it’ (reff.).

18.] AUTOGRAPH SALUTATION.

ὁ . . . Παύλου] See 1 Cor. xvi. 21, where the same words occur. μνημ. . . .

δεσμ.] These words extend further than to mere pecuniary support, or even mere prayers: they were ever to keep before them the fact that one who so deeply cared for them, and loved them, and to whom their perils of false doctrine occasioned such anxiety, was a prisoner in chains: and that remembrance was to work and produce its various fruits—of prayer for him, of affectionate remembrance of his wants, of deep regard for his words. When we read of ‘his chains,’ we should not forget that they moved over the paper as he wrote. His hand was chained to the soldier that kept him. ἡ χάρις—cf. reff. and ch. iii. 16. ‘The grace’ in which we stand (Rom. v. 2): it seems (reff.) to be an expression belonging to the later period of the Epistles of St. Paul.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α.

ABCDE
FGJK

I. ¹ Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ
Θεσσαλονικίων ^a ἐν θεῷ ^a πατρὶ καὶ κυρίῳ Ἰησοῦ χριστῷ.
χάρις ὑμῖν καὶ εἰρήνη.

a here &
2 Thess. i. 1
only. see Col.
i. 1 reff.

Title: *πρ. θεσσαλονικεις α'* ABDE al (pref *αρχεται* DE): *του αγ. απ. π. επ. πρ. θ.*
πρωτη J: *αρχεται πρ. θεσσαλονικαιους* FG: *rec π. τ. απ. η πρ. θ. επ. πρωτη.*

CHAP. I. 1. *σιλβανος* DEFG.—*και πατρι* K 117 syr: add *ημων* A 37. 116 v-sixt
basm æth arm-ed Did Ambrst Pel.—*και κυριου ιησου χριστου* A (copt).—*rec aft ειρηνη,*
ins απο θεου πατρος ημων (ημ. om DE 80 Chr-ms Thdrt Dam: *πατρ. ημ. om d e*) *και*
κυριου ιησου χριστου (om ar-pol) (*from the Ap's later epp, e. g. 1 Cor i. 43. 2 Cor i.*
2, &c), with A(C appy)DEJK &c tol (*per Deum &c copt*) syr* al Chr-text al (but all in
their *text*): om BFG 47. 73. 115 d v basm æth arm Chr-comm Thl Orig-int (expressly:

CHAP. I. 1.] ADDRESS AND GREETING.
The Apostle names Silvanus and Timotheus
with himself, as having with him founded
the church at Thessalonica, see Acts xvi. 1;
xvii. 14. Silvanus is placed before Timo-
theus, then a youth (Acts xvi. 1 f., see fur-
ther in Prolegg. to pastoral Epistles), as
being one *ηγούμενος ἐν τοῖς ἀδελφοῖς*
(Acts xv. 22. 32; xviii. 5), and a *προ-*
φήτης (ib. ver. 32, see also 2 Cor. i. 19.
1 Pet. v. 12).—He does not name himself
an Apostle, probably for (an amplification
of) the reason given by De Wette,—be-
cause his Apostleship needed not any sub-
stantiation to the Thessalonians. For the
same reason he omits the designation in
the Epistle to the Philippians. This last fact
precludes the reasons given,—by Pelt, al.,
'*id ei tum non jam moris fuisse,*' by
Chrys.,—*διὰ τὸ γεοκατηχήτους εἶναι τοὺς*
ἁγῶνας, κ. μηδέπω αὐτοῦ πείραν εἰλη-
φέναι,—by Estius, Pelt (altern.), and
Zwingl., *out of modesty*, not to distinguish
himself from Silvanus and Timotheus,—by
Jowett, "probably the name 'Apostle,'
which in its general sense was used of

many, was gradually, and at no definite
period, applied to him with the same spe-
cial meaning as to the Apostles at Jeru-
salem."

τῇ ἐκκλησίᾳ.] So in 2 Thess.,
Gal., Corr.: in the other Epistles, viz.
Rom., Eph., Col., Phil., more generally,
e. g.,—*πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ, ἀγα-*
πητοῖς θεοῦ, κλητοῖς ἁγίοις. This is most
probably accounted for by the circum-
stances of the various Epistles.

ἐν
θεῷ πατρὶ.] The construction must be filled
up by *τῇ* or *τῷ οὖσιν*, as Chr., al.: not with
Winer and Schott, by understanding *χαί-*
ρην λέγουσιν, which would be unnecessary,
seeing that the apostolic greeting follows.
—ἐν θεῷ πατρὶ marks them as not being
heathens—*κ. κυρίῳ Ἰησοῦ χριστῷ* as not
being Jews. So De W. after Chrys.: but
perhaps the *πατρός* already marks them as
Christians.—The ἐν, as usual, denotes *com-*
munion and participation in, as the ele-
ment of spiritual life.

χάρις ὑμῖν κ.
εἰρήνη] "Gratia et pax a Deo sit vobis,
ut, qui humana gratia et sæculari pace pri-
vati estis, apud Deum gratiam et pacem
habeatis." Anselm (in Pelt).—The words

b Rom. i. 8. ² ^b Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν ABCDE
 1 Cor. i. 4. Col. i. 3. FGJK
 Phil. i. 3. Philena. 4.
 c Eph. i. 16 reff. d ^c μνείαν ὑμῶν ^c ποιούμενοι ^c ἐπὶ τῶν προσευχῶν ἡμῶν
 d Rom. i. 9. ^d ἀδιαλείπτως, ³ ^e μνημονεύοντες ὑμῶν τοῦ ^f ἔργου τῆς
 ch. ii. 13. v. 17 only t. ^g πίστεως καὶ τοῦ ^g κόπου τῆς ἀγάπης καὶ τῆς ^h ὑπομονῆς
 1 Mac. xii. 11 al. ^h τῆς ⁱ ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ^k ἐμπροσθεν
 e w. gen., Acts xx. 35. Luke xvii. 32 al. f Rom. xiii. 12 reff. Eph. iv. 12. Phil. ii. 30.
 g 1 Cor. iii. 8 x v. 38. Heb. vi. 10 (rec.). h so Rom. ii. 7. i constr., see Acts xxiv. 15. Col. i. 23 reff.
 k — Matt. x. 32 al. ch. ii. 19. iil. 9. 13.

“... *pax. Et nihil ultra.*”) Ambrst Pel al.—2. παντοτε aft υμ. 74. 120.—υμων om (because υμων preceded. See a precisely simr case in Eph i. 16) AB 17. 67². 122¹ am harl²: ins CDEFGJK mss-appy gr-lat.-ff.—ποιουμενος 17.—3. του εργ. της πιστ. υμ. D(transposn from misunderstanding)EFG it v Syr arr aeth Ambrst (το εργον FG, των εργων Syr ar-erp).—τον κοπον, & την υπομονην D¹FG: κ. της αγ. v Pel.—της ελπ. om A Ambrst-text: τ. αγαπης 17: και της ελπ. 19 tol al-latt Chr-comm, Ambrst-comm.—εμпр. to ημων om Syr ar-erp.—4. ειδ. δε 109.—του θεου ACK 26. 46. 57. 73

which follow in the rec. are not yet added in this his first Epistle. Afterwards they became a common formula with him.

2—III. 13.] FIRST PORTION OF THE EPISTLE, in which he pours out his heart to the Thessalonians respecting all the circumstances of their reception of and adhesion to the faith.

2—10.] Jowett remarks, that few passages are more characteristic of the style of St. Paul than this one: both as being the overflowing of his love in thankfulness for his converts, about whom he can never say too much: and as the very form and structure of the sentences, which seem to grow under his hand, gaining force in each successive clause by the repetition and expansion of the preceding. See this exemplified in detail in his note.

2.] εὐχαριστοῦμεν, coming so immediately after the mention of Paul, Silvanus, and Timotheus, can hardly be here understood of the Apostle alone, as Pelt, Conyb. and Hows., Jowett, al. For undoubted as it is that he often, e. g. ch. iii. 1, 2, where see note, uses the plural of himself alone, yet it is as undoubted that he uses it also of himself and his fellow-labourers—e. g. 2 Cor. i. 18, 19. And so all the ancient commentators, and De W., Lünemann, al., take it here.

πάντοτε περὶ πάντων] we have the same alliteration Eph. v. 20. These words belong to εὐχαριστ. not to μνείαν ποι. On these latter words see Rom. i. 9 f.

ἀδιαλείπτως is ruled by the parallel, Rom. i. 9, to belong to μνείαν υμ. ποι., not to μνημονεύοντες, as Lün., Pelt, al. Such a formula would naturally repeat itself, as far as specifications of this kind are concerned.

3.] μνημον. is not intransitive, as Erasm.—Schmid., al.: but as in reff.: ‘commemorantes,’ Beza. ὑμῶν is by Oecum., Calv., al. regarded as the gen. after μνημον. standing alone,

and ἔνεκα supplied before the other genitives. But such a construction may be doubted, and at all events it is much simpler here to regard ὑμ. as the gen. governed by τοῦ ἔργου, . . . τοῦ κόπου, and τῆς ὑπομονῆς, and prefixed, as belonging to all three. πίστις, ἀγάπη, ἐλπίς, are the three great Christian graces of 1 Cor. xiii. See also ch. v. 8. Col. i. 4, 5: and Usteri, Paulinisch. Lehrbegriff, p. 236 ff.

τοῦ ἔργου τῆς πίστεως] Simple as these words are, all sorts of strange meanings have been given to them. Koppe and Rosenmüller hold τ. ἔργον to be pleonastic: Calv., Calov., al., render (ungrammatical) ‘your faith wrought by God:’ Kypke, ‘the reality (ἐργ. as contrasted with λόγος) of your faith;’ Chryst., Thl., Thdrt., Oec., al., ‘the endurance of your faith in suffering:’ &c. Comparing the words with the following genitives in apposition, they seem to mean, ‘that work (energetic activity) which faith itself is:’ q. d. ‘the activity of your faith:’ see 2 Thess. i. 11: or perhaps, as Jowett (but not so well), “‘your work of faith,’ i. e. the Christian life, which springs from faith.”

τοῦ κόπου] probably towards the sick and needy and strangers, cf. Acts xx. 35. Rom. xvi. 12—not in the word and ministry (De W.), cf. ch. v. 12: which is irrelevant here. τῆς ἀγάπ. not as springing from, but as belonging to, love,—characterizing it (Lün.).

τ. ὑπομ. τῆς ἐλπίδος] ‘your endurance of hope’—i. e. endurance (in trials) which belongs to, characterizes, your hope; and also nourishes it, in turn: cf. Rom. xv. 4, ἵνα διὰ τῆς ὑπομονῆς κ. παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

τοῦ κυρ. ἡμ. ἰ. χ.] specifies the hope—that it is a hope of the coming of the Lord Jesus Christ (cf. ver. 10). Olsh. refers the

τοῦ ¹θεοῦ καὶ πατρὸς ἡμῶν, ⁴εἰδότες, ἀδελφοί ¹¹ἡγαπη-
 μένοι ὑπὸ θεοῦ, τὴν ^mἐκλογὴν ὑμῶν. ⁵ὅτι τὸ ⁿεὐαγγέ-
 λιον ⁿἡμῶν οὐκ ^oἔγενήθη ^{oo}εἰς ὑμᾶς ἐν ^pλόγῳ μόνον,
 ἀλλὰ καὶ ἐν ^pδυνάμει καὶ ^qἐν πνεύματι ἀγίῳ καὶ ἐν
^rπληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ^sἔγενήθημεν ἐν

iv. 4. Col. iv. 11 al.

p Rom. xv 18 reff.

s = 1 Cor. i. 30. 2 Cor. vii. 14 al.

oo Gal. iii. 14. (Acts xxviii. 6.)

q 1 Cor. ii. 4. 2 Cor. vi. 6.

1 Cor. ii. 3 reff. (πρός). Luke iii 2 ἐπί).

r Col. ii. 2. Heb. vi. 11. x. 22 only †.

o form, Acts

al₆ sah basm Thl-marg-comm.—*ἡμῶν* slav.-ms.—5. for *εἰς*, *πρός* (*corrⁿ* : see 1 Cor ii. 3),
 AC²DEFG 23. 35. 73. 115 18 Chr Thl: *εἰς* 46: txt B(C¹;)JK most mss Chr-ms Thdrt
 Dam al.—*μονῶ* K al.—*ἐν* (3rd) om 17. 67². 72. 121-2 al d e tol al copt Thdrt-ms.—*ἐν*
 (4th) om B 1. 48. 219 tol copt sah basm.—*ἐν* (5th) om AC 17. 31-9. 49. 67² am.—

words to all three preceding substantives—
 but this seems alien from St. Paul's style.
 On all three Jowett says well, 'your faith,
 hope, and love: a faith that had its out-
 ward effect on your lives: a love that spent
 itself in the service of others: a hope that
 was no mere transient feeling, but was con-
 tent to wait for the things unseen when
 Christ should be revealed.'

ἐμπρ. τ. θ. κ. πατρ. ἡμ.] belongs most naturally to
μνημονεύοντες—'making mention . . .
 before God:' not to the genitives preceding
 (see Rom. iv. 17; xiv. 22), as Thdrt, al.

4.] *εἰδότες* refers back to *μνη-
 μονεύοντες*; 'in that we know'—or 'for
 we know.' Thdrt, Erasm., Grot., al., take
 it for *οἴδατε γάρ*, or *εἰδότες ἐστέ*, wrongly
 referring it to the Thessalonians: Pelt joins
 it with *μετὰν ποιούμενοι*: but the con-
 struction as above seems the best. ὑπὸ
 θεοῦ belongs to *ἡγαπημένοι*, as in 2 Thess.
 ii. 13, see also Rom. i. 7: not to *εἰδότες*,
 as Est. thinks possible (ὑπὸ for παρά?),
 nor to *ἐκλογὴν*, either as E. V., 'your
election of God,' which is ungrammatical
 (requiring τὴν ὑπ. θ. ἐκ.), or as Oec., Thl.,
 all., ὑπὸ θ. τὴν ἐκλ. ὑμ. (*εἶναι*), which
 would introduce an irrelevant emphasis on
 ὑπὸ θεοῦ.

ἐκλογή must not be softened
 down: it is the 'election' unto life of in-
 dividual believers by God, so commonly
 adduced by St. Paul (reff.: and Rom. xi.
 5. 7. 1 Cor. i. 27. 2 Thess. ii. 13).

ὑμῶν, objective gen. after *ἐκλογὴν*—knowing that
 God ἐξελέξατο ὑμᾶς.

5.] ὅτι has been taken to mean 'videlicet, ut,' and the
 verse to be an epexegetis of *ἐκλογὴν*: but
 as Lün. remarks, evidently verses 5, 6 ff.
 are meant not to explain *wherein* their
 election consisted, but to give reasons in
 matter of fact for concluding (*εἰδότες*) the
 existence of that election. ὅτι must then
 be 'for,' and a colon be placed at ὑμῶν.
 These reasons are (1) the power and con-
 fidence with which he and Silvanus and
 Timotheus preached among them (ver. 5),

and (2) the earnest and joyful manner in
 which the Thessalonians received it (ver.
 6 ff.). Both these were signs of God's
 grace to them—tokens of their election
 vouchsafed by Him.

τὸ εὐαγγ. ἡμ., 'the
 gospel which we preached.' ἐγένετο
 εἰς] See reff., especially Gal.: 'came to
 you' is perhaps the nearest: εἰς betokens
 the direction. πρὸς, with ἐγέν., would give
 nearly the same sense, see ref. 1 Cor., &c.:
 not as with ἦν ('war bei euch,' De W.).
 Still less must we take ἐγένετο εἰς ὑμ. for a
 constr. pregnans (ἡλθ. εἰς καὶ ἐγ. ἐν), which
 with ἦν it might be: for *ἐγενήθη εἰς* car-
 ries motion in itself without anything sup-
 plied. On 'the passive form ἐγενήθη, alien
 to the Attic, and originally Doric, but com-
 mon in the κοινή' (Lün.), see Lobeck on
 Phryn. p. 108 ff. Kühner i. 193. Winer,
 p. 77. It signifies 'was made,' and im-
 plies an agent—viz., God. This becomes
 very important below, verses 5, 6. The
 prepp. ἐν following indicate the form and
 manner in which the *preaching* was carried
 on, not (as Pelt, al.) that in which the
 Thessalonians received it, which is not
 treated till verse 6.

δυνάμει is not
 'miracles,' as Thdrt, Oec., all., nor *efficacia
 et vis agens in cordibus fidelium* (Bullinger)
 (see above), but 'power,' viz. of utterance
 and of energy.

πν. ἀγίῳ] beware
 again of the supposed figure of ἐν διὰ δοῖν,
 by which all character of style and all logi-
 cal exactness is lost. Even Conyb. here
 has fallen into this error, and rendered
 "power of the Holy Ghost."—It is a pre-
 dicate advancing *beyond* ἐν δυνάμει—'not
 only in force and energy, but in the Holy
 Ghost'—in a manner which could only be
 ascribed to the operation of the Holy Spirit.

πληροφορία πολλῇ] 'much con-
 fidence of faith,' see reff. Many irrelevant
 meanings have been given: *fulness of spi-
 ritual gifts*, which the Thessalonians had
 received (Lomb., Corn.-a-lap., Turretin).
certainly of the truth, felt by them (Mac-

^t 1 Cor. iv. 16. ^{xi. 1.} Eph. ^{v. 1.} ch. ii. ^{14.} Heb. vi. ^{12 only t.} ^{u = 1 Cor. ii. 14 al.} ^{v = Mark iii. 5. x 1 Chron. xxix. 22. w Rom. xiv. 17. x = 1 Cor. x. 6. Rom. v. 14.} ^{xx = 1 Cor. xiv. 36.} ^{y here only. Joel iii. 14.}

ὁμῶν δι' ὑμᾶς. ⁶ καὶ ὑμεῖς ^t μιμηταὶ ἡμῶν ^o ἐγενήθητε ^{ABCD E FGJK} καὶ τοῦ κυρίου, ^u δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ ^{12 only t.} μετὰ ^w χαρᾶς πνεύματος ἁγίου, ⁷ ὥστε γενέσθαι ὑμᾶς ^x τύπον ^y πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. ⁸ ^{xx} ἀφ' ὑμῶν γὰρ ^y ἐξήχεται ὁ λόγος τοῦ κυρίου

6. for θεου, κυρίου Α: χριστου al: txt BCDG &c.—7. rec τυπους (corrū to suit υμας), with ACFGJK &c g syr al ff: txt BD¹ (τυπος D³E 49 by mistake? or perhaps [Mill] a neuter form as πλουτος?) 6. 17. 23. 46-7. 67². 73 d e v copt sah basm Syr al³ Ambrst Pel.—rec bef τη αχ. om εν, with JK &c (Chr al om τη also): but ins ABCDEFG 17. 23. 34. 48. 57. 109 al (14 or more) it v syrr al Thdrt Ambrst Pel.—8. bef αχαia, ins εν

knight, Benson, al.): 'fulfilment of the apostolic office' (Estius). The confidence (see above) was that in which Paul and Silvanus and Timotheus preached to them.

καθώς κ.τ.λ.] Appeal to their knowledge that the fact was so. These words restrict the foregoing to the preachers, as explained above: καὶ τί φησι, μακρηγορῶ; αὐτοὶ ὑμεῖς μάρτυρές ἐστε, οἳ ἐγενήθημεν πρὸς ὑμᾶς. Oec. This interpretation is fixed by καθώς, referring back to the whole previous description. The sense has been variously given: Conyb., 'And you, likewise, know'—but 'likewise' surely confounds the connexion: Pelt, even further from the mark, 'ita accipimus, ut Apostolum exemplum suum Thessalonienibus imitandum statuamus.' οἳ ἐγενήθ.] 'quales facti simus' not 'quales fuerimus;' and this is most important. It is not the behaviour of himself and Silvanus and Timotheus on which he is dwelling, —a point irrelevant here, but the proof which GOD GAVE by the manner of their preaching, that the Thessalonians were the elect of God. So that God is the agent in ἐγενήθημεν as in ἐγενήθητε below. Commentators (all that I have seen, except Lünemann) have gone in omnia alia, from not seeing this. ἐν ὑμῖν] local merely: 'among you.'

δι' ὑμᾶς] 'for your sakes'—conveying, not the purpose of the Apostle and his colleagues, but the purpose of God—'you know what God enabled us to be,—how mighty in preaching the word,—for your sakes—thereby proving that He loved you, and had chosen you for His own.'

6.] Further proof of the same, that ye are ἐκλεκτοί, by the method in which you were made to receive the Gospel thus preached by us. καὶ ὑμεῖς corresponds with τὸ εὐ. ἡμῶν above. It is somewhat difficult here to fix exactly the point of comparison, in which they imitated their ministers and Christ. Certainly it is not merely, in receiving the word—for to omit other

objections, this would not apply at all to Him:—and therefore, not in any qualifying detail of their method of reception of the word—not in δύναμις, nor in πν. ἁγ., nor in πληρ. πολλ.—So far being clear, we have but one particular left, and that respects the circumstances under which, and the spirit with which:—and here we find a point of comparison even with Christ Himself: viz. joyful endurance in spirit under sufferings. This it was in which they imitated the Apostles, and their divine Master, and which made them patterns to other churches (see below).—For this θλίψις in which they ἰδέξαντο τὸν λόγον, see Acts xvii. 5—10; ch. ii. 14; iii. 2. 3. 5. χαρὰ πνεύματος ἁγίου (ref.), 'joy wrought by the Holy Spirit.'

7.] Further specification of the eminence of the Thessalonians' Christian character. τύπον, of the whole church as one: see Bernhardt, p. 60.

πᾶσιν τοῖς πιστεύουσιν] 'to the whole of the believers.' οἱ πιστεύοντες, like ὁ πειράζων, designates the kind. Chrys. understands this participle as if it were πιστεύασιν:—καὶ μὴν ἐν ὑστέρῳ ἦλθε πρὸς αὐτοὺς: ἀλλ' οὕτως ἐλάμψατε, φησίν, ὡς τῶν προλαβόντων γενέσθαι διδασκάλους . . . οὐ γὰρ εἶπεν, ὥστε τύπους γενέσθαι πρὸς τὸ πιστεύσαι, ἀλλὰ τοῖς ἡδὲ πιστεύουσι τύπος ἐγένεσθε. But it was not so: for the only church in Europe which was in Christ before the Thessalonian, was the Philippian (Acts xvi. 12—xvii. 1, see on ch. ii. 2).

Μακ. κ. Ἀχ.] Cf. Rom. xv. 26. Acts xix. 21: the two Roman provinces, comprehending Northern and Southern Greece. There is no reference, as Thdrt, to the Greeks being ἔθνη μέγιστα κ. ἐπὶ σοφίᾳ θαυμαζόμενα, and so their praise being the greater: these are mentioned simply because the Apostle had been, since their conversion, in Macedonia, and had left Silvanus and Timotheus there,—and was now in Achaia. 8.]

Proof of the praise in ver. 7. ἀφ' ὑμῶν

οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ ^{sy Philom. 5}
τόπῳ ἢ πίστις ὑμῶν ἢ ^{om y.} πρὸς τὸν θεὸν ^{z — Matt. ix. 26.} ἐξελήλυθεν,
ὥστε μὴ ^a χροίαν ^a ἔχειν ἡμᾶς λαλεῖν τι. ^{9 aa} αὐτοὶ γὰρ
περὶ ὑμῶν ^b ἀπαγγέλλουσιν ^c ὅποιαν ^d εἰσοδοὺν ἔσχομεν
πρὸς ὑμᾶς, καὶ πῶς ^e ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ
Gal. ii. 6. James i. 24 only. d = Acts xiii. 24. ch. ii. 1. e = Acts xiv. 15. Gal. iv. 9. 2 Pet. ii. 21, 22.

τη (repeated from former ver, as "necessary to mark Ach. as a distinct province." I therefore reject it for the very reason for which Meyer retains it) CDEFGJK 17. 39. 44-6. 73. 109 all (24 or more) it v Syr slav-mss Cyr Dam Occ Ambrst Pel: txt AB (e sil) all vss Chr Thdrt Thl.—rec bef ἐν παντ. τ. insd και (insd as being usual after οὐ μόνον . . . , αλλα), with D³EJK &c æth al ff: om ABCD¹FG 17. 37. 57. 72-3. 116 al it syrr copt sah basm Ambrst-ed.—rec ημᾶς εχειν (transposn for emphasis to contrast with αὐτοῖς follg), with JK &c ff: txt ABCDEFG 17. 48. 72-3-4 all Thdrt.—for λαλεῖν, παλιν C.—9. for ημων, υμ. 44. 73-4. 106-8-9-10. 219¹ al. d e copt sah basm slav-mss (also, omg οπ. εισοδ. εσ. πρ. υμ. και, ar-pol) Chr₁ ms₁ Thdrt Dam Occ.—rec εχομεν;

is merely local, 'from you,' as in ref. not 'by you' (as preachers) (ἀφ' ὑμῶν), as Rückert, "locorum Paulinorum 1 Thess. i. 8 et 1 Thess. iii. 1—3 explanatio:" nor 'by your means,' viz. in saving Silas and myself from danger of our lives and so enabling us to preach (δὲ ὑμῶν), as Storr and Flatt.

ἐξήχρηται] ἐηλὼν ὅτι ὥσπερ σάλπιγγος λαμπρὸν ἠχοῦσης ὁ πλησίον ἅπας πληροῦται τόπος, οὕτω τῆς ὑμετέρας ἀνδρείας ἢ φήμῃ καθάπερ ἐκείνῃ σαλπίζουσα ἱκανῇ τὴν οἰκουμένην ἐμπλήσσει. Chrys.

ὁ λόγ. τ. κυρίου, cannot be as De W. 'the fame of the reception of the Gospel by you:' nor as Lünem., 'the Gospel itself,' for it is parallel with ἡ πίστις ὑμῶν below: but it must be here taken as that of power of the Gospel which results from bearing its realization among others, so that your bright example became itself a message from the Lord, a λόγος τοῦ κυρίου, to others.—The logical construction of this verse is somewhat difficult. After the οὐ μόνον ἐν τ. Μακ. κ. Ἀχ., we expect merely ἀλλ' ἐν παντὶ τόπῳ: but these words appear, followed by a new subject and a new predicate. Either then we must regard this new subject and predicate as merely an exegesis of the former, ἐξήχρηται ὁ λόγ. τοῦ κυρ., or, with Lünemann, we must place a colon at κυρίον, and begin a new sentence with οὐ μόνον. This last is very objectionable, for it leaves ἀφ' ὑμ. κυρίου standing alone in the most vapid and spiritless manner, with the strong rhetorical and emphatic unaccounted for and unemphatic. The other way then must be our refuge, and I cannot see those objections to it which Lün. has found. It is quite according to the versatile style of St. Paul, half to lose sight of the οὐ μόνον ἀλλ', and to go on after ἐν παντὶ τόπῳ with a new sentence; and especially as that new sen-

tence explains the somewhat startling one preceding.

πρός, 'towards,' directed towards God as its object (and here, as contrasted with idols, see next verse)—not = the more usual εἰς, 'on,' i. e., resting on, as its foundation and hope.—De Wette, al., suppose with some probability that the report of the Thessalonians' faith may have been spread by Christian travelling merchants, such as Aquila and Priscilla.

ὥστε μὴ . . .] the report being already rife, we found no occasion to speak of your faith, or in your praise. 9.] αὐτοί,

the people ἐν Μακ. κ. Ἀχ., κ. ἐν παντὶ τόπῳ: see reff., and Bernhardt, p. 268.

περὶ ἡμῶν] 'concerning us,' Paul and Silvanus and Timotheus; not as Lün., 'us both,' including the Thessalonians. This he does, to square the following clauses, which otherwise are not correspondent: but there are two objections to his view: (1) the emphatic position of περὶ ἡμῶν, which seems to necessitate its keeping its strict meaning: (2) that it would in this case have been much more naturally ὑμῶν than ἡμῶν, as the second person has prevailed throughout, and our εἰσοδος to you was quite as much a matter happening to you as to us. That καὶ περὶ ὑμῶν, πῶς should be abbreviated as we find it, will surely not surprise any one familiar with the irregularities, in point of symmetry, of St. Paul's style.—The ἀπαγγελλόμενα here correspond to the two members of the above proof, verses 5 and 6. ὅποιαν has no reference to danger, as Chrys., al. εἰσοδος, merely 'access,' in the way of coming to them: see ch. ii. 1: not of itself facilis aditus, as Pelt. πῶς, merely 'how that,' introducing matter of fact,—not 'how,' 'in what manner,' how joyfully and energetically, as Lünem.: if so, the long specification (πρὸς ἐρ-

f = Acts xv.

20. Rom. ii.

22 al. fr.

g = Acts xx.

19. Gal. iv.

8. Ps. ii. 11.

h Acts xiv. 13.

i John xvii. 3.

1 John v. 20,

1 &c.

k here only.

Job vii. 2.

Isa lx. 11.

l 1 Cor. vi. 14.

xv. 15 al. fr.

m Matt. vi. 13.

L. Rom. xv.

31. 2 Thess.

iii. 2 only.

Ps. cxviii.

1.

n = Matt. iii.

7 l. R. om. ii. 5.

ch. ii. 16.

o ch. i. 9.

p 1 Cor. xv. 10, 14.

Gal. ii. 2.

ch. iii. 5.

Deut. xxxii. 47.

q here only t.

παρηγορήσαν οὐ προπαθόντες.

Thuc. iii. 67.

cf. also iii. 82.

r Acts xiv. 5 reff.

s Acts ix. 27, 29.

xiii. 46.

xiv. 3 al³.

Eph. vi. 20 only.

LP.

Prov. xx. 9 al.

t so Acts ix. 27, 29.

= ἐπι, Acts xiv. 3.

u Rom. xv. 16.

vv. 8, 9.

1 Tim. i. 11.

1 Pet. iv. 17 only.

v = Phil. i. 30.

Col. ii. 1 al.

τῶν ^f εἰδώλων, ^g δουλεύειν θεῷ ^h ζῶντι καὶ ⁱ ἀληθινῷ, ¹⁰ καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ^m ῥυόμενον ἡμᾶς ⁿ ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

ABCDE
FGJK

II. ¹ Αὐτοὶ γὰρ οἶδατε, ἀδελφοὶ, τὴν ^o εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ ^p κενὴ γέγονεν, ² ἀλλὰ ^q προπαθόντες καὶ ^r ὑβρισθέντες, καθὼς οἶδατε, ἐν Φιλίπποις, ^s ἐπαρρήσιασάμεθα ^t ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ ^u εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ^v ἀγῶνι. ³ ἡ γὰρ

txt MSS most mss vss Chr Thdrt Thl-marg lat-ff.—επεστρ. νμεις copt sah basm.—10. rec om τῶν (2nd), with ACK &c Oec: ins BDEFGJ 17. 44. 73. 80. 106-8-13-77-8-9. 219-38 all Chr Dam Thdrt Thl.—for απο, εκ 17.

CHAR. II. 1. την (2nd) om FG.—2. rec aft αλλα, ins και: but om MSS 109. 219 al₇ all vss ff lat-ff.—καθ. οιδ. om 238.—3. for ουτε, ουδε (to suit ουδε before: not marking

χομένης), which follows the (thus) unemphatic verb, drags wearily: whereas, regarded as indicating matter of fact only, the πῶς is unemphatic, and the matter of fact itself, carrying the emphasis, justifies the full statement which is made of it.

ζῶντι κ. ἀληθινῷ] ζῶντα μὲν αὐτὸν ὠνόμασεν, ὡς ἐκείνων οὐ ζῶντων. ἀληθινὸν δὲ, ὡς ἐκείνων ψευδῶς θεῶν καλούμενων.

10.] The especial aspect of the faith of the Thessalonians was *hope*: hope of the return of the Son of God from heaven: a hope, indeed, common to them with all Christians in all ages, but evidently entertained by them as pointing to an event more immediate than the church has subsequently believed it to be. Certainly these words would give them an idea of the *nearness* of the coming of Christ: and perhaps the misunderstanding of them may have contributed to the notion which the Apostle corrects, 2 Thess. ii. 1 ff.: see note there. By ὃν ἡ. ἐκ τῶν νεκρῶν, that, whereby (Rom. i. 4) Jesus was declared to be the Son of God with power, is emphatically prefixed to His name. τὸν ῥυόμενον] 'who delivereth': not = τ. ῥυόμενον,—still less, as E. V., *past*, 'who delivered,' but descriptive of His office, = 'our Deliverer,' as ὁ πειράζων, &c.

τῆς ἐρχ.—'which is coming': cf. Col. iii. 6. CH. II. 1—16.] *He reminds the Thessalonians of His manner of preaching among them* (1—12, answering to ch. i. 9 a): *praises them for their reception of the Gospel, and firmness in persecution* (13—16, answering to ch. i. 9 b).

1.] γάρ refers back to ὅποιαν, ch. i. 9: 'not only do strangers report it, but you

know it to be true.' He makes use now of that knowledge to carry out the description of his preaching among them, with a view, by recapitulating these details, to confirm them, who were as yet but novices, in the faith. κενή] It is evident from ver. 2 ff., that this does not here apply to the *fruits*, but to the *character* of his preaching: the *result* does not appear till ver. 13. And within this limitation, we may observe that the verb is γέγονεν, not ἐγένετο: to be understood therefore not of any mere intent of the Apostle at the time of his coming among them, but of some abiding character of his preaching. It cannot then be understood as Koppe,—'veni ad vos eo consilio . . . ut vobis prodessem, non ut otiose inter vos viverem': and nearly so Rosenm. It probably expresses, that his εἴσοδος was and continued 'no empty scheme' ('no light matter,' as we say; οὐχ ἡ τυχοῦσα, Chrys.), but an earnest, bold, self-denying endeavour for their good. This he proceeds to prove.

2.] προπαθόντες, 'having previously suffered': reff.—On the fact, see Acts xvi. ἐπαρρήσιασ.—Lünemann seems to be right (against De W.) in rendering it 'we were confident,' not 'we were free of speech.'

ἡμῶν, because all true confidence is in God as *our God*. This word reproduces the feeling with which Paul and Silas opened their ministry among them: διὰ τὸν ἐνδυναμοῦντα θεὸν τοῦτο ποιῆσαι τεθαρρήκαμεν. Oecum. λαλῆσαι is infn. of the object after ἐπαρρήσια.—'we had the confidence to speak': as E. V., 'were bold to speak.' τοῦ θεοῦ, for solemnity, to add to the weight of their

^w παράκλησις ἡμῶν οὐκ ἐκ ^x πλάνης οὐδὲ ἐξ ^y ἀκαθαρσίας, ^w = Rom. xii. 8 f. ff.
οὔτε ἐν ^a δόλῳ, ⁴ ἀλλὰ καθὼς ^a δεδοκιμάσμεθα ὑπὸ τοῦ
^x = Matt. xxviii. 64.
θεοῦ ^b πιστευθῆναι τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ
ἐφ' ἡμῶν ^c ἀρέσκοντες, ἀλλὰ θεῷ τῷ ^d δοκιμάζοντι
^y Rom. vi. 19, ch. iv. 7 al.
τὰς καρδίας ἡμῶν. ⁵ οὔτε γάρ ποτε ^e ἐν ^f λόγῳ ^g κολα-
^z 2 Cor. xii. 16
κείας ^e ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν ^h προφάσει
^a = Rom. xiv. 22, 1 Cor. xvi. 3 Luke
xiv. 19 reff.)
c Rom. xv. 1. Gal. i. 10. f so 2 Cor. vi. 7. Eph. i. 13 reff. g here only f. h Matt. xxviii.
e = 1 Tim. iv. 15. 13 f so 2 Cor. vi. 7. Eph. i. 13 reff. g here only f. h Matt. xxviii.
13 f Mk. L. John xv. 22 Acts xxvii. 30. Phil. i. 18 only. Hos. x. 4.

*the distinction; see notes) ABCD¹FG 23. 39. 57. 73 al.; txt D¹EJ¹K mss¹ nrly Chr-
somet Thdrt (οὔτε twice) Dam Thl Oec. —4. δεδοκιμασμενοι FG. —rec bef θεω, ins τω
(as more usual with art foll), with AD¹EFGJK &c ff: txt BCD¹ 67². 114-22 (Clem Bas
Oec.—υμων 121 basm.—5. for κολ., κακίας 73. 219¹). —εγεν. προς υμας 71 syr⁶ arm*

εἰσοδος. ἐν πολλῷ ἀγῶνι] ‘in
(amidst) much conflict,’ viz. under out-
ward circumstances conflicting much with
our work: and therefore that work could
be no κενόν, which was thus maintained.

3, 4.] *Reasons why* he ἐπαρρησιάζατο
λαλεῖν . . . ἐν πολλῷ ἀγῶνι:—viz. the
true and single-minded character of his
ministry, and his duty to God as the steward
of the Gospel.

3. παράκλησις] ‘ex-
hortation’ to you, viz. our whole course of
preaching. Supply ‘is,’ not ‘was;’ cf.
λαλοῦμεν below. “The two senses of
παράκλησις, exhortation and consolation, so
easily passing into one another (compare
verse 11), are suggestive of the external
state of the early church, sorrowing amid
the evils of the world, and needing as its
first lesson to be comforted; and not less
suggestive of the first lesson of the Gospel
to the individual soul, of peace in believ-
ing.” Jowett. ἐκ] ‘grounded on,’
‘having its source in.’ πλάνης]

here probably ‘error.’ “The word is used
transitively and intransitively. In the
former case, it is ‘*imposture*’ (Matt. xxvii.
64) or ‘*seduction*’ (Eph. iv. 14): in the
latter and more usual ‘*error*.’” Lünem.

ἀκαθαρσίας] hardly, as Chrys.,
ὑπὲρ μυστῶν πραγμάτων οἷον γοήτων κ.
μάγων,—though such a reference is cer-
tainly possible, considering the vile de-
gradation of that class at the period,—but
here apparently of the impure desire of
gain, cf. ver. 5, where ἐν προφάσει πλεο-
νεξίας seems to correspond with ἐξ ἀκα-
θαρσίας. Still such a meaning seems to
want example. If it be correct, this repre-
sents (Lün.) the subjective side, the *motive*,
as ἐκ πλάνης the objective side, the *ground*.

ἐν δόλῳ] this of the *manner* in
which: ‘nor did we make use of deceit to
win our way with our παράκλησις.’ See
2 Cor. ii. 17. 4.] καθώς, ‘according

as,’ in proportion as.

δεδοκίμ.] see

reff.,—‘we have been approved,’ ‘I thought
fit:’ cf. πιστὸν ἡγήσατο, 1 Tim. i. 12.
Lünem. cites Plut. Thes. 12: ἐλθὼν οὖν ὁ
Θησεὺς ἐπὶ τὸ ἀριστον, οὐκ ἐδοκιμαζε
φράζειν αὐτὸν ὅστις εἴη. We must not
introduce any ascertained fitness of them in
themselves into the idea (οὐκ ἂν ἐξελέξατο,
εἰ μὴ) ἀξίους ἐγίνωσκε, Thl.: so Chr., Oec.,
Olsh.): it is only the free choice of God
which is spoken of. On πιστευθ. τὸ
εὐαγγ. see reff. οὔτως answers not

to the following ὥς, but to the preceding
καθώς, and is emphatic—‘even so.’

ἀρέσκοντες, in the strict sense of the *pre-
sent tense*,—‘going about to please,’
‘striving to please.’ ὥς belongs to

the whole sentence, not merely to ἀνθρ.
ἀρέσκ. (as Lün.): for in that case the
second member would involve almost too
harsh an ellipsis.

ἡμῶν, ‘of us’—not
said generally, of all men: but of us, Paul
and Silv. and Timoth. As Lünem. justly
observes against De W., τὰς καρδίας here,
and τὰς ἐαντ. ψυχάς below, are conclusive
against imagining that St. Paul in this place
is speaking of *himself alone*. Yet Conyb.
renders it ‘*my heart*,’ and τὰς ἐ. ψ., ‘*my
own life*.’

5 ff.] *proofs again of the
assertions of vv. 3, 4.* ‘For neither were
we found (see reff. γενέσθαι ἐν τινι, in *re
quadam versari*; so οἱ μὲν ἐν τούτοις τοῖς
λόγοις ἦσαν, Xen. Cyr. iv. 3. 23. On the
passive form ἐγενήθη, see above, on ch. i.
5. Here, where it is used negatively, the
reference to an *agent* is not so direct, and
it seems to be placed more for uniformity
with the positive clauses: cf. ver. 7, where
the agent, God, is again to be supplied)
employed in speech of (consisting of) *flat-
tery* (not, ‘*incurring repute of flattery*,’
as Hamm., Le Clerc, Michael., al. [simi-
larly as to meaning, Pelt], which would be
irrelevant, as he is not speaking of what

i Rom. i. 29 al. ⁱ πλεονεξίας, ^k θεός ^k μάρτυς, ⁶ οὔτε ¹ ζητούντες ἐξ ἀνθρώ- ABCDE
fr. sec 2 Pet. ii. 3. FGJK
k Rom. i. 9. πων ¹ δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι
Phil. i. 8. ἐν ^m βάρει εἶναι ὡς χριστοῦ ἀπόστολοι, ⁷ ἀλλ' ἐγενή-
l John v. 44. θημεν ⁿ ἥπιοι ἐν ^o μέσῳ ὑμῶν, ὡς ἐὰν ^p τροφός ^q θάλαη
vii. 18 al. m = here only.
sec 2 Cor. x. 10.
n 2 Tim. ii. 24 only†. Hom. Od. ii. 47 al. o Matt. x. 16. xviii. 20. Luke ii. 46 al. Heb. ii. 12.
p here only. Gen. xxxv. 8. q Eph. v. 29 only. Deut. xxii. 6.

Aug Gild.—ἐν (2nd) om 17.—ο θεός FG.—6. for νμων, ημων A.—for ἀφ', απο DEFG 44. 109. 219-38.—7. for βαρει, honeri harl¹, whence Marian Ambrst Gild (al-latt?) have honori or in honore; in gratia (ἐν χαριτι) fult.—αλλα B (not ACDEFGJ &c).—for ηπιοι, νηπιοι (prob from attaching the ν of the precedg word to ηπιοι. In such a case, where it is almost as likely that the ν of νηπ. may have dropped out and the evidence is so divided, the sense may fairly be taken as our guide: see note) BC¹D FG 31¹-7-9². 74. 87. 109²-14-15-219¹ it v copt aeth ar-erp Clem Orig¹-expr Cyr Dam-in-West mss-in-Th Orig-int Ambrst Pel Aug: txt AC²D³EJK most mss sah basm syrr al Clem¹ Orig¹ Chr-comm Oec-comm Thdrt-comm Dam Thl-comm (alt.,—ἡ καὶ νηπιοι).—εμμεσω AC.—recan, with AD³J

others thought of their ministry, but of their own behaviour in it. On κολακ. Lün. quotes Theophrastus, Charr. 2,—τὴν δὲ κολακίαν ὑπολάβοι ἂν τις ὁμιλίαν αἰσχρὰν εἶναι, συμφύρουσαν δὲ τῷ κολακεύοντι)—as ye know, nor (ἐγενήθημεν) in pretext (employed in that which was meant to be a pretext, not 'in occasione avaritiae,' as vulg. and Le Clerc; nor is πρόφασις 'species,' as Wolf.) of (serv- ing to conceal) avarice; God is witness' (τῆς μὲν κολακίας αὐτοῦς ἐκάλεσε μάρ- τυρας, δῆλα γὰρ τοῖς ἀκούουσι τῶν κολά- κων τὰ ῥήματα τῆς δὲ πλεονεξίας οὐκέτι αὐτοῦς, ἀλλὰ τὸν τῶν ὅλων ἐπόπτην. Thdrt, and similarly Chrys. But perhaps it is simpler, seeing that no ὑμεῖς is ex- pressed with οἶδατε, to refer θεός μάρ. to the whole).

6.] ζητούντες belongs to ἐγενήθημεν above. ἐξ ἀνθρώπων, em- phatic: τὴν γὰρ ἐκ θεοῦ καὶ ἐξήτουν κ. ἐλάβαν. Oec. The real distinction here between ἐκ and ἀπό seems to be, that ἐκ belongs more to the abstract ground of the δόξα, ἀπό to the concrete object from which it was in each case to accrue.

δυνάμενοι.] 'though we had the power.' ἐν βάρει εἶναι] Thdrt, Est., Grot., Calov., all., refer this to πλεονεξ. mentioned above, and understand it of using the power of living by the gospel, which St. Paul, &c. might have done, but did not: so ἐπιβα- ρεῖν, ver. 9. 2 Thess. iii. 8; καταβαρεῖν, 2 Cor. xii. 16; ἀβαρὴ ἐμὲ ἐτήρησα, ib. xi. 9. But the words are separated from the πλεονεξία by the new idea beginning at ζητούντες, to which, and not to the former clause, this is subordinated. I therefore take them with Chrys. (Oec., Thl., unde- cided), Ambrst., Erasm., Calv., &c., Olsh., De W., Lün.,—as equivalent to ἐν τιμῇ εἶναι—εἰκὸς γὰρ τοὺς παρὰ θεοῦ πρὸς ἀν- θρώπους ἀποσταλέντας, ὥσαντι ἀπὸ τοῦ οὐρανοῦ νῦν ἥκοντας πρέσβεις, πολλῆς

ἀπολαύσαι τιμῆς. Chr.

βάρος is used of importance, dignity, — 'weight,' as we say: e. g. Deod. Sic. iv. 61, ἀπὸ τούτων τῶν χρόνων Ἀθηναῖοι, διὰ τὸ βάρος τῆς πόλεως, φρονήματος ἐνεπίμ- πλαντο, κ. τῆς τῶν Ἑλλήνων ἡγεμονίας ὠρέχθησαν, and in this sense St. Paul's Epistles were called βαρεῖαι, 2 Cor. x. 10. Cf. also βάρος δόξης, where however βάρος is used sensu proprio, as opposed to ἐλαφρόν, 2 Cor. iv. 17. Render therefore, 'when we might have stood on our dignity.' Heins., Pisc., Hamm., understand the words of ecclesiastical censures—'quum severitatem exercere apostolicam posset,'—and oppose them to ἐγεν. ἥπιοι below: but see there.

ὡς χρ. ἀπ.] not: 'as the other Apostles' (Grot., Pelt, referring to 1 Cor. ix. 6, but ungrammatical), but 'as (being) Apostles of Christ.' It is simpler to take ἀπόστολοι here in its wider sense, than to limit the sentence to St. Paul alone.

7.] ἀλλά contrasts, not with the mere sub- ordinate clause of the last ver. (δυνάμ. κ.τ.λ.), but with its whole sense, and in- troduces the positive side of their behaviour —q. d. 'so far from being any of the afore- said, we were . . .'

ἐγενήθ., as before, with a reference to God enabling us. ἥπιοι, 'mild:' so Od. β. 47, πατὴρ δ' ὡς ἥπιος ἦεν: Herodian iv. 1, ἥπιον ἄρχοντα κ. πατέρα: Pausan. Eliac. ii. 18, βασιλέα γὰρ οὐ τὰ πάντα ἥπιον, ἀλλὰ καὶ τὰ μάλιστα θυμῷ χρώμενον Ἀλέξανδρον τοῦ Φιλίππου (Wetst.): see also Herod. iii. 89. Surely the reading νήπιοι, being (1) by far the commoner word, (2) so easily introduced by the final ν of the preceding word, can hardly, in the teeth of the sense, come under consideration.

ἐν μέσ. ὑμ.] i. e. 'in our converse with you,' but with an allusion to our not lifting ourselves above you;—ὡς εἰς ἐξ ὑμῶν. Oec. It is best to retain the comma after ὑμῶν, not

τὰ ἑαυτῆς τέκνα, ⁸ οὕτως ὁμερόμενοι ὑμῶν ⁸ εὐδοκοῦμεν ^r ^{here only t.}
^t μεταδοῦναι ὑμῖν οὐ μόνον τὸ ^u εὐαγγέλιον τοῦ ^u Θεοῦ, ^{21. Ps. lxxii.}
^u ἀλλὰ καὶ τὰς ^v ἑαυτῶν ^w ψυχάς, ^{1 Symm.} διότι ἀγαπητοὶ ἡμῖν
⁸ ἐγενήθητε. ^{2 Cor. v. 8}
⁹ ^x μνημονεύετε γὰρ, ἀδελφοί, τὸν ^y κόπον ^{reil}
^u ἡμῶν καὶ τὸν ^y μόχθον· ^z νυκτὸς καὶ ^z ἡμέρας ^a ἐργαζό- ^{t constr., Rom.}
^u μενοι, ^b πρὸς τὸ μὴ ^c ἐπιβαρῆσαι ^{i. 11. Xen.} τινα ὑμῶν, ^u ἐκηρύξαμεν ^{Anab. iv. 5.}
^c εἰς ὑμᾶς τὸ ^u εὐαγγέλιον τοῦ ^u Θεοῦ. ¹⁰ ὑμεῖς ^d μάρ- ^{u Rom. xv. 16}
^u ^{ref.}

20 al. Acts xv. 26. Exod. xxi. 23. x w. acc., Matt. xvi. 9. 2 Tim. ii. 8 only. 1 Chron xvi. 12.
y 2 Cor. xi. 27. 2 Thess. iii. 8 only. Num. xxxiii. 21. z Mark v. 5. ch. iii. 10. 2 Tim. i. 3. Isa. xxxiv. 10.
a = Matt. xxi. 28. 1 Cor. iv. 12. ch. iv. 11. b = 2 Cor. iii. 13. c 2 Cor. ii. 5. 2 Thess. iii. 8 only t.
cc Mark xiii. 10. Luke xxiv. 47. d ver. 5 reil.

&c: txt BCDEFG &c.—θαλπει JK al.—*εαυτ.* om arm.—8. rec *μειρομενοι*, with mss Thdrt al (*but* the mss vary generally): txt MSS 1. 23. 37-9. 80. 109. 219 al₂₃ Chr-somet Dams-kms (Thl-expr: *ὁμιο. τινές ἐι μειρόμενοι ἀνέγνωσαν· οὐκ ἐστι δέ*).—*ηυδοκ.* B: *ευδοκισαμεν (volebamus)* 17 v copt slav Pel Gild al: *cupimus* it Jer al.—for *ημιν, ημων* 3. 37. 57. 73-4. 106-8-18 Occ-comm.—rec *γεννησθε (corrā in error, from imagining εὐδοκουμεν to be present)*, with K &c (*γενομενοι* 45. 56) Thdrt al: txt ABCDEFGJ 17. 23. 31 all Bas Chr-text Thl-ms.—*των κοπων & των μοχθων* 219².—*τον* om 238.—9. rec aft *νυκτ.* add *γαρ (for commn)*, with D¹EJK &c syr-marg al Chr-text Thdrt al: om ABD¹FG 23. 71-3 all it v copt basm syrr al Chr₂ Thl Ambrst-Aug.—10. aft

as Lün., to place a colon: for though there is a break in the construction, it is one occasioned by the peculiar style of the Apostle, which should not be amended by punctuation. The emphasis on *ἑαυτῆς* should not be lost sight of—‘as when a nurse (a suckling mother) cherishes (reff.) her own children.’ See Gal. iv. 19, for the same figure.

8.] οὕτως belongs to *εὐδοκοῦμεν*, and is the apodosis to *ὡς* above. *ὁμερόμενοι* *ὁμειρεσθαι* is found in reff. only (and in both, the MSS. differ), except in the glossaries. Hesych., Phavor., and Phot. explain it by *ἐπιθυμῆν*. Thl. says, *τουτέστι, προσδεδμένοι ὑμῖν, κ. ἐχόμενοι ὑμῶν, παρὰ τὸ ὁμοῦ κ. τὸ εἶρω, τὸ συμπλέκω*: and Phot. gives *ὁμοῦ ἡρμόσθαι* as its meaning. But as Lünem. observes (after Winer, § 16. 4 b), “This is suspicious, 1) because the verb here governs a genitive and not a dative, 2) because there is no instance of a similar verb compounded with *ὁμοῦ* or *ὁμός*. Now as in Nicander (Theriaca, ver. 402) the simple form *μειρεσθαι* occurs in the sense of *ἡμειρεσθαι*, it can hardly be doubted that *μειρεσθαι* is the original root, to which *ἡμειρεσθαι* and *ὁμειρεσθαι* (having the same meaning) are related, having a syllable prefixed for euphony. Cf. the analogous forms *κέλλω* and *ὀκέλλω*,—*δύρομαι* and *ὀδύρομαι*,—*φλέω* and *ὀφλέω*,—*αῶν* and *ἰαῶν*, &c., and see Kühner, i. p. 27.” It will thus perhaps be best rendered by ‘loving you,’ ‘earnestly desiring you.’

εὐδοκ.] not present, but imperf., without an augment, as is also generally the aor. *εὐδόκησα* in N. T.: see Winer, § 12.

3: ‘we delighted:’ ‘it was my joy to . .,’ Conyb.

τὰς ἑαυτ. ψυχάς, as remarked above, shews beyond doubt that he is including here Silas and Timotheus with himself.

μεταδοῦναι will not strictly apply to *τὰς ἑαυτ. ψυχ.*, but we must borrow from the compound verb the idea of giving, or offering.—The comparison is exceedingly tender and beautiful: as the nursing-mother, cherishing her children, joys to give not only her milk, but her life, for them,—so we, bringing up you as spiritual children, delighted in giving, not only the milk of the word, but even (and here it was matter of fact) our own lives, for your nourishment in Christ. And that, ‘because ye were (the Agent must again be remembered) very dear to us.’

9.] *Proof of the dearness of the Thessalonians to Paul and his companions*:—not of *ἐγενήθ. ἥπιοι*, to which it would be irrelevant,—nor of their readiness to give their lives, &c., for this ver. does not refer to dangers undergone, but to labour, in order not to trouble any.

μνημ. is indic. (*γάρ*). τ. κόπον κ. τ. μόχθον.] a repetition (reff.) to intensify—as we should say ‘labour and pains:’ no distinction can be established.

νυκτός first, not merely because the Jews and Athenians (‘Athenienses inter duos occasus,’ Plin. N. H. ii. 77) so reckoned it, but for emphasis, being the most noteworthy, and the day following as matter of course. See besides reff. Acts xx. 31.

ἐργαζόμενοι (reff.) in its strict meaning of manual labour—viz., at tent-cloth making, Acts xviii. 3. πρ. τὸ μὴ ἐπιβ.] ‘in order

e here only †.
 f1 Cor. xv. 34
 g ch. v. 23
 h only †.
 i constr. (see
 ch. i. 3, appy
 here only).
 j Rom. iv. 6
 k Acts xvii. 27
 l = Rom. xii. 1. 18 al.
 m = (see note) ch. v. 14 (John xi. 19. 31 only) †.
 n Acts. x. 26 reff. Thucyd. vi. 80. viii. 53.
 o Acts iii. 19. vii. 19. Rom. i. 11. 20. 1 Cor. x. 6.
 p Eph. iv. 1. Col. i. 10. q = Rom. viii. 30 reff.
 r = Rom. v. 2. viii. 18 al.
 ABCDE FGJK

τῦρες καὶ ὁ ^d θεὸς, ὡς ^c ὁσίως καὶ ^f δικαίως καὶ ^e ἀμέμπτως
 ὑμῖν τοῖς πιστεύουσιν ^h ἐγενήθημεν, ¹¹ ⁱ καθάπερ οἴδατε,
 ὡς ^k ἕνα ^k ἕκαστον ^k ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ ^l παρα-
 καλοῦντες ὑμᾶς καὶ ⁿ παραμυθούμενοι, ¹² καὶ ^u μαρτυρο-
 μενοι ^o εἰς τὸ ^p περιπατεῖν ὑμᾶς ^p ἀξίως τοῦ θεοῦ τοῦ
^q καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ ^r δόξαν.

μαρτ. add εστε D¹E¹FG vss lat-f.—π. ὡς οσιως G: προς αγιος (sic) F.—11. for ως, πως FG (qualiter it v, but in ver 10, quam).—12. και μαρτυρ. om A 114 Ambrst-ed: και om sah basm.—rec μαρτυρουμενοι (see notes), with B²D¹FG &c Thdrt Thl: txt D³(E?)JK 23. 44 6-8. 72-3. 113. 219 al.₂₂ Chr Dam Oec.—rec περιπατησαι (aor more usual), with D³EJK &c ff: txt ABDFG 17. 31-7-9. 71. 116-77 al.—for θεου, χριστου 70. 114 lect 13.—καλεσαντος A 23. 31-9. 57. 71-3 al₂ v copt sah basm æth al Chr-text

not to burden any of you,' viz., by accepting from you the means of sustenance. One can hardly say with Chrys., ἐνταῦθα δεικνυσιν ἐν πενιᾷ ὄντας τοὺς ἀνδρας: for we know St. Paul's strong feeling on this point, 2 Cor. xi. 9, 10.

εἰς ὑμᾶς, 'to you'—not quite = ὑμῖν: the latter represents the preaching more as a thing imparted, this as a thing diffused. On the supposed inconsistency of the statement here with the narrative in Acts xvii., see Prolegomena.

10—12.] General summary of their behaviour and teaching among the Thessalonians.

10.] ὑμεῖς μάρτ., of the outward appearance.

ὁ θεός, of the heart. ὁσίως κ. δικ.]

Cf. Plat. Gorg. p. 507 A, B,—καὶ μὴν περὶ μὲν ἀνθρώπους τὰ προήκοντα πράττων δίκαι· ἂν πράττοι, περὶ δὲ θεοὺς ὅσια,—and Polyb. xxiii. 10. 8, παραβῆναι κ. τὰ πρὸς τοὺς ἀνθρώπους δίκαια κ. τὰ πρὸς τ. θεοὺς ὅσια. ὑμῖν τ. πιστ.] not the dat. commodi, nor 'towards you believers,' nor is it governed by ἀμέμπτως, but as Oec., Thl., Lünem., dat. of the judgment, as in 2 Pet. iii. 14, σπονδάσατε ἄσπιλοι αὐτῷ ἐρεθῆναι. For otherwise we get neither the proper passive force for ἐγενήθημεν, nor the force of the slight emphasis on ὑμ. τοῖς πιστ., q. d. 'whatever we may have seemed to the unbelieving: 'tametsi aliis non ita videremur,' Bengel.

See Winer, Gramma. p. 178: Bernhardt, p. 337 f. The charge of want of point, brought by Jowett against the words τοῖς πιστεύουσιν, hence appears to be unfounded. The former ver. having referred to external occupation, in which he must have consorted with unbelievers, he here narrows the circle, to speak of his behaviour among the brethren themselves.

11, 12.] Appeal to the detailed judgment of each one, that this was so. This ὁσίως κ. δικαίως κ. ἀμέμπτως in their judg-

ment is substantiated by the fact, that οἱ περὶ τὸν Παῦλον busied themselves in establishing every one of them in the faith.

11.] καθάπερ refers what follows to what has gone before, as co-ordinate with it.

ὡς ἕνα ἕκαστ. . . ὑμᾶς] the construction is that of nouns in apposition, in cases where the one designates the individuals of whom the other is the aggregate. In this case the noun of larger designation generally comes first. The simplest instance that can be given is ταῦτα πάντα, where ταῦτα is the aggregate, πάντα the individualizing noun (whereas in πάντα ταῦτα, ταῦτα is the individuals, and πάντα merely the adjective designation of their completeness): so here ὑμᾶς . . . ἕνα ἕκαστον ὑμῶν differs very little from ὑμᾶς πάντα. As regards the participles, the simplest way of constructing them is to supply ἐγενήθημεν, which has just preceded. Both παρακλ. and παραμυθ. seem here best taken, with Lünem., as applying to exhortation, but in a sense nearly allied to consolation: see note on ver. 3. The subject of the exhortation follows, εἰς τὸ κ.τ.λ.: and this would be closely connected with their bearing up under trouble and persecution: cf. ver. 14 ff.

12. μαρτυρόμ.] see reff.: it strengthens the two former part. 'conjuring.'

εἰς τὸ . . . belongs to all three partt. preceding: the εἰς implying the direction of their action.

καλοῦντος, pres. because the action is extended on to the future by the following words.

Βασιλείαν and δόξαν must not be incorporated by the silly ἐν διὰ δυνῶν: God calls us to His kingdom, the kingdom of our Lord Jesus, which He shall establish at His coming: and He calls us to His glory,—to partake of that glory in His presence, which our Lord Jesus had with Him before the world began; John xvii. 5. 24. See Rom. v. 2.

13 καὶ διὰ τοῦτο καὶ ἡμεῖς ἔυχριστοῦμεν τῷ θεῷ ἁδια-
 λείπτως, ὅτι ^u παραλαβόντες ^v λόγον ἁκοῆς παρ' ἡμῶν
 τοῦ ^w θεοῦ ἔδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ ^y καθὼς
 ἔστιν ἀληθῶς λόγον θεοῦ, ὃς καὶ ^z ἐνεργεῖται ^z ἐν ὑμῖν
 τοῖς πιστεύουσιν. ¹⁴ ἡμεῖς γὰρ ^a μιμηταὶ ἐγενήθητε, ἀδελ-
 φοί. ^{ii. 9.} (Heb. vi. 1. ² Pet. iii. 2.) ^{x = 1 Cor. ii. 14.} ch. i. 6. ^{y Matt. i. 18.} 1 Pet. ii. 15.
^{z Rom. vii. 5} reff. ^{a ch. i. 6.}

Thdrt Ambrost-ed Vig Pel.—13. rec om καὶ (1st) (as *superfluous*), with DE¹FGJK &c : ins AB copt syr al Thdrt-ms Ambrost.—ως λόγον . . . ως λόγον v Syr arm syr-marg lat-ff.—αληθ. εστ. B.—for ος, ως 71.—καὶ τοῖς πιστ. Syr.—πιστευσασιν 219.—14. rec

13.] διὰ τοῦτο is best and most simply referred, with Lünem., to the fact announced in the preceding words—viz. that God καλεῖ ὑμᾶς εἰς, &c. Seeing that He is thus calling you, your thorough reception of His word is to us a cause of thanksgiving to Him. It is surely not possible with Jowett, to refer διὰ τοῦτο 'to the verses both before and after.' καὶ ἡμεῖς] 'We also,' i. e. as well as πάντες οἱ πιστεύοντες ἐν τ. Μακεδ. κ. Ἀγ., ch. i. 7. παραλαβόντες . . . ἔδέξασθε] The former verb denotes only the *hearing*, as objective matter of fact: the latter, the *receiving into their minds* as subjective matter of belief: see reff.

ἁκοῆς παρ' ἡμῶν is to be taken together—'of hearing' (gen. of appos.) from us'—i. e. 'which you heard from us.' So Est., Pelt, Olsh., Lünem., all. De W. strongly objecting to the construction ἁκοῆς παρ' ἡμῶν, takes παραλ. παρ' ἡμ. together, and understands by λόγος ἁκοῆς the preached word (Wort der Kunde). But Lünem. answers,—that the construction ἁκοῆς παρ' ἡμῶν is unobjectionable, as ἀκοῦνεν παρά τινος occurs John i. 41, al., and substantives and adjectives often retain in construction the force of the verbs from which they are derived. (Kühner, ii. 217, cites from Plat. Alcib. ii. p. 141, οἶμαι δὲ οὐκ ἀνήκοον εἶναι ἐνιά γε χθιζά τε καὶ πρώϊζα γεγεννημένα):—that De W.'s rendering is objectionable, because thus no reason is given for separating παρ' ἡμῶν from παραλ., and because ἁκοῆς is superfluous and rapid if the same is already expressed by παραλαβ. παρ' ἡμῶν. On the other rendering, there is a significant contrast, St. Paul distinguishing himself and his companions, as mere publishers, from God, the great Source of the Gospel.

τ. θεοῦ] 'of' (i. e. 'belonging to,' 'coming from,' not 'speaking of,' as Grot., al., see below) God' (i. e. which is God's. But we must not supply 'as,' with Jowett: no subjective view of theirs being implied in these words, but simply the objective fact of their reception of the word

from Paul, Silvanus, and Timotheus).

ἔδέξ.] See above on παραλ.—'Ye received it (being) not (no 'as' must be inserted: he is not speaking of the *Thessalonians'* estimate of the word, but [see above] of the fact of their receiving it as it really was) the word of men (having man for its author), but as it is in reality, the word of God, which' (Bengel, al., take ὅς as referring to θεός: but the Apostle uses always the act. ἐνεργεῖν of God, cf. 1 Cor. xii. 6. Gal. ii. 8; iii. 5. Eph. i. 11. Phil. ii. 13 al., —and [reff.] the middle [not pass.] of things) is active in you that believe.'

14.] Proof of this ἐνεργεῖται,—that they had imitated in endurance the Judæan churches.

ὑμεῖς γὰρ resumes ὑμῖν above. μιμηταί] not in intention, but in fact, as also the passive ἐγενήθητε (God being the agent, as above) would indicate. Calvin suggests the following reason for his here introducing the conflict of the Judæan churches with the Jews: 'Poterat illis hoc venire in mentem: Si hæc vera est religio, cur eam tam infestis animis oppugnant Judæi, qui sunt sacer Dei populus? Ut hoc offensivum tollat, primum admonet, hoc eos commune habere cum primis Ecclesiis, quæ in Judea erant: postea Judæos dicit obstinatos esse Dei et omnis sacræ doctrinæ hostes.' But manifestly this is very far-fetched, and does not naturally lie in the context: as neither does Olsh.'s view, that he wishes to mark out the judaizing Christians, as persons likely to cause mischief in the Thessalonian church. The reason for introducing this character of the Jews here was because (Acts xvii. 5 ff.) they had been the stirrers up of the persecution against himself and Silas at Thessalonica, to which circumstance he refers below. By the mention of them as the adversaries of the Gospel in Judæa he is carried on to say that there, as well as at Thessalonica, they had ever been its chief enemies. And this is a remarkable coincidence with the history in the Acts, where we find him at this time, in Corinth, in more than usual

aa 2nd pers., 1 Pct. iii. 1. b here only t. c Luke xi. 49 only. Joel ii. 20. Ps. cxviii. 157. d Rom. viii. 8. 1 Cor. vii. 32. ch. iv. 1. e Acts xxvi. 9. xxviii. 17. Tit. ii. 8. Prov. xiv. 7. f = Matt xix. 14. Acts viii. 36. xvi. 6. 1 Kings xxv. 26.

φοῖ, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων ^{aa} συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, 15 τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς [ἰδίου] προφήτας, καὶ ἡμᾶς ^c ἐκδιωζάντων, καὶ ^d θεῷ μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ^e ἐναντίων, 16 ^f κω-

ABCDE
FGJK

ταῦτά, with A &c: txt BDEFGJK all Orig all; ταῦτα 116.—καὶ ὑμ. om D¹.—υπο to υπο om 48.—for υπο (1st), απο D¹FG Orig-ed¹.—for υπο (2nd), απο FG.—for ιουδ., ιδίων 73 syr: ιδίων ιουδ. 23.—15. ιησουν om 4. 177-8 Orig₁ Chr₄ (not in text h. l.) Thdrt₁ Phot Oec: ins aft κυρ. vss Thdrt₁.—bef προφ. om ιδιους (see notes) ABD¹E¹FG 7 it v 3 Orig² Dial Tert al: ins D³E²JK &c copt all Chr Thdrt al Marcion (to whose anti-judaism Tert ascribes the reading).—for ημας, Steph & Mill (not rec) have υμας, appy by mistake.—αρεσαντων FG: -αντων to -οντων om 3. 49. 108¹.—εναντιουμένων 46. 80. 109-16 slav.—16. ινα σωθησονται FG.—τας αμαρτίας om B.—

conflict with the Jews (Acts xviii. 5, 6. 12).—On ἐν χριστῷ Ἰησοῦ, Oec. remarks, εὐφυνῶς διέλεν· ἐπειδὴ γὰρ καὶ αἱ συναγωγαὶ τῶν Ἰουδαίων ἐν θεῷ εἶναι δοκοῦσι, τὰς τῶν πιστῶν ἐκκλησίας καὶ ἐν τῷ θεῷ καὶ ἐν τῷ υἱῷ αὐτοῦ λέγει εἶναι. συμφυλέτης, ὁμοεθνής, Hesyech. Herodian says, πολίτης, δημότης, φυλέτης, ἀνεν τῆς σὺν, συνέφηβος δὲ καὶ συνθιασώτης κ. συμπότης μετὰ τῆς σὺν· ὅτι καὶ πρόσκαιρος αὐτῶν ἡ κοινωνία, ἐπὶ δὲ τῶν προτέρων οὐχ ὁμοίως. And this criticism seems just: the Latins also using *civis meus* not *conconcivis*, of the enduring relation of fellow-citizen,—but *commilito meus*, not *miles meus*, of the temporary relation of fellow-soldier. See Scaliger, in Lobeck on Phrynichus, p. 471 (also p. 172). These συμφυλέται were not Jews wholly nor in part, but Gentiles only. For they are set in distinct contrast here to οἱ Ἰουδαῖοι.

τὰ αὐτὰ . . . καθῶς] The proper apodosis to τὰ αὐτὰ would be ἢ, or ἄπερ. But such inaccuracies are found in the classics: Kühner (ii. 571) cites from Plat. Phæd. p. 86 A, εἰ τις διίσχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ σύ: so also Legg. p. 671 c; Xen. An. i. 10. 10. αὐτοί, not 'we ourselves,' as Erasmus, al.: but the members of the Judæan churches mentioned above. The same construction occurs in Gal. i. 22, 23. 15, 16.] Characterization of the Jews as enemies of the Gospel and of mankind. Jowett's note is worth quoting: "Wherever the Apostle had gone on his second journey, he had been persecuted by the Jews: and the longer he travelled about among Gentile cities, the more he must have been sensible of the feeling with which his countrymen were regarded. Isolated as they were from the rest of the world in every city, a people within a people, it was impossible that they should not be

united for their own self-defence, and regarded with suspicion by the rest of mankind. But their inner nature was not less repugnant to the nobler as well as the baser feelings of Greece and Rome. Their fierce nationality had outlived itself: though worshippers of the true God, they knew Him not to be the God of all the nations of the earth: hated and despised by others, they could but cherish in return an impotent contempt and hatred of other men. What wonder that, for an instant (? on all this see below), the Apostle should have felt that this Gentile feeling was not wholly groundless? or that he should use words which recall the expression of Tacitus? 'Adversus omnes alios hostile odium?' Hist. v. 5."

15. τῶν καί] The repeated καὶ serves for enumeration. τὸν κύρ. ἀποκτ. Ἰησ. is thus arranged to give prominence to τὸν κύρ., and thus enhance the enormity of the deed: it should be rendered 'who killed Jesus the Lord,' τὸν κύρ. being in a position of emphasis.

κ. τ. [18.] προφήτας] belongs to ἀποκτεινάντων (see Matt. xxiii. 31. 37. Acts vii. 52), not to ἐκδιωξ. as De W. His objection, that all the prophets were not killed, is irrelevant: neither were they all persecuted. ἐκδιωξ.] 'drove out by persecution,' viz. from among you, Acts xvii. 5 ff.,—not for the simple verb διωξ. (De W.), nor does the prep. merely strengthen the verb (Lünem.),—but it retains its proper meaning (ὁ δῆμος αὐτῶν ἐξεδίωξε τοὺς δυνατοὺς, οἱ δὲ ἀπελθόντες . . . Thuc. i. 24), and the aorist refers it to a definite event, as in the case of ἀποκτεινάντων: when their *habiti* is spoken of, the part. are *present*, e. g. ἀρεσκόντων and κωλυόντων below. ἡμᾶς refers to Paul and Silas. θεῷ μὴ ἀρεσκ.] The μὴ gives a subjective sense:

λύνωντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, ^ε εἰς ^g ver. 12.
τὸ ^h ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ⁱ ἔφθα- ^h 1 Cor. xiv. 16.
σεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ ^j εἰς τέλος. ^k ^{refl.} Gen.
xv. 16.
^l 1 Mac. vi.
14.
^m q Mat. xii. 28
refl.

¹⁷ Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν ⁿ ^{ch. i. 10.}
^o πρὸς καιρὸν ὥρας ^p πρὸς ὧπ οὐ ^q καρδίᾳ, ^r περισσοτέρως ^h Luke xxi. 23.
^x ἐσπουδάσαμεν τὸ ^y πρὸς ὧπον ὑμῶν ^z ἰδεῖν ἐν πολλῇ ^{aa} see Mat x.
22. Luke
xviii. 5. John
xiii. 1.
^{ab} t here only t.
^{ac} w 2 Cor. i. 12 refl.

u here only. see 1 Cor. vii. 6. 2 Cor. vii. 8. Gal. ii. 5. v 2 Cor. v. 12.
x Gal. ii. 10. Eph. iv. 3 refl. y Col. ii. 1. ch. iii. 10. Rev. xxi. 4.

εφθακεν BD¹: txt ACD³EFGJK mss-appy Orig² Chr Thdrt Dam al.—aft η οργη, ins

not exactly that of Bengel, al., '*Deo placere non quærentium*,' which is vapid, but rather '*Deo placere non curantium*—'no pleasers of God.' In *πᾶσιν ἀνθρώποις ἐναντίων*, most commentators, and recently Jowett [see above], have seen the *odium humani generis* ascribed to the Jews by Tacitus (Hist. v. 5), and by several other classic authors (Juv. Sat. xiv. 103 ff. Diod. Sic. xxxiv. p. 524, &c.). But it is hardly possible that St. Paul, himself a Jew, should have blamed an exclusiveness which arose from the strict monotheism and legal purity of the Jew: and besides this, the construction having been hitherto carried on by copulæ, but now dropping them, most naturally goes on from *ἐναντίων* to *κωλύοντων*, 'in that they prevent,' and thus *κωλ.* specifies wherein the *ἐναντιότης* consists, viz. in opposing the Salvation of mankind by the Gospel. So that the other seems to be irrelevant (so nearly Lünem.).

16. *εἰς τό*] not of the result merely, 'so that'—but of the *intention*, not of the Jews themselves, but of their course of conduct, viewed as having an intent in the divine purposes: as so often in St. Paul. *ἀναπλ.*] to bring up the measure of their sins to the prescribed point.

πάντοτε] ταῦτα δὲ καὶ πάλαι ἐπὶ τῶν προφητῶν κ. νῦν ἐπὶ τοῦ χριστοῦ κ. ἐφ' ἡμῶν ἐπραξαν, ἵνα πάντοτε ἀναπληρωθῶσιν αἱ ἀμαρτίαι αὐτῶν. *Oecum.* The idea is, not of a new measure having to be filled *πάντοτε*, but of their being *πάντοτε* employed in filling up *the measure*.—'But (this their opposition to God and men shall not avail them: for) the (predestined, or predicted, or merited) *wrath* (of God) came upon them (he looks back on the fact in the divine counsels as a thing in past time, q. d. 'was appointed to come:' not 'has come.' No sense of *anticipation* need be sought in *ἐφθασεν* in later Greek, except when it governs an accus. of the person, as ch. iv. 15; see refl.) to the utmost' (to the end of it, i. e. the wrath: so that it shall exhaust all its force on them:

not 'at last,' Wahl, al.: nor to be taken with *ἡ ὀργή*, the wrath which shall endure to the end [*ἡ εἰς τ. ?*], as Thl., Oec., al.: nor to be referred to the Jews, 'so as to make an end of them,' De W.

17—III. 13.] *He relates to them how he desired to return after his separation from them: and when that was impracticable, how he sent Timotheus; at whose good intelligence of them he was cheered, thanks God for them, and prays for their continuance in love and confirmation in the faith.* 17.] *ἡμεῖς δὲ* resumes the subject broken off at ver. 13: the *δὲ* introducing a contrast to the description of the Jews in vv. 15, 16.

ἀπορφανισθέντες] *ὀρφανός* is properly used, as with us, of children who have lost their parents. But it is found in a wider sense, e. g. Pind., Isthm. vii. 16, *ὀρφανὸν μυρίων ἑτάρων*,—Olymp. ix. 92, *ὀρφανοὶ γειῆας* (*ὀρφ. τέκνων*, Dion. Hal. Antt. i. p. 69, Kypk.): Hesych.: *ὀρφανός, ὁ γονέων ἐστρημημένος καὶ τέκνων*. The word *ἀπορφανίζω* occurs Choeph. 247, of the eagles' brood deprived of their parents. Here it is used in deep affection, the prep. giving the sense of *local* severance, which is further specified by *ἀφ' ὑμῶν* following. There is no occasion to press the metaphor, as Chrys., al.

πρὸς καιρὸν ὥρας] 'for the space of an hour,' i. e. for a very short time: it is a combination of the expressions *πρὸς καιρὸν* and *πρὸς ὥραν*, see refl. It refers, not to his present impression that the time of separation would still be short (as Flatt and De W.), for this the past part. *ἀπορφανισθέντες* forbids,—but to the time alluded to in that past part.—'when we had been separated from you for the space of an hour.'

πρὸς ὧπ. οὐ κ.] datives of the manner in which no separation in heart took place.

περισσοτ. ἐσπ.] 'the more abundantly (because our separation was so short. Lünem. says well: "Universal experience testifies, that the pain of separation from friends and the desire of return to them are more vivid,

z in good sense, ^z ἐπιθυμία. ¹⁸ διότι ἠθελήσαμεν ἔλθῃν πρὸς ὑμᾶς, ἐγὼ ^{ABCDE} ^{FGJK}
^a μὲν Παῦλος, καὶ ^b ἅπαξ καὶ ^b εἰς, καὶ ^c ἐνέκοψεν ἡμᾶς ὁ
^a σατανᾶς. ¹⁹ τίς γὰρ ἡμῶν ^d ἐλπὶς ἢ ^e χαρὰ ἢ ^e στέφανος
^b καυχήσεως, ^e ἢ οὐχὶ καὶ ὑμεῖς, ^h ἔμπροσθεν τοῦ κυρίου
^c ἡμῶν Ἰησοῦ ⁱ ἐν τῇ αὐτοῦ ⁱ παρουσίᾳ; ²⁰ ὑμεῖς γὰρ ἔστε
^d ἢ ^k δόξα ἡμῶν καὶ ἡ ^e χαρά. ^{III.} ¹ διὸ μηκέτι ¹ στέ-
^d so of Christ, ^e Phil. iv. 1. ^{στ.} — Prov. xvi. 31. ^e f Ezek. xvi. 12. xxiii. 42. ^g — Prov. xvi. 31.
¹ Tim. i. 1. ^g — Rom. ii. 4. ^h ch. i. 3. ⁱ 1 Cor. xv. 23. ch. iii. 13. v. 23. ^k — 2 Cor. viii. 23.
^f Rom. iii. 27 reff. ^g — Rom. ii. 4. ^h ch. i. 3. ⁱ 1 Cor. xv. 23. ch. iii. 13. v. 23. ^k — 2 Cor. viii. 23.
¹ = 1 Cor. ix. 12. xiii. 7. ver. 5 only ἢ. ^{Sir.} viii. 17.

τοῦ θεοῦ DEFG it v goth lat-fl.—18. υμεῖς . . . ἡμῶν 44. 219.—καὶ ἀδελφοὶ 177.—rec
 εἰο, with D³EJK most mss Chr Thdrt Dam al: txt ABD³FG 17. 23. 37-9. 67². 71-3:
 add καὶ 1. 121.—μεν om 238.—bef απαξ, om καὶ 46 copt sah basm æth.—ανεκοψεν
 FG 121.—19. ἡ ἐλπ. 17. 72. 108¹.—for καυχ., αγαλλιασεως A Tert.—μαλλον ἐμπροσθ.
 17: εν κυριω εμπρ. arm.—rec aft ιησ., ins χριστου, with FGJ &c vss Chr Thl Tert al:
 om ABDEK 17. 44. 57 al₂₇ am al d e syrr Thdrt Dam Oec Ambrst-ed.

CHAP. III. 1. διότι B.—ἠυδοκῶμεν B.—2. rec aft ἀδελφ. ἡμ., καὶ εἰακονον του θεου

the more freshly the remembrance of the parting works in the spirit, i. e. the less time has elapsed since the parting. Therefore the explanation of Oec. and Thl., after Chrys., is unpsychological: περισσotέρως ἐσπουδάσαμεν, ἢ ὡς εἰκὸς ἦν τοὺς πρὸς ὧραν ἀπολειφθέντας. Luth., Bretsch., De W., understand it ‘the more,’ i. e. than if I *had* been separated from you in heart: but the above seems both simpler and more delicate in feeling) **endeavoured** (implies actual setting on foot of measures to effect it) **in much desire** (i. e. very earnestly) **to see your face.** 18.] **Wherefore** (as following up this earnest endeavour) **we would have come** (had a plan to come: ‘not ἐβουλόμεθα, which would indicate merely the disposition: see Philem. 13, 14” [Lün.] **to you, even I Paul** (the introduction of these words here, where he is about to speak of himself alone, is a strong confirmation of the view upheld above [on ver. 2] that he has hitherto been speaking of himself and his companions. The *μὲν* answers to a suppressed *δέ*, q. d. *περὶ δὲ τῶν ἄλλων οὐ νῦν ὁ λόγος*, or the like. Grot., al., think the suppressed *δέ* refers to the rest having intended it once only, but the Apostle more times, taking *κ. ἀπ. κ. δις* with *ἐγ. μ. Παῦ.*), **not once only but twice** (lit. ‘both once and twice:’ not used widely [*ἀπ. κ. δις*], but meaning that on *two special occasions* he had such a plan: see ref. The words refer to *ἐσπουδάσ.*, not to *ἐγὼ μ. Π.*,—see above), **and** (not ‘*but*:’ the simple copula, as in Rom. i. 13, gives the matter of fact, without raising the contrast between the intention and the hindrance) **Satan** (i. e. the devil: not any human adversary or set of adversaries, as De W., al.; whether Satan acted by the Thessalonian Jews or not, is un-

known to us, but by whomsoever acting, the agency was *his*) **hindered us**’ (reff.).

19.] *accounts for this his earnest desire to see them, by the esteem in which he held them.* The words *ἐμπρ. τ. κυρ. ἡμ. Ἰησ. κ.τ.λ.* must not be transposed in the rendering (‘‘*construi hæc sic debent, τίς γ. ἡμ. ἐλπ. . . . ἔμπρ. τ. κυρ. . . . ἢ οὐχὶ κ. ἡμ.*” Grot.) for the Ap. after having asked and answered the question *τίς γὰρ κ.τ.λ.*, breaks off, and specifies that wherein this hope and joy mainly consisted, viz. the glorious prospect of their being found in the Lord at His appearing. But he does not look forward to this as anticipating a reward for the conversion of the Thessalonians (Est., al.), or that their conversion will compensate for his having persecuted the Church before, but from generous desire to be found at that day with the fruits of his labour, and that they might be his boast and he theirs before the Lord: see 2 Cor. i. 14. Phil. ii. 16.—On *στέφ. καυχ.*, see reff. and Soph. Aj. 460. *ἐν τῇ αὐτ. παρ.*, further specifies the *ἐμπρ. τοῦ κυρίου*.

20.] *γάρ* sometimes serves to render a reason for a foregoing assertion, by asserting it even more strongly, q. d. ‘it must be so, for the fact is certain.’ So Soph. Philoct. 746, “*δεινόν γε τοῦπίσχα γμα τοῦ νοσήματος.*” “*δεινὸν γάρ, οὐδὲ ρητόν.*” see Hartung, Partikell. i. p. 474. I should be inclined to ascribe to ver. 20, on this very account, a wider range than ver. 19 embraces: q. d. ‘you will be our joy in the day of the Lord: for ye are (at all times, ye are, abstractedly) our glory and joy.’

III. 1.] *διὸ*, because of our affection for you just expressed: ‘*hac narratione quæ sequitur, desiderii illius sui fidem facit,*’ Calvin. *μηκ. στέγοντες*] ‘no longer being able to (*μηκέτι* gives the

γοντες ^m εὐδοκίσαμεν ⁿ καταλειφθῆναι ἐν Ἀθήναις μόνοι, ^{m 2 Cor. v. 8}
² καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ ^o συν- ^{n = John viii. 9, Acts xviii. 19 al.}
 εργὸν τοῦ ^o θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ, ^{o 1 Cor. iii. 9, p. ch. ii. 12.} εἰς τὸ
^q στηρίξαι ὑμᾶς καὶ ^r παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν ^{q Rom. i. 11, xvi. 25.}
³ ^s τὸ μηδένα ^t σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις· αὐτοὶ ^{r = Gal. ii. 2, 2 Thess. ii. 17, Deut. iii. 28.}

Job iv. 3. s. so inf., w. τό. Rom. iv. 13. Phil. iv. 10. Winer, § 45. 3. ann. t here only †. οἱ
 δι, σαίνόμενοι τοῖς λεγόμενοις, ἐδάκρυν τε κ. ῥιμῶζον, Diag. Laert. viii. 41. (Kypk.)

καὶ συνεργον ἡμῶν, with D³(E is confused)JK syrr (but κ. συνεργ. ημ. syr*) al Chr Thdrt Dam al: καὶ (om basm al) διακονον του θεου A 67². 71. 73 v copt basm aeth (syr) Bas Pel-text: διακονον και συν. του θεου FG g: συνεργον, omg του θεου, B harl¹ ειακ. for συνεργ.) arm Pel-comm: txt (from objections to which expression the variations probably arose) D¹ d e Ambrst.—rec aff παρακαλεσαι, ins υμας, with D³JK &c vss some fl: om ABD¹FG 17. 23. 37-9 al₁₁ it v copt sah basm arm slav-anet Chr Thdrt₁ Dam Ambrst Pel.—rec περι της πιστ. (corrū to simpler), with D²E²J &c Thdrt₁ al: txt ABD¹E²FGK 17. 31. 47. 73. 80. 117 Bas Chr Thdrt₁—ημῶν 7. 23.—3. rec for το, τω (see note), with mss fl: ινα FG 73: του 67. 87: 106-8-14. 213: txt ABDEJK 25 Dam.—

subjective feeling as distinguished from *οὐκεία*, which would describe the mere objective matter of fact) bear (reff.) (our continued absence from you), we (I Paul, from above, ii. 18) determined (*εὐδοκίσαμεν* does not carry with it any expression of *pleasure* [*promptam animi inclinationem designat*, Calv.], except in so far as we say 'it was our pleasure,'—referring merely to the resolution of the will) to be left behind (see below) in Athens alone,

2.] and sent Timotheus our brother and fellow-worker with God (reff.) in (the field of his working) the Gospel of Christ (there does not appear to be any special reason for this honourable mention of Timotheus [as Chrys., *τοῦτο οὐ τὸν Τιμόθεον ἐπαίρων, φησὶν, ἀλλ' αὐτοὺς τιμῶν*], further than the disposition to speak thus highly of him on the part of the Apostle. Such is the more natural view, when we take into account the fervid and affectionate heart of the writer. See, however, note on 1 Tim. v. 23; with which timid character of Timoth. such designations as this may be connected), in order to confirm you, and exhort on behalf of (in order for the furtherance of) your faith,

3.] that no one might be disquieted (reff.: Soph. Antig. 1214, *παίδός με σαίνει φθόγγος*; Eur. Rhes. 53, *σαίνει μ' ἐννυχος φρουκτωρία*, &c. In these places *σαίνω* is a *vox media*, conveying the meaning of agitation, disquieting, which the context must interpret for better or worse) in (in the midst of) these tribulations' (which are happening to us both). The construction of *τὸ μηδένα σαίνεσθαι* is doubted. Lünem. enters into the matter, as usual, at length and thoroughly. He first deals with the rec. *τῷ μηδ. σ.*, and exposes as ungrammatical the view which would regard it as a

dativus commodi, as = *εἰς τὸ . . .*, rejecting also Rückert's more grammatical view, that it indicates "*unde nascituram τὴν παρόκλησιν speraverat, quum Timotheum misit, apostolus.*" Then as to *τὸ μ. σ.*,—we may take it either 1) with Matthæi, supplying a second *εἰς* from the former *εἰς τὸ στηρ*. But then why is not the second *εἰς* expressed, as in Rom. iv. 11?—Or 2) with Schott, as a pendent accus., in the sense '*quod attinet ad.*' But this is a very rare construction, which has been often assumed without reason (see Bernhardt, pp. 132 ff.), and therefore should only be resorted to when no other supposition will help the construction: 3) Winer, Gr. § 45. 3 ann., whom De W. follows, makes it dependent on *παρακαλεσαι*, and treats it as a further explanation of *ὑπὲρ τῆς πίστεως*—viz. '*to exhort, that none should become unstable.*' But if *τὸ μηδ. σαίν.* depended on *παρακαλεσαι*, then *παρακαλεῖν*, in the sense of '*to exhort*,' would be followed by a simple accusative of the thing, which cannot be. Besides if *τὸ μ. σ.* were a further specification of *ὑπὲρ τῆς πίστεως ὑμῶν*, it would not be accus. but gen. 4) It only remains that we should take *τὸ μ. σ.* as in apposition with the whole foregoing sentence, *εἰς τὸ στ. ὑ. κ. παρ. ὑπ. τ. πιστ. ὑμ.*—so that *τὸ μηδ. σαίν.* serves only to repeat the same thought, which was before positively expressed, in a negative but better defined form: *τό* being nearly = *τουτέστι*. So that the sense is: '*to confirm you and exhort you on behalf of your faith, that is, that no one may be shaken in these troubles:*' *τὸ μηδ.* being dependent, not on a second *εἰς* understood, as in (1), but on the first *εἰς*, which is expressed. With this view I entirely agree, only adding, that instead of

φ Phil. i. 17. γὰρ οἴδατε ὅτι ^u εἰς τοῦτο ^u κείμεθα. ⁴ καὶ γὰρ ὅτε ^v πρὸς
 Luke ii. 34. ὑμᾶς ^v ἡμεν, ^w προελεγόμεν ὑμῖν ὅτι ^x μέλλομεν ^y θλίβεσθαι, ABCDE
 John i. 1. Matt. xiii. 56. xxvi. 55 al. FGJK
 w 2 Cor. xiii. 2. καθὼς καὶ ἐγένετο καὶ οἴδατε. ⁵ διὰ τοῦτο ^z καγὼ μηκέτι
 Gal. v. 21. only. Isa. xli. 26. ¹ στέγων ἐπιμψα ^a εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως
 x pres., John i. 40 reff. ^b ἐπείρασεν ὑμᾶς ὁ ^c πειράζων καὶ ^d εἰς κενὸν γένηται ὁ
 y 2 Cor. i. 6 reff. ^e κόπος ἡμῶν. ⁶ ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς
 z — (see note) John i. 31. Rom. xi. 3. 2 Cor. vi. 17. ἀφ' ὑμῶν καὶ ^f εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν
 a ch. ii. 12. indic. Gal. iv. 10. Col. ii. 8. Winer, i. 80. 2. ^g ἀγάπην ὑμῶν, καὶ ὅτι ^h ἔχετε ^g μνησίαν ἡμῶν ἀγαθὴν πάν-
 b Matt. iv. 3. d 2 Cor. vi. 1. Gal. ii. 2. ⁷ διὰ τοῦτο ^k παρεκλήθημεν, ἀδελφοί, ^l ἐφ' ὑμῖν ^m ἐπὶ πάσῃ
 Phil. ii. 16. bis. Isa. lxx. 23. e 1 Cor. iii. 8. xv. 58. Gen. xxxi. 42. f — Luke i. 19. ii. 10. Rom. x. 15, from Isa. lii. 7.
 g 2 Tim. i. 3. elsw. as Rom. i. 9 reff. w. ποιείσθαι. h w. inf., Rom. i. 11 reff. i Rom. iv. 6 reff.
 k — 2 Cor. i. 4 & passim. l 2 Cor. vii. 7. m — 2 Cor. i. 4. iii. 14. vii. 4 al.

μηδεν ασι ενισθαι FG: μηδενα σαινεσθε 73.—4. προελεγομεν D¹: ελεγομεν FG.—
 aft καθως, om kai FG it al.—5. τ. νμ. πιστ. B 37.—for πειραζων, σατανας 80.—
 γεγενηται 219.—νμων 48.—6. bef. οτι om kai arm.—παντοτε om aeth.—μνησιαν εχετε
 DEFG.—7. παρακεκλημεθα A 3. 23. 57.—for επι, εν FG 109 g v goth al Pel.—rec

making τό = τουτίσσι, I would rather say that τουτίσσι might have been inserted before τὸ μηδένα. αὐτοὶ γὰρ . . .]

Reason why no one should be shaken. Griesb., al., parenthesize αὐτοὶ — οἴδατε ver. 4: but wrongly, for διὰ τοῦτο ver. 5, connects with this sentence immediately. οἴδατε; probably not for Theodoret's reason: ἄνωθεν ἡμῖν ταῦτα προηγόρευσεν ὁ δεσπότης χριστός,—but for that given in ver. 4. εἰς τοῦτο, viz. to θλίβεσθαι, contained in θλίψεις above: the subject to κείμεθα being 'we Christians.' 4.] reason for οἴδατε. πρὸς ὑμ., see reff.

μέλλομεν may be taken either as the recit. present, or better as representing the counsel of God, as in ὁ ἐρχόμενος and the like. The subject to μέλλ., as above, being 'we Christians.' οἴδατε, viz. by experience. 5.] διὰ τοῦτο, because tribulation had verily began among you (καθὼς καὶ ἐγένετο).

καγὼ seems to convey a delicate hint that Timotheus also was anxious respecting them: or it may have the same reference as καὶ ἡμεῖς, ch. ii. 13,—viz. to the other Christians who had heard of their tribulation. De W. would render, not, 'therefore I also &c.'—but 'therefore also, I &c.' But this would require (as Lün.) διὰ καὶ τοῦτο—or καὶ διὰ τ.

εἰς τὸ γν. 'that I (not, 'he') might know' (be informed about): belongs to the subject of the verb ἐπιμψα. μή πως κ.τ.λ. 'lest perchance the tempter (reff.) have tempted (not, as Whitby, al., 'seduced') you (indic. betokening the fact absolute), and our labour might be (subj., betokening the fact conditional) to

no purpose' (reff.). Fritz. and De W. rather harshly take μήπως in two different meanings,—with the first clause as 'an forte,' and with the second as 'ne forte.'

6—8.] Of the good news brought by Timotheus. 6.] ἄρτι δέ is by Lünem. (and De W. hesitatingly) separated by a comma from ἐλθόντος, and joined to παρεκλήθημεν ver. 7. But the direct connection of ἄρτι with an aorist verb is harsher than with an aorist participle, and παρεκλ. has already its διὰ τοῦτο, which refers back to the whole preceding clause as contained in the τοῦτο. I would therefore join ἄρτι with ἐλθόντος.—'But, T. having just now come &c.'

εὐαγγ.] 'having brought good news of:' see reff. οὐκ εἶπεν ἀπαγγεῖλαντος, ἀλλὰ εὐαγγελισαμένου τσούτον ἀγαθὸν ἡγεῖτο τὴν ἐκείνων βεβαίωσιν κ. τὴν ἀγάπην. Chrys.—First their Christian state comforted him,—then, their constant remembrance of himself. Thdrt remarks: τρία τέθεικεν ἀξίεραστα, τὴν πίστιν, κ. τ. ἀγάπην, κ. τοῦ διδασκάλου τὴν μνήμην. δηλοῖ ἡ μὲν πίστις τῆς εὐσεβείας τὸ βέβαιον· ἡ δὲ ἀγάπη τὴν πρακτικὴν ἀρετὴν· ἡ δὲ τοῦ διδασκάλου μνήμη, κ. ὁ περὶ αὐτὸν πόθος, μαρτυρεῖ τῇ περὶ τὴν διδασκαλίαν στοργῇ.

πάντοτε belongs more naturally to the foregoing: see 1 Cor. i. 4; xv. 58. Gal. iv. 18. Eph. v. 20. 'ἐπιποθεῖν π. (huc etiam redire struituram ἐπιποθεῖν sq. infinitivo nemo nescit) idem valet quod πόθον ἔχειν ἐπὶ τι, desiderium ferre in aliquid verum, cf. LXX. Ps. xlii. 1, ὃν τρόπον ἐπιποθεῖ ἡ ἐλαφος ἐπὶ τὰς πηγὰς τῶν ὕδατων.' Fritz. in Rom. i. 11. So that

τῇ ⁿ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως· ⁸ ὅτι ^p νῦν ^o ζῶμεν ἐὰν ὑμεῖς ^p στήκητε ἐν κυρίῳ. ⁹ τίνα γὰρ ^o εὐχαριστίαν δυνάμεθα τῷ θεῷ ^r ἀνταποδοῦναι περὶ ὑμῶν ^p ἐπὶ πάσῃ τῇ χαρᾷ ^s ἣ ^t χαίρομεν δι' ὑμᾶς ^u ἔμπροσθεν τοῦ θεοῦ ἡμῶν; ¹⁰ νυκτὸς καὶ ἡμέρας ^w ὑπερεκπερισσὺ δεόμενοι ^x εἰς τὸ ^y ἰδεῖν ὑμῶν τὸ ^y πρόσωπον καὶ ^z καταρτίσαι τὰ ^a ὑστερήματα τῆς πίστεως ὑμῶν. ¹¹ αὐτὸς δὲ

²⁹ Dent. vii. 23. Judg. xi. 33. ^u = ch. i. 3. ^v ch. ii. 9 reff. ^w Eph. iv. 20. Zech. v. 13. Matt. v. 37. (Dan. iii. 22. ald. compl.) ^x constr., Phil. i. 23. ^y 2 Thess. ii. 2. ^z = Matt. iv. 21. (Luke vi. 40.) ^a 1 Cor. xvi. 17 reff. ^{so} 2 Cor. x. 1.

Θλιψ. κ. αναγκ., with JK &c vss (some) ff: txt ABDEFG 37. 71. 116 it v syrr copt arm Ambrst Pel vss.—for ἡμῶν, ὑμῶν καὶ Α: ὑμ. copt arm: ἡμῶν to ὑμῶν om 80.—8. καθοῖ 17.—στήκετε AFGJK 37. 46. 108¹. 219¹ al Chr-ms.—9. γὰρ om 114-15.—for θεω, κυρίῳ D¹FG g copt al.—ἀποδοῦναι 219¹.—ἐχαίρομεν D¹.—10. εἰδέναι 17: ὑμῶν om 219¹.—11. rec aft ἡσους, add χριστος, with D^{3b}EFGJK &c vss Ath all: om (ἡσ.

direction, not intensity (which as Fr. also remarks, after the analogy of περιπόθητος, should be expressed by περι-, not ἐπιποθεῖν) is the force of the prep. ἡμεῖς

ὑμᾶς] scil. ἰδεῖν ἐπιποθοῦμεν. 7.] διὰ τοῦτο, viz. on account of what has just been mentioned, from ἄρτι...;—τοῦτο combining the whole of the good news in one. ἐφ' ὑμῖν, 'with reference to you:' as we say, 'over you.' You were the object of our consolation: the faith which you shewed was the means whereby that object was applied to our minds. ἐπὶ πάσ. τῇ ἀναγ. κ. θλ. ἡμ.]

'in (reff. i. e. 'in the midst of,'—'in spite of') all our necessity and tribulation: what necessity and tribulation does not appear;—but clearly some external trouble, not, as De W., care and anxiety for you, for this would be removed by the message of Timotheus. We may well imagine such external trouble, from Acts xviii. 5—10.

8.] 'for now (not so much an adv. of time, here, as implying the fulfilment of the condition [ἐὰν] which follows: so Eur. Iph. in Aul. 644: "συνετὰ λέγουσα μάλλον εἰς οἶκόν μ' ἄγεις," "ἀσύνετα νῦν ἐροῦμεν, εἰ σέ γ' εὐφρανῶ." See more exx. in Hartung, Partikell. ii. p. 25. Kühner, ii. p. 185) we live (the ἀνάγκη and θλίψις being conceived as a death: but not to be referred to everlasting life, as Chrys. [ζῶνιν λέγων τὴν μέλλουσαν], nor weakened to 'vivit qui felix est' [Pelt], but with direct reference to the infringement of the powers of life by ἀνάγκη and θλ., as Lünem., "we are in full strength and freshness of life, and do not feel the sorrows and tribulations with which the outer world surrounds us") if ye stand fast in the Lord.' The conditional form of this last sentence, with ἐὰν, not ἐπεὶ, carries it

forward as an exhortation for the future also. There were (ver. 10) ὑστερήματα in their faith, requiring κατάρτισις.

9.] And this vigour of life shews itself in the earnest desire of abundant thanksgiving: so the γὰρ accounts for, and specifies the action of, the ζωὴ just mentioned. τίνα, 'what'—i. e. what sufficient?—

ἀνταπ.] reff.: thanks is itself a return for God's favours; see especially Ps. cxv. 12. ἐπί may be taken as above (ref. m), or as 'for,' 'in return for:' the two meanings in fact run up into one.

πάσ. τῇ χαρᾷ, 'all the joy:' i. e. not the joy from so many different sources, but the joy in its largeness and depth: q. d. τῇ χαρᾷ τῇ μεγάλῃ. ἥ attr. for ἡν,—see Matt. ii. 10: not as John iii. 29,—see note there.

ἔμπρ. τ. θεοῦ ἡμ. shews the joy to be of the very highest and best,—no joy of this world, or of personal pride, but one which will bear, and does bear, the searching eye of God, and is His joy (John xv. 11).

10.] νυκτ. κ. ἡμ.: see on ch. ii. 9. ὑπερεκπ.: see reff., and cf. Mark vi. 51.

δεόμενοι belongs to the question of ver. 9—q. d., 'what thanks can we render, &c., proportioned to the earnestness of our prayers, &c.?' So that δεόμενοι would best be rendered 'praying as we do.'

εἰς τό—direction, or aim, of the prayers. καταρτίσαι τὰ ὑστ.] τὰ ἐλλείποντα πληρῶσαι, Thdr̄t: cf. 2 Cor. ix. 12. These ὑστερήματα were consequences of their being as yet novices in the faith: partly theoretical, e. g. their want of stability respecting the παρουσία, and of fixed ideas respecting those who had fallen asleep in Christ,—partly practical, ch. iv. 1. One can hardly conceive a greater perverseness than that of Baur, who takes this passage for a proof that the Thessalonian church

c Rom. xv. 6
 reff. Gal. i.
 d Luke i. 79.
 2 Thess. iii. 6
 only. Psa.
 v. 8.
 e trans., here
 only. Num.
 xvi. 54.
 Psa. lxx. 21.
 (intr., Rom.
 v. 20 al.)
 f trans., 2 Cor.
 iv. 15 ix. 8.
 Eph. i. 8.
 g ver. 6.
 h ver. 10.
 i Rom. i. 11.
 xvi. 25. ver.
 2.
 k Phil. ii. 15 reff. constr. (στ. ἀμέμ.). Phil. iii. 21. Winer, § 66 g.
 m — ch. i. 3. n 1 Cor. xv. 23. ch. ii. 19. v. 23. o — Ps. lxxviii. 7. Dan. iv. 10. Jude 14.

ὁ ὁ θεὸς καὶ ὁ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς
 κατενθῆναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. ὑμᾶς δὲ ὁ
 κύριος ἐπλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλή-
 λους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, εἰς
 τὸ στηρίζαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ
 ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρ-
 ουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων
 αὐτοῦ.

om D¹) ABD^{3a} 3. 17. 23. 57. 71 am demid tol harl¹ d e æth Ambr.—κατενθῆναι 238 :
 ἡμῶν εἰς ἡμᾶς 219¹.—12. for κυριος, θεος A 73: κυρ. ιησους D¹E¹FG it: om Syr al.—
 καθωσπερ 109.—13. καρδ. ημ. DEFG vss.—ἀμεμπτως BJ 47 Ath.—αγιωσυνη
 DEFG: δικαιοσυνη A 23. 57: ημων om 219¹.—rec aft ιησου, add χριστου, with FGJ
 &c vss ff: om ABDEK 37-9. 46-7. 80. 108 al, am (al) d e æth Dam Ambr.—at end
 add αμην (an eccl lection ending here) AD¹E 37. 43-9. 57. 67 d e v copt æth arm slav-
 ed ar-pol all Pel Bed.

had been long in the faith. 11—13.]
Good wishes, with respect to this his earnest desire, and to their continued progress in love and holiness.

11. αὐτός] not as De W. in contrast with the δέοντες just spoken of,—but as Chrys., αὐτὸς δὲ ὁ θεὸς ἐκκόψει τοὺς πειρασμοὺς τοὺς πανταχοῦ περιέκοντας ἡμᾶς, ὥστε ὁρθῆν ἐλθεῖν πρὸς ὑμᾶς,—i. e. it exalts the absolute power of God and the Lord Jesus—if He expedites the way, it will be accomplished. αὐτός then is in contrast with ourselves, who have once and again tried to come to you, but have been hindered by Satan. Lünem. remarks that ὁ θεός is best taken absolute, and ἡμῶν referred to πατὴρ only. More majesty is thus given to the αὐτὸς ὁ θεός, although αὐτός refers to the whole. Cf. 2 Thess. ii. 16, 17.

κατενθῆναι] not infin., but '3 pers. sing. optat. aor. It certainly cannot be passed without remark, that the two nominatives should thus be followed, here and in 2 Thess. ii. 16, 17, by a singular verb. It would be hardly possible that this should be so, unless some reason existed in the subjects of the verb. Mere unity of will between the Father and the Son (Lünem.) would not be enough, unless absolute unity were also in the writer's mind. Athanasius therefore seems to be right in drawing from this construction an argument for the unity of the Father and the Son.

πρὸς ὑμᾶς more naturally belongs to κατενθῆναι than to τὴν ὁδὸν ἡμῶν, in which case it should be τὴν ὁδ. ἡμ. τὴν πρὸς ὑμ. 12.] ὑμᾶς δέ—emphatic—sive nos veniemus sine minus; Bengel. ὁ κύριος may refer either to the Father, or to Christ. It is no objection to

the former, that τ. θεοῦ κ. πατρ. ἡμ. is repeated below, any more than it is to the latter that τ. κυρ. ἡμ. 'I. is so repeated. I should rather understand it of the Father: see 2 Cor. ix. 8.

ἐπλεονάσαι] transitive, see reff.: 'enlarge you'—not merely in numbers, as Thdr̄t, but in yourselves, in richness of gifts and largeness of faith and knowledge—fill up your ὑστερήματα, ver. 10.

περισσεύσαι (reff.), 'make you to abound.' εἰς πάντας] 'toward all men,' not as Thdr̄t, πάντας τοὺς ὁμοπίστονς, but as Est., 'etiam infideles et vestra salutis inimicos.' καθ. κ. ἡμεῖς, viz. περισσεύομεν τῇ ἀγάπῃ:—ἐχετε γὰρ μέτρον κ. παράδειγμα τῆς ἀγάπης ἡμᾶς, Thl.

13.] εἰς τὸ στηρίζαι—the further and higher aim of πλεον. κ. περισσ.—'in order to confirm (i. e. εἰς τὸ τὸν κύριον στηρίζαι—in order that He may confirm') your hearts (not merely ὑμᾶς: ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμαὶ πονηροί, Chrys.) unblameable (i. e. so as to be unblameable: cf. reff. and εἰσέκε θερμά λούτρα θερμήνην, II. ξ. 6,—εὐφημον, ὦ τάλανα, κοίμησον στόμα, Æsch. Ag. 1258,—τῶν σῶν ἀδέρκτων ὁμμάτων τητῶμενος, Soph. Œd. Col. 1200) in holiness (belongs to ἀμέμπτ.,—the sphere in which the blamelessness is to be shewn:—not to στηρίζαι) before (Him who is) God and our Father (or, 'our God and Father.' This ensures the genuineness of this absence of blame in holiness: that it should be not only before men, but also before God), at (in) the coming, &c. ἁγίων—

we need not enter into any question whether these are angels, or saints properly so called: the expression is an O. T.

IV. ¹ Ῥοιπὸν οὖν, ἀδελφοί, ² ἐρωτῶμεν ὑμᾶς καὶ ³ παρακαλοῦμεν ⁴ ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς ⁵ παρελάβετε ⁶ παρ' ἡμῶν ⁷ τὸ πῶς δεῖ ὑμᾶς ⁸ περιπατεῖν καὶ ⁹ ἀρᾶσκειν ¹⁰ θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα ¹¹ περισσεύητε μᾶλλον. ¹² οἴδατε γὰρ τίνες ¹³ παραγγелиας ἐδώκαμεν ὑμῖν ¹⁴ διὰ τοῦ ¹⁵ κυρίου Ἰησοῦ. ¹⁶ αὐτοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὅ

n art., Mark ix. 23. Luke i. 62. Rom. viii. 20. v = Rom. vi. 4 al. fr. w ch. ii. 15 reff. z = 2 Cor. i. 3.

CHAP. IV. 1. rec bef λοιπὸν ins το (repetn of last syll of αὐτοῦ, Meyer, but qu ?), with B² &c Chr Thdrt al : om AB¹DEFGJK 17. 23. 37. 80. 109. 219 all Chr-ms Dam.—οὖν om B 17. 37. 46. 111-15-77 copt (Syr?) Chr Thl : autem d e.—ἐν χριστῷ ἰησ. 80.—om rec bef καθὼς om ἵνα, with AD¹EJK most mss Syr al Chr Thdrt Dam al : ins BD¹EFG 17. 37. 52. 73. 80. 116-18 it v arm Chr (Mitt's ms.) Ambrst Pel.—κ. ἀρεσκ. θεῷ om 67¹.—rec om καθὼς καὶ περιπατεῖτε (see notes), with D¹EJK most mss Syr al Chr Thdrt Dam Thl Occ : ins ABDEFG 17. 23. 37-9. 46. 57. 71. 109-lat am harl v-ed Pel (sic et ambulatis) demid (sic et ambulatis ita) goth copt æth arm (Euthal?) Ambrst : add περιπατεῖτε καὶ aft ἵνα 80, ambulantes syr.—περισσεύητε B.—at end, add ἐν αὐτῷ arm.—2. παρῶκαμεν D¹FG : ἐδώκ. 80 al : ἐδώκα v-ed Ambrst Gild Pel.—δια τοῦ ἰησ. om 17 : add χριστοῦ 179. 238.—κυρ. ἡμῶν ἰησον D¹EFG al some vss and ff : add χριστοῦ FG al some vss and ff.—3. bef θελήμ. ins το (as appy required) AFG 80 Clem Antioch Dam : om B(e sil)DEJK mss nrly appy Chr Thdrt al.—του om

one,—Zach. xiv. 5, LXX,—and was probably meant by St. Paul to include both. Certainly (2 Thess. i. 7. Matt. xxv. 31, al.) He will be accompanied with the *angels* : but also with the spirits of the just, cf. ch. iv. 14.

CHAP. IV. 1—V. 24.] SECOND PORTION OF THE EPISTLE : consisting of exhortations and instructions. 1—12.] Exhortations : and 1—8] to a holy life.

1.] Ῥοιπὸν has no reference to time, αἰ κ. εἰς τὸ διηνέκες, Chr., Thl., but introduces this second portion, thus dividing it from the first, and employing the *close* of the Epistle. St. Paul uses it towards the end of his Epistles : see in addition to reff., Eph. vi. 10. Phil. iv. 8.

οὖν, in furtherance of the wish of ch. iii. 12, 13 : τοῦτω κεχηρμένοι τῷ σκόπῳ προσφέρομεν ὑμῖν τὴν παραίνεσιν.

ἐρωτῶμεν] in the classics, only used of asking a question : but in N. T. (as the Heb. שׂאֵל, Lün.) it has both meanings of our verb 'to ask' (reff.).

παρὰ κ. ἐν κυρ. ἰησ.] 'we exhort you in (as our element of exhortation ; in whom we do all things pertaining to the ministry [see Rom. ix. 1] : Eph. iv. 17—not 'by,' as a 'formula jurandi,' which is contrary to N. T. usage, see Fritzsche on Rom. ix. 1) the Lord Jesus, that as ye received (see on ch. ii. 13) from us how (τό is not superfluous : it collects and specifies what follows, q. d.—the manner of your, &c.) ye ought to walk and to please God (i. e., to please God in your walk and conduct :—to walk, and thereby to please

God), as also ye are walking (this addition, says Lün., is required as well [see var. readd.] by internal considerations. For ἵνα περισσ. requires the assumption of a prior commencement [see ver. 10] : and such a commencement would not be implied in the preceding text, without καθὼς καὶ περιπατεῖτε. Evidently the Apostle would originally have written ἵνα, καθ. παρ' ἡμ. τὸ πῶς κ.τ.λ. . . . , οὕτως καὶ περιπατεῖτε : but while writing, altered this his intended expression, that he might not say too little, wishing to notice the good beginning already made by the Thessalonians. The repetition of ἵνα after so long an intervening clause is too natural to have given rise [as De W. thinks] to the insertion) that ye abound yet more,' viz. : ἐν τῷ οὕτως περιπατεῖν : not, as Chrys., ἵνα ἐκ πλείονος περιουσίας, μὴ μέχρι τῶν ἐντολῶν ἴστασθε, ἀλλ' ἵνα καὶ ὑπερβαίητε.

2.] takes up the καθὼς παρελάβετε of the former verse, and appeals to their memory in its confirmation. See similar appeals in Gal. iv. 13. 1 Cor. xv. 1.

παραγγ.] 'commands,' see reff. The stress is on τίνας, to which τοῦτο answers, ver. 3. διὰ τ. κ. ἰησ.] 'by,' i. e. 'coming from,' παραγγελθείσας διά. So τὰς διὰ τῶν ὁλίγων πολιτείας, Demosth. p. 489 : δι' ἑαυτοῦ, of himself, Xen. Cyr. viii. 1. 43 : see Bernhardt, p. 236.

3.] further specification (γάρ) of the παραγγεῖλαι : see above. τοῦτο is the subject, not the predicate (as De W.) : see Rom. ix. 8. Gal. iii. 7 : not superflu-

b Rom. vi. 19
ref.
c Acts xv. 20
ref.
d Matt. v. 32
al. ff.

^b ἁγιασμὸς ὑμῶν, ^c ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς ^d πορνείας, ^e εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ ^f σκεῦος ^f κτᾶσθαι ἐν

ABCDE
FGJK

e = Phil. iv. 12.

f = see note.

D¹FG.—*πάσης της π.* F 31: *πάσης* 73. 115 Syr ar-erp Chr Thdrt Thl: *πάση* G² g².
—4. *ενα εκαστον* BD^{3a} 73 (vss) Chr: *εκαστος* AFG.—*κτασθαι το ε. σκ.* DEFG it goth.

ous, as Pelt, but emphatically prefixed (so Lünem.).

θέλημα τ. θεοῦ serves to take up again the *διὰ τ. κυρ.* 'Ἰησοῦ.—The article *may be* omitted, because the predicate **θέλημα τ. θ.** is not distributed (?): but in this case, τὸ θέλ. would be equally applicable, there being no danger of τὸ θέλ. being mistaken for 'the whole will,' but rather specifying 'that which forms part of the will.'

ὁ ἀγ. ὕμ. is in apposition with **θέλ. τ. θ.** as a 'locus communis,' the will of God respecting us being known to be, our sanctification, and then this sanctification being afterwards specified as consisting in *ἀπέχεσθαι*, &c. Therefore **ἀγιασμός** must be taken in the most general sense, and that which is afterwards introduced, *ἀπέχεσθαι*, &c., as a *part* of our *ἀγιασμός*.

ὑμῶν is the objective gen., 'of you.' **ἀπέχεσθαι** and **εἰδέναι** are not the neg. and pos. sides of **ὁ ἀγ. ὕμ.** as Lünem.—for the neg. comes in again in verses 5, 6,—but the latter (*εἰδέναι* to *διεμαρτυράμεθα*, ver. 6) further specifies and ensures the former.

4.] **εἰδέναι**, 'know how' (ref.). On the meaning of τὸ σκεῦος, there has been much difference. Very many commentators understand it of 'the body.' (So, among others, Chrys. [see below], Thdrt, Oec., Thl., Tert., Pel., Calv., Corn.-a-lap., Beza, Grot., Calov., Ham., Beng., Macknight, Pelt, Olsh., Baumg.-Crus.) But it is fatal to this interpretation, (1) that it must force an untenable meaning on **κτᾶσθαι**, which can only mean 'to acquire,' not 'to possess.' Chrys., whose sense of Greek usage led him to feel this, tries to fit the meaning 'to acquire' into the sense: *ἡμεῖς αὐτὸ κτώμεθα, ὅταν μὲν καθαρὸν κ. ἔσιν ἐν ἀγιασμῷ: ὅταν δὲ ἀκάθαρτον, ἀμαρτία*—(so Olsh. also); but this is lame enough, and would not, as De W. remarks, answer for the other member of the sentence, *μὴ ἐν πάθει ἐπιθυμίας*. (2) that the mere use of **σκεῦος**, without any explanation, could hardly point at the *body*. In all the passages ordinarily quoted to support it, the metaphor is further explained by the context:—e. g., Barnab., ep. 17, τὸ σκεῦος τοῦ πνεύματος αὐτοῦ,—Philo, p. 186 A, τῆς ψυχῆς ἀγγεῖον τὸ σῶμα,—p. 418 B, τοῖς ἀγγείοις τῆς ψυχῆς σώματι κ. αἰσθήσει,—Cic. disp. Tusc. i. 22: 'corpus quidem

quasi vas est aut aliquod animi receptaculum,'—Lucret. iii. 441: 'corpus, quod vas quasi constitit ejus (sc. animæ).' 2 Cor. iv. 7 is evidently no case in point, *ὅσπρα-κίνοις* being there added, and the body being simply compared to an *earthen vessel*. (3) that the order of the words is against it. In τὸ ἑαυτοῦ σκεῦος, the emphasis must lie on *ἑαυτοῦ*—cf. 1 Cor. vii. 2, *ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχτω*. Had the body been meant, this would be without import, and it would more naturally have been τὸ σκεῦος ἑαυτοῦ (or αὐτοῦ). (4) But a more fatal objection than any of the former is, that the context is entirely against the meaning. The *ἀγιασμός* has been explained to consist in *ἀπέχεσθαι ἀπὸ τῆς πορνείας*. And now this *πορνεία* comes to be specified, wherein it consists, and how it may be guarded against: viz. in carrying on the divinely-appointed commerce of the sexes in holiness and honour. In fact, the thought is exactly as in 1 Cor. vii. 2, *διὰ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχτω, κ. ἑκάστη τὸν ἴδιον ἄνδρα ἔχτω*. Many have therefore understood *σκεῦος* in its literal meaning as applied to τὸ πᾶγμα,—i. e. the *woman* (or indeed the *man*, on the other side, inasmuch as the woman has *ἐξουσία* over his body, see 1 Cor. vii. 4.—So that thus it would be an exhortation to the women also: so De Wette). Thus the context would be satisfied, and the emphatic position of *ἑαυτοῦ* (as in 1 Cor. vii. 2);—and **κτᾶσθαι** would retain its proper meaning: 'that each of you should know how to acquire his own vessel (for this purpose) in sanctification (*κτᾶσθαι ἐν ἀγ.* belong together) and honour.' This sense of **σκεῦος** is found in the Jewish books (Megill. Esth. i. 11: "In convivio dixerunt aliqui: mulieres Medicæ sunt pulciores: alii, Persicæ sunt pulciores. Dixit Ahasuerus: Vas meum, quo ego utor, nec Persicum est nec Medicum, sed Chaldaicum"). And the expression *κτᾶσθαι γυναῖκα* is common: cf. Xen. Symp. ii. 10: *ταύτην (Ξανθίππην) κέκτημαι*: Ruth iv. 10. Sir. xxxvi. 24.—And so Thdr. Mops.: (*σκεῦος τὴν ἴδιαν ἑκάστον γαμετὴν ὀνομάζει*), some in Thdrt (*τινὲς τὸ ἑαυτοῦ σκεῦος τὴν ὁμόζυγα ἡρμήνευσαν*), Aug. (contr. Jul. iv. 10,—'ut sciret unusquis-

^b ἁγιασμῷ καὶ τιμῇ, ⁵ μὴ ἐν ^g πάθει ^h ἐπιθυμίας ⁱ καθάπερ ^g Rom. i. 26.
καὶ τὰ ἔθνη τὰ μὴ ^k εἰδότες τὸν θεόν, ⁶ ^l τὸ μὴ ^m ὑπερ- ^h Rom. i. 24.
βαίνειν καὶ ⁿ πλεονεκτεῖν ἐν ^o τῷ ^l πράγματι τὸν ἀδελφὸν ^k Gal. iii. 6, 12.
αὐτοῦ, διότι ^p ἕκδικος κύριος περὶ πάντων τούτων, καθὼς ^l Gal. iv. 8.
² Thess. i. 8.
^l art., ver. i.
^m here only.
<sup>Jer. v. 25.
n = 2 Cor. ii.</sup>

11 refl.

o (see note) 2 Cor. vii. 11.

p Rom. xiii. 4 only †. Sir. xxx. 6.

—5. for ἐπιθυμ., ατιμίας 74.—ιδοντα 109.—6. for τῷ, τῷ (i. e. τινι) arm (so likewise E. V.).—rec o κυριος, with D³EFGJK &c Clem all: txt ABD¹ 17.—προειπομεν AJK 23. 44-8. 57. 108. 219 all Clem Chr Thdrt al: txt B²DEFG all.—ἐιμαρτυρομεθα

que possidere vas suum, hoc est, uxorem' cf. also *ib.* v. 9: de nupt. et conc. i. 8,— 'non solum igitur conjugatus fidelis vase non utatur alieno, quod faciunt a quibus uxores alienæ appetuntur: sed nec ipsum proprium in concupiscentiæ carnalis morbo possidendum sciat.' But he mistakes κτᾶσθαι for *possidere*, and so understands the command as given *conjugatis fidelibus*), Thom. Aquin., Zwingle, Est., Heins., Wetst., Schöttg., Michaelis, Koppe, Schott, De Wette, Lünem., al. (Much of the foregoing note is from De W. and Lün.) The objection to the above view, that thus only *men* would be addressed (Calv., al.) is easily answered (besides as above, under 4) by observing that in other places also, where πορνεία is in question, the male only is exhorted, e.g. 1 Cor. vi. 15—18: the female being included by implication, and bound to interpret on her side that which is said of the other. 5.] ἐν

πάθει ἐπιθ.—πάθει having the emphasis,— 'in the mere *passio* of lust,'—as Thdr. Mops. (Lün.), ὡς ἀν τοῦτο ποιούντος οὐκ ἐπι ταύτῃ ὡς γυναικὶ συνόντος ἀλλὰ διὰ μίαν μόνην ἀπλῶς, ὅπερ πάθος ἐπιθυμίας ἐκάλεσεν. καθ. καί] the καί,

so usual after particles of comparison, points to the association in the same category which the particle supposes: καὶ ἡμῖν ταῦτά δοκεῖ ἄπερ καὶ βασιλεῖ, Xen. Anab. ii. 1. 22. See examples in Hartung, Partikell. ii. 127: and cf. ch. ii. 13; iii. 6. 12, &c. τὰ μὴ εἶδ. τ. θ.] q. d., 'who know no better.' See refl. 6.] I cannot help regarding it as most unnatural, to interpret this ver. of a new subject introduced, viz. the not wronging one another in the business of life. How such commentators as De Wette and Lünem. can have entertained this view, I am at a loss to imagine. For (1) the sense is carried on from vv. 4, 5, without even the repetition of ἕκαστον ἡμῶν to mark the change of topic: and (2) when the Ap. sums up the whole in ver. 7, he mentions merely impurity, without the slightest allusion to the other. To say that more than one kind of sin must be mentioned because of

περὶ πάντων τούτων, is mere trifling: the

πάντα ταῦτα (not ταῦτα πάντα, which would collect many individuals into a whole) generalizes from the sin mentioned to a wider range. The interpretation which I impugn, is also that of Zwingle, Calv., Grot., Calov., Le Clerc, Wolf, Koppe, Platt.—I understand the ver., with Chrys., Thdrt, Oec., Thl., Jer., Erasm., Est., Corn.-a-lap., Heins., Whitby, Wetst., Kypke, Beng., Michaelis, Pelt, Olsh. all, to refer to the *sins of uncleanness*, and continue vv. 4, 5:— 'that he should not (viz. ἕκαστον, from ver. 4: so that τὸ μὴ . . . is not as Lün., parallel with ὁ ἁγιασμός, but rather parallel with εἰδέναι) set at nought (the order of the sentence requires that ὑπερβ. should not stand *absolutely*, as De W., Lün., al., for 'transgress' [μὴ νῦν ὑπερβαίν', ἀλλ' ἐνασιμῶς φέρε, Eur. Alc. 1077: ὅτε κέν τις ὑπερίβῃ κ. ἀμάρτυ, Il. ix. 497], but *transitively*: otherwise *τινα* would have occurred after ὑπερβαίνειν to mark the distinction of construction: and ὑπερβ. with an accus. of person signifies either 'to pass by' or 'take no notice of,' 'posthabere,' as Herod. iii. 89, ὑπερβαίνων τοὺς προεχέας: or 'to go beyond' or 'surpass,' as Plat. Tim. 24 b, πάσῃ πάντας ἀνθρώπων ὑπερβεβηκότας ἀρετῇ. Of these, the former seems most applicable here: see below) or overreach his brother in the matter (viz., of τὸ ἐαυτοῦ σκεῖνος κτᾶσθαι—that there should be among you none of those strifes on account of the πάθη ἐπιθυμίας, the 'tetrissima belli causa' in the heathen world. As Jowett rightly observes, "It is not necessary to suppose that any idea of unchastity is conveyed by the term πλεονεκτεῖν, any more than in the tenth commandment, 'Thou shalt not covet thy neighbour's wife.' The meaning exclusively arises from the connexion and application of the word." How τῷ πράγματι can ever signify τοῖς πράγμασιν, 'business affairs' [De W., alt.], I cannot imagine; and it is equally futile to take τῷ for τῷ = τινι in the N. T. "It is probable that the obscurity of the passage arises partly from the decency in which the Ap. clothes it." Jowett), because God is the avenger ('righter,' in such cases of setting at nought

q = Gal. v. 21. ¹⁶ καὶ ⁹ προείπαμεν ὑμῖν καὶ ¹ διεμαρτυράμεθα. ⁷ οὐ γὰρ ^{ABCDE} ^{FGJK}
 (Acts i. 16 only.)
 r Acts xx. 24 ²⁴ ἔκάλεσεν ἡμᾶς ὁ θεὸς ¹ ἐπὶ ^u ἀκαθαρσία, ἀλλὰ ^v ἐν
 ref. ^b ἀγιασμῷ. ⁸ w τοιγαροῦν ὁ ^x ἀθετῶν οὐκ ἄνθρωπον
 s = Rom. viii. 30 ref. ^x ἀθετεῖ, ἀλλὰ τὸν θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ
 st Gal. v. 13. ^x ἀθετεῖ, ἀλλὰ τὸν θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ
 Eph. ii. 10. ^x ἀθετεῖ, ἀλλὰ τὸν θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ
 u = Rom. i. 24. ^x ἀθετεῖ, ἀλλὰ τὸν θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ
 vi. 19. Gal. v. 19 al.
 (see ch. ii. 8.) ⁹ Περὶ δὲ τῆς ^z φιλαδελφίας οὐ ^a χρεῖαν ἔχετε ^b γρά-
 s i Cor. vii. 15. ⁹ φειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς ^c θεοδίδακτοὶ ἐστε ^d εἰς τὸ
 w Heb. xii. 1 only. Prov. i. 31 al. ^x = Luke x. 16. John xii. 48. (see 1 Cor. i. 19 ref.) ^y see 2 Cor. i. 22.
 z Rom. xii. 10. Heb. xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7 only f. a Matt. vi. 8 al. ff. Prov. xviii. 2.
 b inf., Heb. v. 12. see ch. v. 1. c here only. see John vi. 45, aft Isa. liv. 13. 1 Cor. ii. 13. d Phil. i. 23. ch. iii. 10 al.

D³(E?)K 23. 37. 46. 108¹ all.—7. *υμας* 72. 120 Syr ar-erp.—rec *αλλ'*, with AD¹FGJ &c: txt BD³E &c.—8. for *τοιγαροῦν ο, και ουν ανθρωπον* 23: add *υμας* arm (not *venet*), *hac g v Ambr Ambrst Pel.*—*τον* (1st) om D¹FG.—*και om ABD³E* 10. 17. 73. 115-16-21. 238 d e goth syr arr al Ath Did Chr Thdrt-ms Thl Ambr Ambrst Pel: ins D¹FGJK most mss g v Syr al Clem Thdrt Dam Oec Bed.—for *δοντα, διδοντα* (*corr*n to make the gift of the spirit present) BDEFG 67¹. 109 all Ath Did: txt AJK most mss (*dedit* vss) Clem Chr Thdrt Dam al.—*αυτο το πν. το αγ. εις Α:* al vary.—rec *ημας* (*to suit the idea that ανθρ. was the Ap. himself*), with A &c vss Chr al: txt BDEFGJK most mss vss Clem Did Chr-ms Dam Oec.—9. *φιλιας* 112.—*εχομεν* D¹FG 6. 31. 47. 67². 87. 115 lect 13 it v goth syr al Chr Thl lat-ff: *εχομεν* B (sic) am harl² Pel (*corr*n on acct of the harsh constr: for which reason also 43. 67¹. 73. 80 copt al have *γραφεισθαι*

and over-reaching) of all these things (viz. cases of *ὑπερβασία* and *πλεονεξία*) as also (see on ver. 5) we before told you and constantly testified.' 7.] This verse (see above) is in my view decisive for the above rendering of ver. 6. There is no mention here of *avarice*: nor is it possible to understand *ἀκαθαρσία*, when ver. 3 has gone before, of any thing but carnal impurity. Chap. ii. 3, which is adduced to shew that it may here represent covetousness, is a very doubtful example: see there.

ἐπὶ, 'for the purpose of,' 'on condition of:—ἐν, 'in,' 'in the element of,' not = *εἰς*, the aim: but *ἀγιασμός* is the whole sphere of our Christian life.

8.] Hence, the sin of (rejecting) setting at nought such limitations and rules is a fearful one—no less than that of setting at nought God the giver of the Holy Spirit. In *ἄνθρωπον ἀθετεῖ* there is an obvious allusion to *ὑπερβαίνειν κ. πλεονεκτεῖν τ. ἀδελφόν* above. There is no need to supply any thing after *ἀθετῶν*—ὁ *ἀθετῶν* simply describes him who commits the act of rejecting; q. d. 'the rejecter'—*what* he rejects, is not to be supplied in the construction, but is clear from the context—viz. *τὸν ἀδελφόν αὐτοῦ*. The distinction between *ἄνθρωπον* (anarthrous) and *τὸν θεόν*, seems to be, that the former is indefinite; 'not (any) man, but (definite) God.'

τὸν καὶ δόντα] q. d. who also is the AUTHOR of our sanctification. καί] 'novum hic additur momentum,' Bengel. It introduces a climax, whereby the sin is

intensified.

τὸ πν. αὐτοῦ τὸ ἅγ.] this form of expression (q. d. 'His own [αὐτοῦ emphatic] Spirit, the Holy One') is probably chosen, and not τὸ ἅγ. πν. αὐτοῦ, for precision, to bring out τὸ ἅγιον as connected with *ἀγιασμός* preceding.

εἰς ὑμᾶς is not = ὑμῖν, but gives the idea of diffusion: see Gal. iv. 6; ch. ii. 9.

9—12.] *Exhortations to brotherly love* (9, 10 a), and to *honest diligent lives* (10 b—12).

9.] δέ is transitional, the implied contrast being to the sin last spoken of.

φιλαδελφία (reff.) here refers more immediately (cf. *ποιεῖτε αὐτό* below) to deeds of kindness by way of relief to poor brethren.

οὐ χρεῖαν ἔχετε] This is a not unusual touch of delicate rhetoric with St. Paul (cf. 2 Cor. ix. 1. Philem 19: ch. v. 1). It conveys tacit but gentle reproof. The knowledge and the practice already exist: but the latter is not quite in proportion to the former. τῷ εἰπεῖν, οὐ χρεῖα ἐστί, μείζον ἐποίησεν ἢ εἰ εἶπεν. Chrys.—The construction οὐ χρεῖαν ἔχετε γράφειν ὑμῖν (defended by De Wette and Winer), has been pronounced inadmissible by Lünemann, such use of the inf. active being only found where no special personal reference is attached to the verb, as ὑμῖν here: so that this would require ἐμὲ γρ. or γράφεισθαι. He therefore reads *εχομεν*. But with so many corrections (see var. readd.), and with the known irregularities of St. Paul's style in such constructions, it surely is not safe to speak so positively. I should regard the construction, not as analogous

ἀγαπᾶν ἀλλήλους· ¹⁰ καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας ^{e ver. 1.}
 τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. ^e παρακα-
 λούμεν δὲ ὑμᾶς, ¹¹ ἀδελφοί, ^e περισσεύειν μᾶλλον καὶ
^f φιλοτιμιᾶσθαι ^g ἡσυχάζειν καὶ πρᾶσσειν ^h τὰ ἴδια καὶ
ⁱ ἐργάζεσθαι ταῖς ⁱ χερσὶν ὑμῶν, καθὼς ὑμῖν ^k παρηγγεί-
 λαμεν, ¹² ἵνα ^l περιπατῇτε ^m εὐσχημόνως πρὸς ⁿ τοὺς ἕξω
 καὶ μηδενὸς ^o χρεῖαν ἔχητε.

^{13.} 1 Cor. xiv. 40 only f.
 o Matt. vi. 8. Prov. xviii. 2.

ⁿ (see Acts xxvi. 11.) 1 Cor. v. 12. Col. iv. 5.

as in ch v. 1): txt AD³EJK most mss Syr copt al Thdrt Dam al.—*υμεις* om 44.—
 10. *και εις* B.—*τους* (2nd) om AD¹FG Chr-ms: ins B?D³EJK mss-appy ff.—for *αδελφ.*,
αγαπητοι D.—11. *και ησυχ.* 80.—*πραττ.* G.—rec bef *χερσ.* ins *ιδιαις* (*glass, to suit τα*
idia precedy), with AD³JK &c Thdrt Dam Oec: *οικειαις* 28: om BD¹(E?)FG 10. 31. 46.

with *χωρον ουχ αγρον πατειν*, Soph. Oed. Col. 37; *αξιος θαυμάσαι*, Thuc. i. 38, and the like,—but as a mixed one between *ἐχομεν γράφειν* and *ἐχετε γράφεσθαι*.

αὐτοὶ ὑμεῖς, in opposition to *ἡμᾶς*, the subject to be supplied from *γράφειν*: but *αὐτοὶ* is not *sponte*, which would not agree with *θεοδιδάκτοι*. The stress of the sentence is on *αὐτοὶ ὑμεῖς*, not on the *θεο-* in *θεοδιδάκτοι*, as Olsh.—“where God teaches, there, the Apostle says, he may be silent:” but as Lün. observes, the *θεο-* comes in over and above as it were; *διδάκτοι* would convey the *fact*: *θεοδιδάκτοι* = *διδάκτοι*, κ. ταῦτα παρὰ θεοῦ. And this teaching is practical—its tendency and object being *εἰς τὸ ἀγ. ἀλλ.*—to produce mutual love.

10.] follows up the *θεοδιδάκτοι ἔστε* by a matter of fact, shewing the teaching to have been in some measure effectual.

καὶ γάρ] the *καί* belongs to *ποιεῖτε*—‘besides being taught it, ye do it,’—*ποιεῖτε* carrying the emphasis of the sentence.

αὐτό, scil. τὸ ἀγαπᾶν ἀλ.

11.] *περισσεύειν*, viz. in this ἀγάπη. (But there does not seem any reason, with Jowett, to ascribe this ἀταξία to their uneasiness about the state of the dead: much rather [as he also states: see below] to their mistaken anticipations of the immediate coming of the Lord.) It would seem as if, notwithstanding their liberality to those without, there were some defect of quiet diligence and harmony within, which prompted this exhortation: see 2 Thess. iii. 11, 12. Thdrt assigns another reason for it: οὐκ ἐναντία τοῖς προφῶ-θεῖσιν ἐπαίνους ἢ παραίνεσις. συνέβαινε γὰρ τοὺς μὲν φιλοτίμως χορηγεῖν τοῖς δεομένοις τὴν χρεῖαν, τοὺς δὲ διὰ τὴν τούτων φιλοτιμίαν ἀμελεῖν τῆς ἐργασίας· εἰκότως τοῖνυν κάκιστους ἐπήνεσε, καὶ τούτοις τὰ πρόσφορα συνεβούλευσε. (So also Est., Benson, Flatt., Schott, and De Vol. III.

W.) Lünem. objects to this, that thus the Church would be divided into two sections, the one exhorted to persist and abound in their liberality, the other to work diligently to support themselves; whereas there is no trace in the text of such a division. He therefore would abandon the idea of a connexion, and treat vv. 11, 12 as applying to a totally distinct subject; accounting for its introduction in such close grammatical connexion with ver. 10, by St. Paul's rapid transitions in the practical parts of his Epistles. But we may well answer, that instances are frequent enough of exhortations being addressed to whole churches which in their application would require severing and allotting to distinct classes of persons.

φιλοτιμιᾶσθαι ἡσυχάζειν] ‘to make it your ambition to be quiet’—have no other *φιλοτιμία* than that of a quiet industrious holy life. Thl. (as an alt.) and Calvin would take *φιλοτιμιᾶσθαι* alone, and understand it “optima æmulatio, quum singuli beneficiendo se ipsos vincere conantur:” but thus the omission of any copula before *ἡσυχ.* would introduce great harshness into the sentence.

πρᾶσσειν τὰ ἴδια] τὰ ἴδια πράττω κ. τ. ἴδια πράττει οἱ πολλοὶ λέγουσιν εἰκῇ, δεῖον, τὰ ἑαυτοῦ πράττω, κ. τὰ σαντοῦ πράττεις λέγειν, ὡς οἱ παλαιοί, ἢ τὰ ἴδια ἑαυτοῦ πράττω κ. τὰ ἴδια σαντοῦ πράττεις. Phryn. ed. Lob., p. 441: where see exx. in the note.—From ἐργ. τ. χερσ. ὑμ., it appears that the members of the Thessalonian church were mostly of the class of persons thus labouring.

12.] *purpose of ver. 11.* εὐσχημόνως] ‘honourably.’ ἀτάκτως, 2 Thess. iii. 6, is the opposite. πρὸς, ‘with regard to:’ as in the proverb οὐδὲν πρὸς Διόνυσον, — πρὸς Τιμόθεον πρᾶξι, Demosth., p. 1185. See Bernhardy, p. 265. τοὺς ἕξω] the unbe-

p Rom. i. 13. 13 Ὁὐ θέλομεν δὲ ὑμᾶς ἄγνοεῖν, ἀδελφοί, περὶ τῶν ABDE
 xi. 25. 1 Cor. ῥ κοιμωμένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ FGJK
 x. 1. 2 Cor. ῥ μὴ ἔχοντες ἐλπίδα. 14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς
 i. 8. ῥ pres., 1 Cor. ἀπέθανεν καὶ ἠάνεστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέν-
 xi. 30. ῥ Matt. xvii. 23 al. 2 Cor. vi. 10. s = Acts v. 13. Eph. ii. 3. ch. v. 6. t John xiv. 10. Rom. x. 9. Acts ix. 26.
 u = Matt. xx. 10 al. Isa. xxvi. 19. uu = Rev. xi. 5.

67². 71-3. 115. 213 ^{vss}-appy Bas Chr Thl Ambrst Pel.—καθως και 109.—13. rec θελω : but txt MSS most mss vss gr-lat.-ff.—ἀδελφοι om 31. 73 demid al Hipp Chr₁ : aft κοιμ. 122.—rec κοιμημένων, with DEFG(κεκοιμημένων G)JK &c ff: κοιμηθέντων 71: κοιμημένων 17: txt AB 39. 46. 67². 80 Orig (most mss) Chr-ms₁ Dam.—λυπείσθε AD¹FGJ al.—for καθως, ως D¹FG Orig Hipp.—bef μη, om οι FG.—14. κεκοιμημένους

lieving world (reff.). **μυθενός** (subjunctive, as ruled by the *χρεῖαν* ἔχητε) is much better taken *neuter* than masculine; for as Lün. observes, to stand in need of *no man*, is for man an impossibility.

13—CH. V. 11.] INSTRUCTIONS AND EXHORTATIONS CONCERNING THE TIME OF THE END: and herein, 13—18.] *instructions respecting the resurrection of the departed at the Lord's coming.*—We can hardly help suspecting some connexion between what has just preceded, and this section. It would certainly seem as if the preaching of the kingdom of Jesus at Thessalonica had been partially misunderstood, and been perverted into a cause why they should not quietly follow active life, and why they should be uneasy about those who fell asleep before that kingdom was brought in, imagining that they would have no part in its glories. Cf. Acts xvii. 7. 13.] οὐ θελ. κ.τ.λ., is with our Apostle (see reff.) a common formula of transition to the imparting of weighty information.

τ. κοιμ.] 'those who are sleeping;' so the present is used in the well-known epitaph, ἱερὸν ὕπνον | κοιμᾶται | θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς. Or we may understand it, 'those who [from time to time] fall asleep [among you],' as suggested in the Journal of Sacred Lit. for April, 1856, p. 15: but the other seems simpler. It was an expression (reff.) conveying definite meaning to the Thessalonians as importing the *dead in Christ* (ver. 16). No inference must therefore be drawn from his use of this word as to the intermediate state (as De W. after Weizel., for the sleep of the soul,—and Zwingle, Calvin, al., against it): for the word is a mere common term.

ἵνα μὴ λ.] object of my not wishing you to be ignorant. **μὴ λυπ.** is *absolute*, 'that ye mourn not:—not (as Thdrt, Calvin, al.) μὴ λυπ. καθὼς . . ., 'that ye may not mourn (so much) as others &c.' He forbids *λυπεῖσθαι* altogether. But we must remember, *what sort of λυπεῖσθαι* it was. Surely not ab-

solutely the mourning for *our* loss in their *absence*, but for *theirs* (see above), and *in so far*, for ours also. See Chrysostom's very beautiful appeal in loc. οἱ λοιποὶ] viz. the heathen, and those Jews who did not believe a resurrection. οἱ μὴ ἔχοντες ἐλπίδα] viz., in the *resurrection*.

Lün. cites,—Theocr. Idyll. iv. 42, ἐλπίδες ἐν ζωοῖσιν, ἀνέλπιστοι δὲ θανόντες: Æsch. Eum. 638, ἄπαξ θανόντος οὐτις ἔστ' ἀνάστασις: Catull. v. 4 ff., 'Soles occidere et redire possunt: | nobis quum semel occidit brevis lux | nox est perpetua una dormienda:.' Lucret. iii. 942 f., 'nec quisquam expergitus exstat | frigida quem semel est vitai pausa secuta.' Jowett adds 'the sad complaints of Cicero and Quintilian over the loss of their children, and the dreary hope of an immortality of fame in Tacitus and Thucydides.' [But when he goes on to say that the language of the O. T., though more religious, is in many passages hardly more cheering, and substantiates this by Is. xxxviii. 18, 19, it is surely hardly fair to give the dark side, without balancing it with such passages as Ps. lxxiii. 23—26. Prov. xiv. 32. In the great upward struggle of the ancient church under the dawn of the revelation of life and immortality, we find much indeed of the αἶλινον αἶλινον εἰπέ—but the τὸ δ' εὖ νικάτω has its abundant testimonies also.] This shews of *what kind* their λύπη was: viz. a grief whose ground was unbelief in a resurrection: which regarded the dead as altogether cut off from Christ's heavenly kingdom. 14.] *Substantiation* (γάρ) of that implied in last verse, that further knowledge will remove this their grief: and that knowledge, grounded on the resurrection of our Lord.

εἰ] not 'seeing that:.' but hypothetical: 'posito, that we &c.'

ἀπέθ. κ. ἀνέστη go together,—forming the same process through which οἱ κοιμώμενοι are passing. οὕτως] The two clauses do not accurately correspond. We should expect καὶ πιστεύομεν ὅτι οὕτως καὶ οἱ ἐν

Ἰησοῦ κοιμηθέντες ἀναστήσονται, or the

τας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. ¹⁵ τοῦτο γὰρ ὑμῖν ^{v see 2 Tim. iv. 11.}
λέγομεν ^{w 1 Tim. i. 18.} ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ ^{x ver. 17 only.} περι-
λειπόμενοι εἰς τὴν ^{y = here only. (ch. ii. 16 al.)} παρουσίαν τοῦ κυρίου οὐ μὴ ^z φθά-

μενος φίλων ἔτι. Herodian ii 1. (2 Macc. viii. 14.)
z = here only. (ch. ii. 16 al.)

γ = ch. iii. 13 al. fr.

like. Still the οὕτως betokens identity of lot for the two parties concerned, viz., death, and resurrection. In this they resemble: but in the expressed particulars here, they differ. Christ's, was simply ἀνίστη: theirs shall be a resurrection through Him, at His coming. διὰ τ. Ἰησοῦ] I feel compelled to differ from the majority of modern scholars, in adhering to the old connexion of these words with τ. κοιμηθέντας. I am quite aware of the grammatical difficulty: but as I hope to shew, it is not insuperable. But if we join διὰ τ. Ἰησ. with ἄξει, we obtain a clause which I am persuaded the Apostle could never have written,—flat and dragging in the extreme — διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ, — αὐτῷ referring to Ἰησοῦ already mentioned in the same clause. Whereas on the other connexion we have Ἰησοῦς and οἱ κοιμηθέντες διὰ τοῦ Ἰησοῦ set over against one another, the very article and the unemphatic position of the words, shewing the reference back (cf. 2 Cor. iv. 14, where we find διὰ Ἰησοῦ, not διὰ τοῦ Ἰησοῦ, before ἔγερει),—and we have αὐτῷ naturally and forcibly referring back to Ἰησοῦς and διὰ τοῦ Ἰησοῦ, in the preceding clauses. In other words, the logical construction of the sentence seems to me so plainly to require the connexion of διὰ τοῦ Ἰησοῦ with κοιμηθέντες, that it must be a grammatical impossibility only, which can break that connexion. But let us see whether there be such an impossibility present. οἱ κοιμηθέντες are confessedly the Christian dead, and none else. They are distinguished by the Apostle's use of and adhesion to the word, from the merely θανόντες. What makes this distinction? Why are they asleep, and not dead? By whom have they been thus privileged? Certainly, διὰ τοῦ Ἰησοῦ. We are said πιστεύειν δι' αὐτοῦ (Acts iii. 16),—εὐχαριστοῦν δι' αὐτοῦ (Rom. i. 8), εἰρήνην ἔχειν δι' αὐτοῦ (ib. v. 1), καυχᾶσθαι δι' αὐτοῦ (ib. 11), παρακαλεῖσθαι δι' αὐτοῦ (2 Cor. i. 5), &c. &c.: why not also κοιμᾶσθαι δι' αὐτοῦ? And when Lünem. objects, that the extent of the idea οἱ κοιμηθέντες is understood from the former part of the sentence, εἰ πιστευόμεν κ.τ.λ.,—this very reason seems to me the most natural one for the specification—'If we believe that Jesus died and rose again, then even thus also those, of whom we say

that they sleep, just because of Jesus, will God,' &c.: the emphasis being on the διὰ. [Jowett keeps this connexion, merely saying however, "nor will the order of the words allow us to connect them with ἄξει;" a reason surely insufficient for it. He is certainly in error when he continues, "The only remaining mode is to take διὰ for ἐν [?], 'those that are asleep in Christ.'"]

ἄξει σὺν αὐτῷ] 'will bring (back to us) with Him (Jesus):' i. e. when Jesus shall appear, they also shall appear with Him, being (as below) raised at His coming. Of their disembodied souls there is here no mention: nor is the meaning, as often understood, that God will bring them (their disembodied souls, to be joined to their raised bodies) with Him: but the bringing them with Jesus = their being raised when Jesus appears.

15.] Confirmation of last verse by direct revelation from the Lord.

τοῦτο—this which follows: taken up by ὅτι. ἐν λόγῳ κυρ., 'in (virtue of, see ref.) the word of the Lord,'—i. e. by direct revelation from Him made to me. τουτέστιν, οὐκ ἀφ' ἑαυτῶν, ἀλλὰ παρὰ τοῦ χριστοῦ μαθόντες λέγομεν. Chr.: ἐκ θείας ἡμῖν ἀποκαλύψεως ἡ διδασκαλία γέγενηται. Thdr. Cf. 1 Cor. xi. 23 note; xv. 3. Gal. i. 12 al. That St. Paul had many special revelations made to him, we know from 2 Cor. xii. 4. Cf. also Gal. i. 12; Eph. iii. 3; 1 Cor. xi. 23; xv. 3, and notes.

ἡμεῖς οἱ ζῶντες] Then beyond question, he himself expected to be alive, together with the majority of those to whom he was writing, at the Lord's coming. For we cannot for a moment accept the evasion of Theodoret (cf. also Chrys. and the majority of ancient commentators, even down to Bengel),—οὐκ ἐπὶ τοῦ ἑαυτοῦ προσώπου τέθεικεν, ἀλλ' ἐπὶ τῶν κατ' ἐκείνον τὸν καιρὸν περιόντων ἀνθρώπων:—nor the ungrammatical rendering of Turretin and Pelt—'we, if we live and remain' (ἡμεῖς ζῶντες, περιλειπόμενοι):—nor the idea of Oec., al., that οἱ ζῶντες are the souls, οἱ κοιμηθέντες the bodies:—but must take the words in their only plain grammatical meaning, that οἱ ζῶντες οἱ περιλ. are a class distinguished from οἱ κοιμηθέντες, by being yet in the flesh when Christ comes, in which class, by prefixing ἡμεῖς, he includes his readers and himself. That this was his expectation, we know

a = ch. iii. 11
 ref (see
 note).
 b = 1 Cor. iv.
 21 refl.
 c here only.
 Prov. xxx.
 27. Thucyd. i.
 ii. 92 init.
 d Jude 9 only.
 e Matt. xxiv.
 31. 1 Cor.
 xiv. 8. xv. 52. Rev. iv. 1 & passim. Exod. xix. 13 al.
 f John iii. 13. Eph. iv. 9. Prov. xxx. 4. h = 1 Cor. xv. 18.
 g 1 Thess. v. 10. i = 2 Cor. xii. 2. John vi. 15. Acts viii. 39. f so 1 Chron. xvi. 42. Rev. xv. 2.
 i ver. 14. j ver. 15.

FG.—15. for κυριου, ιησου B: χριστου Marcion-in-Tert: θανατου 4¹.—16. εν (3rd) om sah.—οι νεκρ. οι FG it v goth al: νεκροι om 37 Cyr.—πρωτοι D¹FG it v Cyr Thdrt, Thl-marg Tert Ambrst lat-f.—17. οι ζω. ημεις K 46. 117 al: ημ. (or οι ζωντ.) om 80 slav-ms.—οι περιλειπομενοι om FG g Tert Ambrst-ed: περιλειμενοι (sic) B.—συν αυτω slav-ms Tert.—εις υπαντησιν τω χριστω D¹(E¹)FG it v Tert Orig-int Jer,

from other passages, especially from 2 Cor. v., where see notes. It does not seem to have been so strong towards the end of his course; see e. g., Phil. i. 20—26. Nor need it surprise any Christian, that the Apostles should in this matter of detail have found their personal expectations liable to disappointment, respecting a day of which it is so solemnly said, that no man knoweth its appointed time, not the angels in heaven, nor the Son (Mark xiii. 22), but the Father only. At the same time it must be borne in mind, that this inclusion of himself and his hearers among the ζῶντες and περιλειπόμενοι, does not in any way enter into the fact revealed and here announced, which is respecting that class of persons only as they are, and must be, *one portion* of the faithful at the Lord's coming; not respecting the question, *who shall*, and *who shall not* be among them in that day. οἱ περιλειπ.

εις . . .] Dr. Burton, doubting whether περιλειπόμενοι εἰς τ. π. can mean '*left to the coming*' (but why not? εἰς as defining the terminus temporis is surely common enough, cf. Phil. i. 10. Acts iv. 3, εἰς τέλος John xiii. 1 al. fr.), puts a comma at περιλειπόμενοι, and takes εἰς τὴν π. with οὐ μὴ φθᾶσωμεν, rendering, *those who are alive at the last day will not enter into the presence of the Lord before those who have died*. But 1) ἡ παρουσία τοῦ κυρίου is never used locally, of the presence of the Lord, but always temporally, of His coming: and 2) the arrangement of the sentence would in that case be οὐ μὴ φθ. τοὺς κοιμ. εἰς τ. π. τοῦ κυρ. οὐ μὴ φθᾶσωμεν 'shall not (emphatic—'there is no reason to fear, that . . .') prevent' (get before, so that they be left behind, and fail of the prize). 16.] a reason of the foregoing assertion, by detailing the method of the resurrection. 'For'—(not 'that,' so as to be parallel with ὅτι before, as Koch) 'the Lord Himself' (not, as De W., 'He, the Lord'—which would be to the last degree flat and meaningless;—nor as Olsh.,

'the Lord Himself,' in contrast to any other kind of revelation:—nor as Lünem., as the chief Person and actor in that day, emphatically opposed to His faithful ones as acted on,—but said for solemnity's sake, and to shew that it will not be a mere gathering to Him, but HE HIMSELF will descend, and we all shall be summoned before Him) with ('in,' as the element,—the accompanying circumstance) a signal-shout (κέντυσμα is not only '*the shout of battle*,' as Conyb.; but is used of any signal given by the voice, whether of a captain to his rowers, Thuc. ii. 92: of a man shouting to another at a distance, Herod. iv. 141: of a huntsman to his dogs, Xen. Cyneg. vi. 20. Here it seems to include in it the two which follow and explain it), viz. with the voice of an archangel (Christ shall be surrounded with His angels, Matt. xxv. 31 al. To enquire, which archangel, is futile: to understand the word of Christ Himself [Ambrst., Olsh.], or Holy Spirit [al.], impossible), and with the trumpet of God (θεοῦ as in reff., the trumpet especially belonging to and used in the heavenly state of God; not commanded by God [Pelt, Olsh., al.],—nor does θεοῦ import size or loudness [Bengel, al.], although these qualities of course are understood. On the trumpet as summoning assemblies, cf. Num. x. 2; xxxi. 6; Joel ii. 1:—as accompanying the divine appearances, Ex. xix. 16; Ps. xlvii. 5; Isa. xxvii. 13; Zech. ix. 14; Matt. xxiv. 31; 1 Cor. xv. 52) shall descend from heaven (cf. Acts i. 11): and the dead in Christ (ἐν χρ. must not, as Pelt, Schott, be joined with ἀναστήσονται: for apart from the question whether this would give any admissible meaning, it would bring ἐν χριστῶ into an emphatic position of prominence, which would confuse the whole sentence) shall first rise (περῶν has no reference whatever to the first resurrection (Rev. xx. 5, 6) here, for only the Lord's people are here in question: but answers

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^m εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα, καὶ ⁿ οὕτως πάντοτε ^m Matt. xxv. 16. Acts xxviii. 15. 1 Kings ix. 14.
 σὺν κυρίῳ ἐσόμεθα. ¹⁸ ὥστε ^p παρακαλεῖτε ἀλλήλους ^q ἐν
 τοῖς λόγοις τούτοις. n = Acts xvii. 33 reff. o = Phil. iii. 12 reff. p = 2 Cor. i. 4 al. fr. q = 2 Cor. vii. 6, 7. Tit. i. 9.

V. ¹ Περὶ δὲ τῶν ^r χρόνων καὶ τῶν ^r καιρῶν, ἀδελφοί,
 οὐ ^s χροίαν ἔχετε ὑμῖν ^s γράφεσθαι. ² αὐτοὶ γὰρ ^t ἀκριβῶς
 οἶδατε, ὅτι ^u [ἡ] ^u ἡμέρα ^u κυρίου ὡς ^v κλέπτῃς ἐν νυκτὶ

r Acts i. 7 reff.

s see ch. iv. 9.

t Eph. v. 15 al. = Matt. ii. 8. Luke i. 3.

Deut. xix. 18.

u Acts ii. 20. 2 Pet. iii. 10 only (comp. 2 Thess. ii. 2). Isa. ii. 12. see 1 Cor. i. 8 reff.

v see Matt.

xiv. 43. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.

all.—τον αἶρα 87.—for πάντοτε, παντες D¹ d e.—for σὺν, εν B.—for κυρ., χριστω 14.
 —18. ἀλλήλοις (and om εν) 109: om τούτοις 48: του πνευματος lectt: τούτοις του
 πνευματος 49. 91. 121-2² all ar-pol: τουτου τ. πνευματος 219.

CHAR. V. 1. ου χρια εστιν FG it al Tert Ambrst.—2. bef ημ. om η (from similarity

to **ἔπειτα** below: *first*, the dead in Christ shall rise: *then*, we, &c.): **then we who are living, who remain** (as above) shall be caught up (reff.: the great change spoken of 1 Cor. xv. 52, having first suddenly taken place) **all together** (see Rom. iii. 12, ch. v. 10 note: ἅμα does not belong to σὺν αὐτοῖς) **with them** (the raised of ver. 16) **in (the) clouds** (ἐδιδξε τὸ μέγεθος τῆς τιμῆς· ὥσπερ γὰρ αὐτὸς ὁ δασπότης ἐπὶ νεφελῇ φωτεινῇ ἀνελήφθη, οὕτω καὶ οἱ εἰς αὐτὸν πεπιστευκότες . . . ἐπὶ νεφελῶν ὁχοῦμενοι ὑπαντήσουσι τῷ τῶν ὅλων κριτῇ . . . Thdr̄t) **to meet the Lord** (as He descends: so Aug. de civit. Dei xx. 20, 2: 'non sic accipiendum est tanquam in aëre nos dixerit semper cum Domino mansuros, quia nec ipse utique ibi manebit, quia veniens transitorius est, venienti quippe itur obviam, non manenti.' Christ is *on His way to this earth*: and when de W. says that there is no plain trace in St. Paul of Christ's kingdom on earth,—and Lün., that the words shew that the Apostle did not think of Christ as descending down to the earth, surely they cannot suppose him to have been so ignorant of O. T. prophecy, as to have allowed this, its plain testimony, to escape him. εἰς ἀπάντησιν occurs [reff.] twice more in the N. T., and each time implies meeting one who was *approaching*—not merely 'meeting with' a person) **'into the air** (belongs to ἀρπαγησόμεθα, not to εἰς ἀπ. τοῦ κυρ. as in E. V.), and thus **we** (i. e. we and they united, ἡμεῖς ἅμα, σὺν αὐτοῖς, who were the subject of the last sentence) **shall be always with the Lord**. That he advances no further in the prophetic description, but breaks off at our union in Christ's presence, is accounted for, by his purpose being accomplished, in having shewn that they who have died in Christ, shall not be thereby deprived of any advantage at His coming. The rest of

the great events of that time—His advent on this earth, His judgment of it, assisted by His saints (1 Cor. vi. 2, 3),—His reign upon earth,—His final glorification with His redeemed in heaven,—are not treated here, but not therefore to be conceived of as alien from the Apostle's teaching.

18.] ὥστε, 'so then:' reff. παρακ., 'comfort:' cf. ἵνα μὴ λυπησθε ver. 13.

λόγοις, *not things*, here or any where: but words: 'these words,' which I have by inspiration delivered to you. [It will be manifest to the plain, as well as to the scholar-like reader, that attempts like that of Mr. Jowett, to interpret such a passage as this by the rules of mere figurative language, are entirely beside the purpose. The Apostle's declarations here are made in the practical tone of strict matter of fact, and are given as literal details, to console men's minds under an existing difficulty. Never was a place where the analogy of symbolical apocalyptic language was less applicable. Either these details must be received by us as matter of practical expectation, or we must set aside the Apostle as one divinely empowered to teach the Church. It is a fair opportunity for an experimentum crucis: and such test cannot be evaded by Mr. Jowett's intermediate expedient of figurative language.]

CH. V. 1—11.] *Exhortation to watch for the day of the Lord's coming, and to be ready for it.* 1—3.] *The suddenness and unexpectedness of that day's coming.*

1.] On χρόν. and καιρ., see Acts i. 7, note. They had no need, for the reason stated below: that St. Paul had already by word of mouth taught them as much as could be known. 2.] (ἡ) ἡμέρα κυρίου is not the *destruction of Jerusalem*, as Hammond, Schöttg., al.,—nor the day of *each man's death*, as Chrys., Oec., Thl., Lyr., al.,—but the *day of the Lord's coming*, the παρουσία, which has

οὕτως ἔρχεται. ³ ὅταν λέγωσιν ^w Εἰρήνη καὶ ^x ἀσφάλεια, τότε ^y αἰφνίδιος αὐτοῖς ^z ἐφίσταται ^a ὁ ἄβροχος ὡς περὶ ἡ ^b ὥδιν τῇ ^c ἐν γαστρὶ ^c ἐχούσῃ, καὶ οὐ μὴ ^d ἐκφύγῃσιν. ⁴ ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστὲ ἐν ^e σκότει, ἵνα ^f ἡ ἡμέρα ὑμᾶς ὡς ^v κλέπτῃς ^{ff} καταλάβῃ. ⁵ πάντες γὰρ ὑμεῖς ^g υἱοὶ φωτός ἐστε καὶ ^g υἱοὶ ^h ἡμέρας. οὐκ ἐσμὲν ⁱ νυκτός οὐδὲ ⁱ σκότους. ⁶ ἴρα οὖν μὴ ^j καθεδύωμεν ὡς καὶ ^k οἱ λοιποὶ, ἀλλὰ ^l γρηγοροῦμεν καὶ ^m νήφωμεν. ⁷ οἱ γὰρ ^j καθ-

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of H HM.) BDEFG 17. 67²: ins AJK & c ff.—3. *οτι 17*.—rec aft *οταν*, ins *γαρ* (for *connan*), with JK & v al Dam al some lat-ff: δε BDE copt Syr Chr Thdrt: om AFG 17. 44. 47. 179 (al?) it goth Syr arm (*γαρ* in marg) Tert Cypr Ambrst.—*λεγουσιν* FG.—*ειρηνην κ. ασφαλειαν* K 4. 117 and (prefg *εχειν*) 113 Chr-ms.—*εφνιδιος* AD¹FG & c.—*η ωεινε* G: η ω. η εν D, *dolores* f g.—*επισταται* BJ: επ. αυτοις B: *φανησεται* FG d e Hes (in Aug).—*εφεινουνται* D¹FG.—4. δε om 91.—*υμας η ημ.* (*transposn for emphasis on υμας*) ADEFG it v lat-ff: txt BJK mss-appy goth al Chr Thdrt Dam al: add *εκεινη* FG it v lat-ff: η om 17.—*κλεπτας* AB copt.—*καταλαβοι* FG.—5. rec om *γαρ*, with (K?) & c: ins ABDEFGJ 17. 23. 31-7-9. 80 al₁₄ it v syrr arr copt æth arm slav-ed Clem Chr Thdrt Thl Ambrst Aug Pel.—*υμεις om 80*.—aft *ημερ.* ins *και* D¹FG al, g.—*εστε* D¹FG it harl² Syr Marian Ambrst.—6. *και* (1st) om AB 17. 87 am (al) copt Syr arr æth Clem₂ Antioch: ins DEFGJK mss nrly appy it v (demid al) Syr al Chr Thdrt al

been spoken of, in some of its details, above. So Thdrt—*ἡ δεσποτικὴ παρουσία*. This is plain, by comparing 2 Thess. ii. 2. 1 Cor. i. 8; v. 5. 2 Cor. i. 14. Phil. i. 6. 10; ii. 16.—It is both the suddenness, and the terribleness, of the Day's coming, which is here dwelt on: cf. next verse.

οὕτως fills up the comparison—'as a thief in the night (comes), so . . it comes' (not for future, but expressing, as so often by the pres. the absolute truth and certainty of that predicated—it is its attribute, to come).

3.] following out of the comparison ὡς κλ. ἐν νυκτί, into detail.

λέγωσιν, viz. men in general—the children of the world, as opposed to the people of God: cf. ὁ ἄβροχος below. The vivid description dispenses with any copula.

εἶρ. κ. ἀσφ., scil. ἐστιν, see ref.

αἰφνίδ. has the emphasis. ἐφίσταται,

generally used of any sudden unexpected appearance: see ref., and Acts iv. 1.—

It is pressing too close the comparison ὡς περὶ ἡ ὥδιν κ.τ.λ., when De W. says that it "assumes the day to be near,—for that such a woman, though she does not know the day and the hour, yet has a definite knowledge of the *period*:" for it is not the woman, nor her condition, that is the subject of comparison, but the *unexpected* pang of labour which comes on her.

4, 5.] But the Thessalonians, and

Christians in general, are not to be thus overtaken by it.

4.] ἐν σκότει refers back to ἐν νυκτί above—in the ignorance and moral slumber of the world which knows not God. τῷ παραβολικῷ ἐπέμεινε σχήματι, κ. σκότος μὲν καλεῖ τὴν ἀγνοίαν, ἡμέραν δὲ τὴν γνῶσιν, Thdrt. τὸν σκοτεινὸν κ. ἀκάθαρτον βίον φησί, Chrys. Both combined give the right meaning.

ἵνα.] not 'so that,' here or any where else: but 'that,' 'in order that:' it gives the *purpose* in the divine arrangement: for with God all results are purposed.

ἡ ἡμέρα.] not, 'that day,' but 'the day'—the meaning of ἡμέρα as distinguished from σκότος being brought out, and ἡ ἡμέρα being put in the place of emphasis accordingly. This not having been seen, its situation was altered, to throw the *first* stress on ὑμᾶς, which properly has the *second*. That this is so, is plain from what follows, ver. 5.

5.] You (a) and all we Christians (b) have no reason to fear, and no excuse for being surprised by, the DAY of the Lord: for 'we are sons of light and the day (Hebraisms, see ref.: signifying that we *belong* to the light and to the day), and are not of (do not supply 'sons'—the genitives are in regular construction after ἐσμὲν, signifying *possession*—'we belong not to') night nor darkness.' See, on the day of the Lord as connected

εύδοντες νυκτός^j καθεύδουσιν, καὶ οἱ^{ji} μεθυσκόμενοι^{jj} νυκτός^{jj} μεθύουσιν·⁸ ἡμεῖς δὲⁱ ἡμέρας ὄντεςⁱⁱⁱ νήφωμεν,
 ἔνδυσάμενοι^u θώρακα πίστεως καὶ ἀγάπης, καὶ^v περι-
 κεφαλαίαν^p ἑλπίδα σωτηρίας,⁹ ὅτι οὐκ^q ἔθετο ἡμᾶς ὁ
 θεὸς^q εἰς^r ὀργήν, ἀλλὰ εἰς^s περιποίησιν σωτηρίας διὰ
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,¹⁰ τοῦ ἀποθανόντος ὑπὲρ
 ἡμῶν, ἵνα εἴτε^t γρηγοροῦμεν εἴτε^u καθεύδωμεν^v ἅμα σὺν

ii. 9. Mal. iii. 17. (cf. Acts xx. 28.)
 Dan. xii. 2.

t (ver. 6.) = here only.
 v = ch. iv. 17. Rom. iii. 12.

u (ver. 6.) = Matt. ix. 24 only.

Ambrst al.—7. καθεύδοντες FG.—οἱ μεθυσκόμενοι B.—8. οντες υιοι 48. 72-4 Syr arr: vi. ημερ.
 οντες 87.—ελπίδος 115 Thl-ms Ambrst-ed.—9. ο θεος ημας B some vss: ο ομι 108.—
 rec αλλ', with AD¹FGJ &c: txt BD¹E &c.—χριστου om B.—10. for υπερ, περι B 17.
 —καθευδωμεν JK 44. 72. 113. 219 al Chr Thl (in ver 6 JK have -δωμεν): also

with darkness and light, Amos v. 18 ff. There, its aspect to the ungodly is treated of:—here, its aspect to Christians.

6—8.] *Exhortation to behave as such*: i. e. to watch and be sober—ἐπίτασις ἐγρηγόρσεως τὸ νήφειν· ἐνι γὰρ καὶ ἐγρηγορεῖται καὶ μηδὲν διαφέρειν καθεύδοντος, Oec. (after Chrys.). 6.] οἱ λουποί—i. e. the careless world.

7.] Explanation of the assertion regarding οἱ λουποί above from the common practice of men. There is no distinction, as Macknight pretends, between μεθυσκόμενοι and μεθύουσιν ('the former denoting the act of getting drunk, the latter the state of being so'), but they are synonymous, answering to καθεύδοντες and καθεύδουσιν. Nor are the expressions to be taken in a spiritual sense, as Chrys., al. (μήτην ἐνταῦθα φησιν, οὐ τὴν ἀπὸ τοῦ οἶνου μόνον, ἀλλὰ καὶ τὴν ἀπὸ πάντων τῶν κακῶν: 'Spiritual sleep and intoxication belong to the state of darkness,' Baum.-Crus.): the repetition of the same verbs as subjects and predicates (Lün.) shows that νυκτός is merely a designation of time, and to be taken literally.

8.] Contrast (δέ) of our course, who are of the day. And this not only in being awake and sober, but in being armed—not only watchful, but as sentinels, on our guard, and guarded ourselves. Notice, that these arms are defensive only, as against a sudden attack—and belong therefore not so much to the Christian's conflict with evil, as (from the context) to his guard against being surprised by the day of the Lord as a thief in the night. The best defences against such a surprise are the three great Christian graces, Faith, Hope, Love,—which are accordingly here enumerated: see ch. i. 3, and 1 Cor. xiii. 13. In Eph. vi. 13—17, we have offensive as well as defensive weapons, and the symbolism is somewhat varied, the θώραξ being δικαιοσύνη, πίστις

being the θυρεός; while the helmet remains the same. See on the figure, Is. lix. 17. Wisd. v. 19. We must not perhaps press minutely the meaning of each part of the armour, in the presence of such variation in the two passages.

9.] Epexegetis of ἑλπίδα σωτηρίας—'and we may with confidence put in such an hope as our helmet'—for God set us not ('appointed us not' [reff.]; keep the aor. meaning,—referring to the time when He made the appointment) to ('with a view to'—so as to issue in, become a prey to) wrath, but to acquisition (περιποιέω, 'to make to remain over and above,' hence 'to keep safe': opp. to διαφθείρω, Herod. i. 110; vii. 52, &c. Thuc. iii. 102 [L. and S.]). Hence περιποιήσις, 'a keeping safe': Plat. Def. 415 c, σωτηρία, περιποίησις ἀβλαβής. If this last remarkable coincidence be taken as a key to our passage, σωτηρίας will be a gen. of apposition, 'a keeping safe, consisting in salvation.' But [reff.] it seems more according to the construction to understand περιπ. simply as 'acquisition,' as it undoubtedly is in 2 Thess. ii. 14. Jowett's note, "περιποιεῖν, to make any thing over: hence περιποιήσις, possession," if I understand it rightly, alleges a meaning of the verb which has no existence. 'To make to remain over' is as different as possible from 'to make over (to another person)'] of salvation through (διὰ . . . refers to περιπ. σωτ. not to ἔθετο) our Lord Jesus Christ,

10.] who died for us, that whether we wake or sleep (in what sense? surely not in an ethical sense, as above: for they who sleep will be overtaken by Him as a thief, and His day will be to them darkness, not light. If not in an ethical sense, it must be in that of living or dying, and the sense as Rom. xiv. 8. (For we cannot adopt the trifling sense given by Whitby,

w = Col. ii. 2. αὐτῷ ζήσωμεν. ¹¹ διὸ ^w παρακαλεῖτε ἀλλήλους, καὶ ^{ABDE}
 ch. iii. 2. ^x οἰκοδομεῖτε ^y εἰς τὸν ^y ἕνα, καθὼς καὶ ποιεῖτε. ^{FGJK}
 2 Thess. ii. ¹⁷ Deut. iii. 28.
 z = 1 Cor. viii. 1. x. 23. xiv. 4. 17.
 12 ^z Ερωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ^a εἰδέναι τοὺς ^b κο-
 y 1 Cor. iv. 6. πῶντας ἐν ὑμῖν καὶ ^c προϊσταμένους ὑμῶν ^d ἐν κυρίῳ
 Eph. v. 33. καὶ ^e νουθετοῦντας ὑμᾶς, ¹³ καὶ ^f ἡγείσθαι αὐτοὺς ^g ὑπερ-
 z = ch. iv. 1. 2 Thess. ii. 1. ⁱ ἐρηνεύετε
 Phil. iv. 3 al. ^a = here only. ^b Rom. xvi. 6, 11. 1 Cor. xv. 10 reff.
 see 1 Cor. xvi. 18. Prov. xxvii. 23. Gen. xxxix. 6. ^d Rom. xvi. 2, 8, 12. 1 Cor. xvi. 19 al. ^e Act. xx. 31 reff. Paul only.
 c Rom. xii. 8 reff. ^f = here only. (Job xxxv. 2?) ^g see ch. iii. 10 reff. ^h = Acts xiii. 2. xiv. 26. xv. 38. Phil. i. 22 al.
 f = here only. (Job xxxv. 2?) ^g see ch. iii. 10 reff. ^h = Acts xiii. 2. xiv. 26. xv. 38. Phil. i. 22 al.
 i Mark ix. 50. Rom. xii. 18. 2 Cor. xiii. 11 only. j. Sir. vi. 6.

γρηγοροῦμεν 44 &c Chr Thl.—ζῶμεν D¹(E?) 73: ζήσομεν 48 lect 1.—12. δε om 111.
 —προϊστανομένων Α.—νουθετοῦντες Α.—13. καὶ ἡγείσθε B 91 copt Syr goth (om
 καὶ): ὡς τε ηγ. FG.—rec υπερεκπερισσου (corrtn to the more usual word: cf ch iii. 10,
 where there is no varn): txt BD¹FG.—for εαυτ., αυτοις D¹FG 47. 73. 109. 219 all v
 (cum eis) syrr al Chr Thdrt (Thl: γράφεται καὶ ἐν αὐτοῖς) some lat-ff: txt (besides

al.,—‘whether He come in the night, and so find us taking our natural rest, or in the day when we are waking.’) Thus understood however, it will be at the sacrifice of perspicuity, seeing that γρηγορεῖν and καθεύδειν have been used ethically throughout the passage. If we wish to preserve the uniformity of metaphor, we may (though I am not satisfied with this) interpret in this sense: that our Lord died for us, that whether we watch (are of the number of the watchful, i. e. already Christians) or sleep (are of the number of the sleeping, i. e. unconverted), we should live, &c. Thus it would = ‘who died that all men might be saved:’ who came, not to call the righteous only, but sinners to life. There is to this interpretation the great objection that it confounds with the λοιποὶ, the ἡμᾶς who are definitely spoken of as set by God not to wrath but to περιποίησιν σωτηρίας. So that the sense ‘live or die,’ must, I think, be accepted, and the want of perspicuity with it.—The construction of a subjunctive with εἴτε . . . εἴτε is not classical: an optative is found in such cases, e. g. Xen. Anab. ii. 1. 14, καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ’ ἐπ’ Αἴγυπτον στρατεύειν . . . See Winer, Gr. § 42, p. 243, note.

ἅμα] ‘all together:’ not to be taken with σύν, see reff. 11.] conclusion from the whole—διό, quæ cum ita sint—since all this is so—παρακαλεῖτε, more naturally ‘comfort,’ as in iv. 18, than ‘exhort.’—For as Lün. remarks, the exhortation begun ver. 6 has passed into consolation in vv. 9, 10.

οἰκ. εἰς τὸν ἕνα] ‘edify the one the other:’ see reff.: and cf. (Kypke) Theocr. id. xxii. 65, εἰς ἐνὶ χεῖρας αἰερον—Lucian, as in 169, ἐγὼ δὲ ἐν’ ἐξ ἐνός ἐπιτρέχων—Arrian, Epict. i. 10, ἐν ἐξ ἐνός ἐπισσεώρευκεν.—Whitby, Rückert, al., would read

εἰς τὸν ἕνα, and render ‘edify yourselves into one body’ (Whitb. εἰς ἕν)—or ‘so as to shew the One, Christ, as your foundation, on whom the building should be raised’ (Rückert: but this should be ἐπὶ τῷ ἐνὶ). The only allowable meaning of εἰς τὸν ἕνα would be, ‘into the One,’ viz., Christ, as in Eph. iv. 13. But the use of τὸν ἕνα for Christ, without any further designation, would be harsh and unprecedented.

12—24.] Miscellaneous exhortations, ending with a solemn wish for their perfection in the day of Christ.

12, 13.] In reference to their duties to the rulers of the church among them. The connexion (δέ, a slight contrast with that which has just past) is perhaps as Chrys., but somewhat too strongly—ἐπειδὴ εἶπεν οἰκοδομεῖτε εἰς τὸν ἕνα, ἵνα μὴ νομίσωσιν ὅτι εἰς τὸ τῶν διδασκάλων ἀξίωμα αὐτοὺς ἀνήγαγε, τοῦτο ἐπήγαγε, μονονοχὶ λέγων, ὅτι κ. ὑμῖν ἐπέτρεψα οἰκοδομεῖν ἀλλήλους: οὐ γὰρ δυνατόν πάντα τὸν διδάσκαλον εἰπεῖν. Rather, as the duty of comforting and building up one another has just been mentioned, the transition to those whose especial work this is, is easy, and one part of forwarding the work is the recognition and encouragement of them by the church.

12.] εἰδέναι in this sense is perhaps a Hebraism: the LXX (in reff. Prov.) express שָׁר by ἐπιγινώσκειν.—The persons indicated by κοπιῶντας, προϊσταμένων, and νουθετοῦντας, are the same, viz. the πρεσβύτεροι or ἐπίσκοποι: see note on Acts xx. 28.

ἐν ὑμ. is ‘among you,’ not as Pelt, al. (bestowing labour) on you.

ἐν κυρίῳ, as the element in which, the matter with regard to which, their presidency takes place: = ‘in divine things:’ οὐκ ἐν τοῖς κοσμικοῖς, ἀλλ’ ἐν τοῖς κατὰ κύριον. Thl. 13.] ἡγείσθαι ἐν ἀγάπῃ is an unusual expression for ‘to

ἐν^k ἑαυτοῖς. 14^l παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, ^o νου-^k ^κ = Eph. iv. 2.
θετεῖτε τοὺς ^m ἀτάκτους, ^u παραμυθεῖσθε τοὺς ^o ὀλιγοψύ-^l ^l = Col. iii. 13,
χοις, ^p ἀντέχεσθε τῶν ^q ἀσθενῶν, ^r μακροθυμεῖτε πρὸς ^m ^m here only f.
πάντας. 15^s ὁράτε ^s μή τις κακὸν ἀντὶ κακοῦ τινὶ ^t ἀποδῷ, ¹⁰ ¹⁰ Aq. γ-ων,
ἀλλὰ πάντοτε ^u τὸ ἀγαθὸν ^v διώκετε καὶ εἰς ἀλλήλους καὶ ² ² Thess. iii.
εἰς πάντας. 16^w πάντοτε χαίρετε, 17^w ἀδιαλείπτως προσ-^{6, 11.} ^{6, 11.} ε-ω,
ⁿ ⁿ = ch. ii. 11.
^o ^o here only.
^p ^p = Rom. ix. 30. ^q ^q = Rom. ix. 30. ^r ^r = Rom. ix. 30. ^s ^s = Rom. ix. 30. ^t ^t = Rom. ix. 30. ^u ^u = Rom. ix. 30. ^v ^v = Rom. ix. 30. ^w ^w = Rom. ix. 30. ^x ^x = Rom. ix. 30. ^y ^y = Rom. ix. 30. ^z ^z = Rom. ix. 30. ^{aa} ^{aa} = Rom. ix. 30. ^{ab} ^{ab} = Rom. ix. 30. ^{ac} ^{ac} = Rom. ix. 30. ^{ad} ^{ad} = Rom. ix. 30. ^{ae} ^{ae} = Rom. ix. 30. ^{af} ^{af} = Rom. ix. 30. ^{ag} ^{ag} = Rom. ix. 30. ^{ah} ^{ah} = Rom. ix. 30. ^{ai} ^{ai} = Rom. ix. 30. ^{aj} ^{aj} = Rom. ix. 30. ^{ak} ^{ak} = Rom. ix. 30. ^{al} ^{al} = Rom. ix. 30. ^{am} ^{am} = Rom. ix. 30. ^{an} ^{an} = Rom. ix. 30. ^{ao} ^{ao} = Rom. ix. 30. ^{ap} ^{ap} = Rom. ix. 30. ^{aq} ^{aq} = Rom. ix. 30. ^{ar} ^{ar} = Rom. ix. 30. ^{as} ^{as} = Rom. ix. 30. ^{at} ^{at} = Rom. ix. 30. ^{au} ^{au} = Rom. ix. 30. ^{av} ^{av} = Rom. ix. 30. ^{aw} ^{aw} = Rom. ix. 30. ^{ax} ^{ax} = Rom. ix. 30. ^{ay} ^{ay} = Rom. ix. 30. ^{az} ^{az} = Rom. ix. 30. ^{ba} ^{ba} = Rom. ix. 30. ^{bb} ^{bb} = Rom. ix. 30. ^{bc} ^{bc} = 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^x Phil. iv. 6. ¹⁸ ^x ἐν παντὶ ^y εὐχαριστεῖτε ^z τοῦτο γὰρ θέλημα ^{ABDE}
^y absol., Matt. ¹⁹ τοῦ πνεύματος μὴ ^a σβέν- ^{FGJK}
^z ch. iv. 3. ^b νυτε, ²⁰ ^b προφητείας μὴ ^c ἐξουθενεῖτε, ²¹ πάντα δὲ ^d δοκι-
^a Matt. xii. 20. ^{xxv. 8 al.} ^e μαζέετε ^f τὸ καλὸν ^e κατέχετε, ²² ἀπὸ παντὸς ^f εἵδους
^{Eph. vi. 16.} ^g πονηροῦ ^h ἀπέχεσθε. ²³ αὐτὸς δὲ ὁ ^k θεὸς τῆς εἰρήνης
^{Heb. xi. 34.} ⁱ ἀγίασαι ὑμᾶς ^m ὁλοτελεῖς, καὶ ⁿ ὁλόκληρον ὑμῶν τὸ
^{(see Acts} ^{10. xii. 2} ^{al. ir.} ^c = Luke xviii. 9. ^{Rom. xiv. 3 al.} ^d = ch. ii. 4 (2nd) reff. ^e 1 Cor. xi. 2 reff.
^{xviii. 25.} ^{Rom. xii. 11.)} ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

D¹E¹FG and (*transp varily*) 37. 73. 80 it v slav Ambrst Pel.—τον θεου A al: θεου
 om 219¹: add εστιν 80.—εις υμ. εν χριστω ιησ. A: ιησ. om J 177.—ημας 44.—19.
 ζβεννυτε (-ται) D¹FG: ου σβεννυται Orig.—21. rec aft παντα om δε (*perhaps*
absorbed by δο follg: so Meyer), with A all copt Syr al Cyr (prefixes γινεσθε
 φρονιμοι τραπεζιται) Chr-somet Thdrt Oec Ambrst-ms: ins BDEFGJK al₅₀ it v
 goth Syr al Clem₂ Bas Chr-text Dam Thl Ambrst-ed Pel.—δοκιμαζοντες K al₃₀ Syr
 al Bas Cyr Chr₁ Dam.—και το 20. 48-9. 69. 110-11-13-23 al₂ Syr Clem₂ Oec.—23.

to God. These may be unceasing, in the heart which is full of his presence and evermore communing with Him.

18. ἐν παντί] 'in every thing,' 'every circumstance': see reff., and cf. ὑπὲρ πάντων, Eph. v. 20; κατὰ πάντα, 2 Cor. vii. 16, al. Chrys., al., explain it 'on every occasion' (καίρῳ); but 2 Cor. ix. 8, ἐν παντί πάντοτε, precludes this. τοῦτο most naturally refers back to the three—χαίρ., προσέχ., εὐχαρ.—After γάρ, supply ἐστιν, and understand θέλημα, not 'decreed,' but 'will,' in its practical reference to your conduct. ἐν χρ. 'Iησ.],' 'in,' as its medium; Christ being the Mediator.

19.] Chrys., Thl., Oec., understand this ethically: σβέννυσσι δ' αὐτὸ βίος ἀκάθαρτος. But there can be no doubt that the *supernatural* agency of the Spirit is here alluded to,—the speaking in tongues, &c., as in 1 Cor. xii. 7 ff. It is conceived of as a flame, which may be checked and quenched. The word is a common one with the later classics applied to *wind*: e. g. Plut. de Is. and Osir. p. 366 ε, —τὰ βόρεια πνεύματα κατασβέννυμένα κομιδῇ τῶν νοτίων ἐπικρατούντων. Galen. de Theriaca i. 17, uses the expression of the spirit of life in children: speaking of poison, he says, τὸ ἔμφυτον πνεῦμα ῥαδίως σβέννυσσι. See more examples in Wetst.

20.] On προφητείας, see 1 Cor. xii. 10, note. They were liable to be despised in comparison with the more evidently miraculous gift of tongues: and hence in 1 Cor. xiv. 5, &c., he takes pains to shew that prophecy was in reality the greater gift.

21.] πάντα δὲ δοκιμάζετε

refers back to the foregoing: 'but try all' (such *χαρίσματα*): see 1 Cor. xii. 10; xiv. 29. 1 John iv. 1. τὸ καλὸν κατέχετε is best regarded as beginning a new sentence, and opposed to ἀπὸ παντ. εἶδ. κ.τ.λ. which follows: not however as disconnected from the preceding, but suggested by it. In this, and in all things, 'hold fast the good.' 22. ἀπὸ π. εἶδ. πον. ἀπέχ.] These words cannot by any possibility be rendered as in E. V., 'abstain from all appearance of evil.' For (1) εἶδος never signifies 'appearance' in this sense: (2) the two members of the sentence would thus not be logically correspondent, but a new idea would be introduced in the second which has no place in the context: for it is not against being deceived by false *appearance*, nor against giving occasion by behaviour which *appears* like evil, that he is cautioning them, but merely to distinguish and hold fast that which is good, and reject that which is evil. εἶδος is the *species*, as subordinated to the *genus*. So Porphy. (in Lünem.) isagoge de quinque vocibus 2: λέγεται καθ' εἶδος καὶ τὸ ὑπὸ τὸ ἀποδοθὲν γένος· καθ' ὃ εἰώθαμεν λέγειν τὸν μὲν ἀνθρώπον εἶδος τοῦ ζώου, γένους ὄντος τοῦ ζώου· τὸ δὲ λευκὸν τοῦ χρώματος εἶδος· τὸ δὲ τρίγωνον τοῦ σχήματος εἶδος. And πονηροῦ is not an adjective, but a subst.:—'from every species (or form) of evil.' The objection which Bengel brings against this, '*species mali esset εἶδος τοῦ πονηροῦ*,' is null, as such articles in construction are continually omitted, and especially when the *gen.* of construction is an abstract

ο πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ᾧ ἀμέμπτως ἐν τῇ
 παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τηρηθῇ.
 πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
 Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. ἀσπάσασθε
 τοὺς ἀδελφούς πάντας ἐν φιλήματι ἀγίῳ. ἐνορκίζω
 ὑμᾶς τὸν κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν
 τοῖς ἀδελφοῖς.

constr., Mark v. 7. Acts xix. 13. ἔξορκ., Gen. xxiv. 3.
 x = Rom. xvi. 22. Col. iv. 16. see 1 Cor. v. 9 reff.

w Acts viii. 28 al. fr.

αγιασι FG copt.—τηρηθῆναι 71.—24. παρακαλῶν 37. 116.—ἡμᾶς A.—at end, add
 τουτο arm: την ἐλπίδα ὑμῶν (or ημ.) βεβαίαν 31. 3. 48. 72. 4. 213.—25. ὑπερ FG
 Dam: καὶ περι BD 42. 17. 31. 7. 9. 73. 116 al d e goth Syr al Chr.—27. ree ορκίζω, with
 D³FGJK & ff: txt ABD¹E 71. 80. 116 Synops Euthal Dam.—αναγνωσθῆναι 74.—
 τ. επ. ταυτην v slav copt Ambrst Pel.—πασιν om 17.—rec bef ἀδελφῶν ins αἰοις
 (gloss from the margin), with AJK &c vss ff: om BDEFG 7. 27. 43. 70. 80. 238 it

noun. Lün. quotes πρὸς διάκρισιν καλοῦ
 κ. κακοῦ, Heb. v. 14: πᾶν εἶδος πονηρίας,
 Jos. Antt. x. 3. 1. 23, 24.] αὐτὸς δέ
 —contrast to all these feeble endeavours
 on your own part. εἰρήνῃ here most

probably in its wider sense, as the accom-
 plishment of all these Christian graces, and
 result of the avoidance of all evil. It
 seems rather far-fetched to refer it back to
 ver. 13. ὁλοτελεῖς seems to refer to

the entireness of sanctification, which is
 presently expressed in detail. Jerome,
 who treats at length of this passage, ad
 Hedibiam quæst. xii., explains it 'per
 omnia vel in omnibus, sive plenos et per-
 perfectos:' and so Pelt, 'ut fiat integri.'
 and the reviewer of Mr. Jowett in the
 Journal of S. Lit., April, 1856: 'sanctify
 you [to be] entire.' But I prefer the
 other interpretation: in which case it =
 ὅλους. καὶ introduces the detailed ex-
 pression of the same wish from the lower
 side—in its effects. ὁλόκληρον] 'en-
 tire'—refers to all three following subst.,
 though agreeing in gender with πνεῦμα,
 the nearest. Cf. besides reff., Levit. xxiii.
 15, ἐπτά ἑβδομάδας ὁλόκληρους.

τὸ πν. κ. ἡ ψυχ. κ. τ. σῶμα] τὸ πνεῦμα
 is the SPIRIT, the highest and distinctive
 part of man, the immortal and responsible
 soul, in our common parlance: ἡ ψυχὴ is
 the lower or animal soul, containing the
 passions and desires (αἰτία κινήσεως ζω-
 ῆς ζώων, Plato, Deff. p. 411), which we
 have in common with the brutes, but which
 in us is ennobled and drawn up by the
 πνεῦμα. That St. Paul had these distinc-
 tions in mind, is plain (against Jowett) from
 such places as 1 Cor. ii. 14. The spirit,
 that part whereby we are receptive of the

Holy Spirit of God, is, in the unspiritual
 man, crushed down and subordinated to
 the animal soul (ψυχῇ): he therefore is
 called ψυχικός, πνεῦμα οὐκ ἔχων, Jude 19:
 see also note on 1 Cor. as above.

ἀμέμ-
 πτως defines and fixes ὁλόκληρον τηρηθ.
 ἐν, for it will be in that day that
 the result will be seen,—that the ὁλόκληρον
 τηρηθῆναι will be accomplished. 24.]

Assurance, from God's faithfulness, that
 it will be so. πιστός (reff.)—'true' to
 His word and calling: ἀντὶ τοῦ ἀληθούς,
 Thdrt. ὁ καλῶν] not = ὁ καλέσας,
 but bringing out God's office, as the Caller
 of his people: cf. Gal. v. 8. ποιήσει,

viz. that which was specified in the last
 verse. 25—28.] CONCLUSION.

25.] Cf. Rom. xv. 30. Eph. vi. 19. Col. iv.
 3. 2 Thess. iii. 1. περὶ is not so definite

as ὑπέρ—'pray concerning us'—
 make us the subject of your prayers—our
 person—our circumstances—our apostolic
 work. 26.] From this verse and the

following, it would appear that this letter
 was given in the hands of the elders.

27.] The meaning of this conjura-
 tion is, that an assembly of all the brethren
 should be held, and the Epistle then and
 there publicly read. The aor., ἀναγνω-
 σθῆναι, referring to a single act, shews
 this. On the construction τὸν κύρ. see
 reff. Jowett offers various solutions for
 the Apostle's vehemence of language. I
 should account for it, not by supposing any
 distrust of the elders, nor by the other
 hypotheses which he suggests, but by the
 earnestness of spirit incidental to the
 solemn conclusion of an Epistle of which
 he is conscious that it conveys to them the
 will and special word of the Lord.

²⁸ Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μεθ' ABDE
FGJK
ὑμῶν.

æth Dam Ambrst Cassiod: ἀδελφ. om 115 Thl.—28. rec at end add *αμην*, with AD³EJK &c: om BD¹FG 61. 67² d e am f (al) Ambrst.

Subscription: πρ. θεσσ. *ā* B¹DE(add ἐπληρωθη DE)FG (pref ἐτελεσθη FG): του αγιου απ. π. πρ. θ. επ. *ā* εγγραφη απο αθηνων J: rec προς θ. πρωτη εγγραφη απο αθηνων: so AB²JK all copt Syr al Thdrt Thl al: *a Ladicia* d²: so syr: often we have added, *δια τιμοθεου*, or *δια σιλουανου κ. τιμ.*, or *per Tychicum et Onesimum*.

πᾶσιν] i. e. in Thessalonica, assembled together.

28.] See on 2 Cor. xiii. 13.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β.

ABDE
FGJK

I. ¹ Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ χριστῷ. ² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ.

³ ^a Εὐχαριστεῖν ^b ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, ^c καθὼς ἄξιόν ἐστιν, ὅτι ^e ὑπεραυξάνει ἡ πίστις ὑμῶν καὶ ^f πλεονάζει ἡ ἀγάπη ^g ἐνὸς ἐκάστου πάντων ^h ὑμῶν εἰς ἀλλήλους, ⁴ ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν ⁱ ἐγκανυᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ^j ὑπο-

a Rom. i. 8 al
b Rom. xv. 1
c Phil. i. 7.
d = here only.
e Xen. Mem. i. 5. 3. Anab. ii. 3. 25.
f here only f.
g Paul
h elsw. transit.
i 1 Cor. iii. 6 al.
j but see Eph. ii. 21.
k see 1 Thess. iii. 12 reff.
l Acts xvii. 27 reff. 1 Thess. ii. 11.
m here only f.
n Ps. li. 1. xcvi. 7. cv. 47.
o Rom. ii. 7 reff.

Title: πρ. θεσσ. β' AB 80-7 & (prefg αρχεται) DEFG: του αγ. αποστ. π. πρ. θεσσ. επιστ. β' J: rec π. του αποστ. η πρ. θεσσ. επιστ. δευτερα.

CHAR. I. 1. σιλβανος DEFG 67².—εν to χρ. om 17.—και πατ. 4. 80.—χριστ. ιησ. DEFG (om κυρ.) 55 it (Ambrst ed ?).—2. om 177 Dam.—rec aft πατρος ins ημων (to agree with other epp.) with AFGJK &c: om BDE 17. 49. 71 d e Thl Ambrst-ed Pel.—3. ημων 238.—εν αγαπη 3.—παντ. om 17 v-ed Aug Pel.—4. αυτους ημας B 37. 73. 116 al.—rec κανυασθ. (more usual word: cf varns), with DE(FG κανυησασθαι) JK &c ff: txt AB 17.—της πιστ. 48. 219.—ταις (2nd) om D¹G.—υμων om 45. 67¹ tol al

CH. I. 1, 2.] ADDRESS AND GREETING. On ver. 1, see 1 Thess. i. 1, note. 2.] πατρός, absol.: see Gal. i. 3. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4.

3—12.] INTRODUCTION. *Thanksgiving for their increase in faith and love, and their endurance under persecution* (vv. 3, 4): *promise of a rich recompense at Christ's coming* (vv. 5—10), and *good wishes for their Christian perfection* (vv. 11, 12).

3. καθὼς ἄξιόν ἐστιν] 'as it is right'—refers to the whole preceding sentence. ὅτι, not 'that,'—εὐχαριστεῖν ὅτι—which would make καθὼς ἄξ. ἐστ. flat and superfluous,—but 'because,' dependent on the clause preceding, καθὼς ἄξ. ἐστιν, 'it is right, because

&c.'—"ὀφείλομεν expresses the duty of thanksgiving from its *subjective* side as an inward conviction,—καθὼς ἄξιόν ἐστιν, on the other hand, from the *objective* side, as something answering to the state of circumstances." Lün.

ὑπεραυξάνει] 'Frequentavit hujus generis voce Paulus (ὑπερλίαν 2 Cor. ii. 5, ὑπερπλεονάζω 1 Tim. i. 14, ὑπερπερισσεύομαι 2 Cor. vii. 4 [cf. also Rom. v. 20], ὑπερνικάω Rom. viii. 37, ὑπερυψόω Phil. ii. 9), non quod iis delectaretur, sed quia vir vehementis natura duce sua cogitata gravibus verbis enuntiavit.' Fritzsche ad Rom. v. 20.

εἰς ἀλλήλους goes with ἀγάπη. 4.] ἡμᾶς αὐτούς—as well as our informants, and others who heard about you,—see

j Rom. viii.
35 reff.
k attr., Acts i.
1 reff.
l = 2 Cor. xi. 1,
20 reff.
m here only †.
see -εἰς, Phil.
i. 28.
n Rev. xvi. 7.
xix 2. John
v. 30. vii. 24.
o Phil. i. 23.
1 Thess. iii.
10 al.
p Luke xx. 35.
xxi. 36. Acts
v. 41 only †. see 2 Macc. xiii. 12.
s Rom. xi. 35 reff. (1 Thess. iii. 9.)
xx. 35. xxi. 36. Acts v. 41 only †.
w gen., 2 Cor. xii. 1 reff.

μονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς^j διωγμοῖς ὑμῶν καὶ
ταῖς θλίψεσιν^k αἷς^l ἀνέχεσθε,⁵ ^m ἐνδειγμα τῆςⁿ δίκαιας
^o κρίσεως τοῦ θεοῦ, ^p εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς
βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς^q καὶ πάσχετε,⁶ ^{qq} εἴπερ
δίκαιον^r παρὰ θεῷ^s ἀνταποδοῦναι τοῖς^t ἑθλίβουσιν ὑμᾶς
θλίψιν,⁷ καὶ ὑμῖν τοῖς^u ἑθλιβομένοις^v ἄνουν μεθ' ἡμῶν
ἐν τῇ^w ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ'
q = Rom. viii. 17. r = Rom. ii. 13. 1 Cor. iii. 19 al.
t 2 Cor. i. 6 reff. u Acts xxiv. 23 reff. 2 Cor. vii. 5. Luke
v = Rom. ii. 5. 1 Cor. i. 7 al.

ABDE
FGJK

Tert: ἡμῶν 37-9. 49.—ενεχεσθε B.—5. εν δειγματι 30. 43 Ephr : εις ενδειγμα 73 g v Thl
Aug Ambrst Pel.—δικαιοκρισιας 18¹. 49. 110-11-23² Ephr Antioch : δικαιοκρισεως

1 Thess i. 8. There is ample reason (against Jowett) for the emphasis on ἡμᾶς αὐτοῖς. The fact of an Apostle making honourable mention of them in other churches was one which deserved this marking out, to their credit and encouragement.

ἐν ὑμῖν] as the object of our ἐγκανχ.
ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ] i. e. at Corinth and in Achaia.

ὑπομονῆς καὶ πίστεως] No ἔν διὰ δυοῖν (Grot., Pelt),—nor is there the slightest necessity, with Lünem., to take πίστις here in a different sense from that in ver. 3. The same faith which was receiving so rich increase, was manifesting itself by its fruit in the midst of persecutions and afflictions.

πᾶσιν belongs only to τοῖς διωγμοῖς (ὑμῶν) as is shewn by the article before θλίψουσιν, and by αἷς ἀνέχεσθε, which is parallel with ὑμῶν.

αἷς ἀνέχεσθε] attr. for ὧν ἀνέχεσθε, —not for ἃς ἀνέχεσθε, as De W., al., for ἀνέχονται always governs a gen. in the N. T. Cf. Matt. xvii. 17 reff. In those reff. in my first and second editions, I referred to this passage as an instance of a dative after this verb, as Eurip. Androm. 981, συμφοραῖς ἡννεχόμεν;—but as N. T. usage is uniform for the gen., it is better considered as an attraction. I have corrected it in edition 3 accordingly. ἀνέχ., 'ye are enduring':

the persecutions continued at the time of the Epistle being written. 5—10.]

Comfort under these afflictions, to think that they were only part of God's carrying out his justice towards them and their persecutors.

5.] The sentence, in construction, is in apposition with the preceding τῆς ὑπομ. to ἀνέχεσθε,—but in the nom.: ὅ(τι) ἐστίν or the like having to be supplied. In Phil. i. 28 we have the like sentiment, with ἡτις ἐστίν supplied. There is a similar construction in Rom. viii. 3.

ἐνδειγμα] cf. ἐνδείξις in ref.—'a proof:' manifested in you being called on and enabled to suffer for Christ, and your

adversaries filling up the measure of their opposition to God. The δίκαια κρίσις is, that just judgment which will be completed at the Lord's coming, but is even now preparing—this being an earnest and token of it.

εἰς τὸ κ.τ.λ.] 'in order to (belongs to the implied assertion of the foregoing clause—'which judgment is even now bringing about &c.'—εἰς τό is not merely of the result, as Lün.: nor is it of the purpose of your endurance, αἷς ἀνέχεσθε εἰς τὸ κ.τ.λ., as Estius characteristically, to bring in the Romish doctrine of merit:—but of the purpose of God's dispensation of δίκαια κρίσις, by which you will be ripened and fitted for his kingdom) your being counted worthy of the Kingdom of God, on behalf of which (for this meaning of ὑπὲρ, see Acts v. 41; ix. 16; Rom. i. 5; xv. 8; 2 Cor. xii. 10; xiii. 8, al.) ye also (καί, as in ref., points out the connexion—q. d. 'ye accordingly') are suffering,

6.] if at least (ref.: it refers back to δίκαιας above, and introduces a substantiation of it by an appeal to our ideas of strict justice) it is just with (in the esteem of, reff.) God to require to those who trouble you, tribulation (according to the strict *jus talionis*), and to you who are troubled, rest (reff.: lit., 'relaxation': 'the glory of the kingdom of God on its negative side, as liberation from earthly affliction.' Lün.) with us (viz. the writers, P., S., and T., who are troubled like yourselves: not, 'with us [all] Christians,' as De W., al.,—for all Christians were not θλιβόμενοι, which is the condition of this ἀνεσις in our sentence: still less, 'with us Jews,' you being Gentiles [Bengel, al.]) at the revelation (manifestation in His appearing, reff.) of the Lord Jesus from heaven (cf. 1 Thess. iv. 16) with the angels of His power (no hendiadys—not as E. V., 'his mighty angels,' which as usual, obscures and stultifies the sense: for the might of the angels

ἀγγέλων δυνάμεως αὐτοῦ ⁸ ἐν ^x πυρὶ φλογὸς ^z διδόντος ^x 1 Cor. iii. 13.
^a ἐκδίκῃσιν τοῖς ^b μὴ εἰδόσιν θεὸν καὶ τοῖς μὴ ^c ὑπακούουσιν ^y see Acts vii.
 τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ, ⁹ ^d οἵτινες ^e δίκην ^z Rev. i. 11. ii.
^f τίσουσιν ^z ὅλεθρον αἰώνιον ^h ἀπὸ ⁱ προσώπου τοῦ κυρίου ^z Rev. xviii.
 καὶ ἀπὸ τῆς ^k δόξης τῆς ^k ἰσχύος αὐτοῦ, ¹⁰ ὅταν ἔλθῃ ^z Rom. xii. 19.
^l ἐνδοξασθῆναι ἐν τοῖς ^m ἀγίοις αὐτοῦ καὶ ⁿ θανατωθῆναι ἐν ^e Acts vi. 7.
 πασιν τοῖς πιστεύουσιν, ὅτι ^o ἐπιστεύθη τὸ ^p μαρτύριον ^d Acts x. 41.
 e Acts xxv. 15 (rec.), xxviii. 4. Jude 7 only. Ezek. xxv. 12. f here only. Prov. xx. 22. xxiv. 29.
 g 1 Thess. v. 3 reff. h = Rom. ix. 3 reff. i Acts iii. 20. k see Eph. i. 19. vi. 10.
 l ver. 12 only. Exod. xiv. 4. Ezek. xxviii. 22. m Acts ix. 13 reff. n = here only. see Rev. xiii.
 3. Luke vii. 9. o pass., 1 Tim. iii. 16. p = 1 Cor. i. 6.

87: θεου το θεου om 17.—6. αυτοις τοις FG.—παρα τω θεω A al.—8. for πυρὶ φλογος, φλογὶ πυρος (*alteratu* to sense, see reff.) BDEFG (pref και) 71 it v syrr copt ath arm ancient-writers-in-Iren Mac Thdrt comm (appy) Thl-marg Oec Tert Aug Pel: txt AJK miss nrly (appy syr-marg al Chr Thdrt-text Dam Thl Ambrst al: om Marcion-in-Tert.—διδόντος D¹FG it: dare g Iren Tert.—του θεου J 219-38 al.—rec ιησου χριστου, with AFG & c it v all Chr (not Mtt's ms): txt BDEJK 17. 46-7-B. 87. 108¹-15-17. 219 al copt ath syr ar-pol Thdrt Dam Thl Oec.—9. ολεθρον A 17. 73 slav Eph Chr-ms Tert (*interitus* or *in interitum* or *interitu* it v lat-ff).—του om DEFG 3. 39. 48. 57. 67. 72. 106-8¹-9-15 al Chr₁ Thl.—10. πασι τ. αγ. 72. 114 Chr-comm₁.—εν θανατωθηναι D¹E¹FG: θανατωσθηναι 113.—rec πιστευουσιν (*careless alteratu*), but txt MSS most mss vss ff (Thdrt-comm pref μη).—επιστωθη 31 Hesych.—for μαρτ., μυστηριον 23¹.

is no element here, but His *might*, of which they are the *angels*—serving His power and proclaiming His might) in (the) fire of flame (further specification of the ἀποκάλυψις above: does not belong to the following. On the analogy, see Exod. iii. 2; xix. 18. Dan. vii. 9, 10) allotting (distributing as their portion) vengeance to those who know not God (the Gentiles, see reff.), and to those (the τοῖς repeated indicates a new class of persons) who obey not the Gospel of our Lord Jesus (the unbelieving Jews, see Rom. x. 3, 16), which persons (οἵτινες refers back to their characteristics just mentioned, and contains in itself the reason for τίσουσιν &c. following. See ὅστις discussed by Hermann, Præf. ad Soph. Œd. Tyr. pp. vii.—xv.) shall pay the penalty of everlasting destruction from (local, as in Matt. vii. 23, ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν,—‘apart from,’ see reff. [so Pisc., Bez., Schott, Olsh., Lünem., al.] It has been interpreted of time,—‘from the time of the appearing &c.’ [Chr., Oec., Thl., &c.], but ἀπὸ προσώπου will not bear this:—also of the cause, which would make ver. 9 a mere repetition of ἐν τῇ ἀποκ. το διδόντος ἐκδ. above [so Grot., Beng., Pelt, De W., Baumg.-Crus., al.] the face of the Lord and from the glory of his Power (i. e. from the manifestation of his power in the glorification of his saints. De W. makes these words, ἀπὸ δόξης κ.τ.λ., an objection to the local sense of ἀπό. But it is not so:—the δόξα being

the visible localized result of the ἰσχύς; see next ver.) when He shall have come (follows on δίκην τίσουσιν &c. above) to be glorified (aor.: by the great manifestation at His coming) in (not ‘through,’ τούτῳ, διά, Chrys.: so Oec., Thl., Pelt, al.), nor ‘among:’ but they will be the element of His glorification: He will be glorified in them, just as the Sun is reflected in a mirror) his saints (not angels, but holy men), and to be wondered at in (see above) all them that believed (aor part, looking back from that day on the past),—for our testimony to you (ref., not τὸ ἐφ' ὑμ., as ἐφ' belongs immediately to μαρτύριον) was believed (parenthesis, serving to include the Thessalonians among the πιστεύσαντες),—in that day⁷ (of which we all know: to be joined with θανατωσθ., &c., not with ὅτι ἐπιστεύθη, &c., as Syr., Ambr., Grot., al., who also take ἐπιστ. as a future, ‘for in that day our testimony with regard to you will be substantiated.’ Most unwarrantable—requiring also ἐπιστώθῃ instead of ἐύθῃ.—Calvin says, ‘repetit in die illa . . . ideo autem repetit, ut fidelium nota cohibeat, ne ultra modum festinent.’ I should rather say, to give more fixity and definiteness to the foregoing). We may observe, as against Jowett's view of the arguments here being merely “they suffer now; therefore their enemies will suffer hereafter:—their enemies will suffer hereafter; therefore they will be comforted hereafter,”—that the arguments are nothing of the kind, resting entirely on the

q Luke ix. 6.
 r 2 Tim. i. 12,
 18. iv. 8.
 s = Col. i. 29.
 t 1 Cor. xiv. 13
 refl.
 u = 1 Tim. v.
 17. Heb. iii.
 3.
 v = Phil. iii. 14.
 Heb. iii. 1
 (1 Cor. i. 26
 refl.).
 w = John iii. 29.
 2 Cor. x. 6
 al. fr.
 x = (see note)
 here only.
 y Rom. x. 14
 refl.
 z 1 Thess. i. 3.
 d = 2 Cor. i. 8 (rec.). viii. 23. 1 Thess. iii. 2.
 25 only t. 2 Macc. ii. 7. See Matt. xxiv. 31.

11 ^s εἰς ^δ καὶ ^{ABDE} ^{FGJK}
 ἡμῶν ¹ ἐφ' ὑμᾶς, ἐν τῇ ¹ ἡμέρᾳ ¹ ἐκείνῃ. ¹¹ εἰς ^δ καὶ
 προσευχόμεθα πάντοτε περὶ ὑμῶν, ¹ ἵνα ὑμᾶς ^u ἀξιώσῃ
 τῆς ^v κλήσεως ὁ θεὸς ἡμῶν καὶ ^w πληρώσῃ πᾶσαν ^x εὐδο-
 κίαν ^y ἀγαθωσύνης καὶ ^z ἔργον πίστεως ^a ἐν δυνάμει,
 12 ὅπως ^b ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ
 ἐν ὑμῖν καὶ ὑμεῖς ἐν αὐτῷ κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν
 καὶ κυρίου Ἰησοῦ χριστοῦ.
 II. ¹ c' Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ^d ὑπὲρ τῆς ^e παρ-
 ουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ ἡμῶν ^f ἐπισυν-
 αγωγῆς ^a Rom. i. 4 refl. ^b ver. 10. ^c = 1 Thess. iv. 1 refl.
^e = Matt. xxiv. 3. 1 Cor. xv. 23 al. fr. ^f Heb. x.

113-marg.—11. *in quo* f g v.—καὶ περὶ D¹ Thl-ms.—*ἡμῶν* om D¹ 80 am d e syrr al
 Vig: *ὑμῶν* D³ EJK 37. 48. 113¹-17: *ὑμῶν* o θε. *ἡμῶν* FG g Arm: aft κλήσεως ins *ὑμῶν*
 or *ἡμ.* syrr al.—*πληρώσει* AK al: *ἀξιώσει* also al.—for *εὐδ.*, *ἐπιθυμῖαν* 17 sah, *ἐκδικίαν*
 113-marg.—*ἀγαθουσύνης* DEFGJ Dam: add *suæ* v-sixt Pel Bed.—12. rec aft *ἡσθον* ins
χριστοῦ, with AFG &c vss Chr al lat-ff: om BDEJK 37. 57. 73. 108-9. 219 all d e copt
 sah æth Thdrt-ms Dam Oec.—καὶ *ὑμεῖς* to *ἡσθ. χριστοῦ* om FG g.—*ἡμεῖς* A.

CHAP. II. 1. for *ὑπερ*, *περι* 87.—*ἡμῶν* (1st) om B syr.—*εἰς αὐτον* (omg *εἰς* follg) K.

word *δικαίον*, bringing in as it does all the relations of the Christian covenant, of them to God and God to them,—and by contrast, of God to their enemies and persecutors.

11.] 'With a view to which (consummation, the *ἐνδοξασθῆναι*, &c., above, in your case, as is shewn below: not 'wherefore,' as E. V., Grot., Pelt, &c.) we pray also (as well as wish: had the *καὶ* imported [as Lün.] that the *prayer of the Apostle* was added on behalf of the Thessalonians to the fact (?) of the *ἐνδοξασθῆναι*, it would have been *καὶ ἡμεῖς* *προς*.) always concerning you, that (see note on 1 Cor. xiv. 13) our God may count you (emphatic) worthy (not—'make you worthy,' as Luth., Grot., Olsh., al., which the word cannot mean. The verb has the secondary emphasis: see below) of your calling (just as we are exhorted to *walk ἀξίως τῆς κλήσεως* ἧς ἐκλήθημεν, Eph. iv. 1—the calling being taken not merely as the first act of God, but as the enduring state produced by that act [see especially 1 Cor. vii. 20], the normal termination of which is, *glory*. So that *κλήσις* is not 'the good thing to which we are called,' as Lün.: which besides would require *τῆς κλήσεως ἀξίωσις*: now that *τῆς κλήσεως* is sheltered behind the verb, it is taken as a matter of course, 'your calling,' an acknowledged fact), and may fulfil (complete,—bring to its fulness in you) all (possible) right purpose of goodness (it is quite impossible, with many ancient commentators, E. V., &c., to refer *εὐδοκίαν* to God—'His good pleasure.' In that case we must at least have *τὴν*

εὐδοκίαν—and *ἀγαθωσ.* will not refer with any propriety either to God, of whom the word is never used [occurring Rom. xv. 14. Gal. v. 22. Eph. v. 9 only, and always of MAN], or to the Thessalonians [*π. ἀγαθωσύνην εὐδοκίας*]. It [*εὐδοκία*] must then apply to the Thessalonians as it does to human agents in Phil. i. 15. And then *ἀγαθωσύνης* may be either a gen. object, 'approval of that which is good,'—or a gen. appositionis, a *εὐδοκία* consisting in *ἀγαθωσύνη*. The latter I own seems to me far the best: as *ἀγαθωσύνη* is in all the above citations a subjective quality, and the approval of that which is good would introduce an element here which seems irrelevant) and (all) work of faith (activity of faith: see 1 Thess. i. 3, note. The gen. is again one of apposition), in power (belongs to *πληρώσῃ*, q. d. *mightily*) that, &c. On *ὄνομα*, cf. Phil. ii. 9 ff. Lünemann refers *ἐν αὐτῷ* to *ὄνομα*, 'and ye in it:' but surely the expression is one too appropriated in sacred diction, for it to refer to any but our Lord Himself: cf. 1 Cor. i. 5; 2 Cor. xiii. 4; Eph. i. 4; iv. 21; Col. ii. 10, al.

CH. II. 1—12.] DOGMATIC PORTION OF THE EPISTLE. Information (by way of correction) concerning the approach of the day of the Lord: its prevalent and accompanying circumstances.—This passage has given rise to many separate treatises: the principal of which I have enumerated in the Prolegomena.

1.] 'But (passing from those things which he prays for them, to those which he prays of them) we entreat (reff.) you, brethren (to win

αγωγῆς ἐπ' αὐτὸν, ² εἰς τὸ μὴ ^h ταχέως ⁱ σαλευθῆναι ^{g constr.}
 ὑμᾶς ^k ἀπὸ τοῦ ^l νοός μηδὲ ^m θροεῖσθαι, μήτε ⁿ διὰ ^o πνεύ-
 ματος μήτε ^o διὰ ^o λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν,
^p ὡς ὅτι ^q ἐνέστηκεν ἡ ^r ἡμέρα τοῦ ^r κυρίου. ³ μή τις

8). 1v. 31. see Heb. xii. 26, 27.
 1 = Rom. vii. 23, 25. 1 Cor. xiv. 14.
 4. Rom. v. 5. Eph. iii. 16 al. L.P.
 q = Rom. viii. 35. 1 Cor. iii. 22. vii. 26. Gal. i. 4. 2 Tim. iii. 1. Heb. ix. 9. 1 Mac. xii. 44. r = 1 Thess.
 v. 2 reff.
 k const. pregn., Rom. vi. 7. vii. 2. ix. 3. 2 Tim. ii. 26.
 m Matt. xxiv. 6. n = Acts i. 2. xi. 28. xxi.
 o Acts xv. 32. p 2 Cor. v. 19. xi. 21. Winer, § 47. 1.
 r = 1 Thess.

—2. *νοός υμῶν* (*supplemy*) DE 43¹ v d e Syr ar-erp syr* sah aeth Ambrst Jer Pel.—rec for μηδε, μητε (*to suit* *μητε* *thrice* *folg*: *but the sense is diff*) with D³EJK &c ff: txt AB(-σθε)D¹FG Orig.—μηδε δια λογ. D¹: μηδε 4 times FG, but μητε δια λογ. F¹.—aft λογου, ins μητε δια προφητειας 115.—aft ημων ins missam v slav-ed Jer Aug Ambrst Jer Pel.—αντιστηκεν 106.—η om D¹.—rec for του κυριου, του χριστου, with D³K &c: txt ABD¹(E?)FG(om του FG)J 2. 3. 31. 47. 57. 67². 71. 3. 80. 99. 115-6. 177-8-9 al it v Syr ar-erp sah copt aeth arm slav-ins Orig Hippol Chr Thdrst Dam Thl Oec Tert Jer

their affectionate attention), concerning (the Vulg., E. V., and many ancient commentators, render ὑπέρ, 'per,' 'by,' and understand it as introducing a *formula jurandi*, as in II. xxiv. 466, *καὶ μὴν ὑπὲρ πατρὸς . . . λίσσεο*. But this construction is not found in the N. T.; and it is most unnatural that the Apostle should thus conjure them by that, concerning which he was about to teach them. It is best therefore to take ὑπέρ, as so often, = *περί*, —or very nearly so, the meaning '*on behalf of*' being slightly hinted—for the subject had been misrepresented, and justice is done to it by the Apostle; and so Chrys. [*περί τῆς παρουσίας τ. χριστοῦ ἐνταῦθα διαλέγεται κ. περί τῆς ἐπισυναγ. ἡμῶν*] all.: see reff.) the coming of our Lord Jesus Christ, and our gathering together (i. e. the gathering together of us, announced in 1 Thess. iv. 17) to Him (Lün. condemns *to*, and would render '*up to*' as 1 Thess. iv. 17: but so much does not seem to lie in the prep.), 2.] in order that (aim of *ἔρωτῶμεν*) **ye should not be lightly** (soon and with small reason) **shaken** (properly of the waves agitated by a storm) **from** (see reff.) **your mind** (*νοός* here in its general sense—your mental apprehension of the subject:—not 'your former more correct sentiment,' as Est., Corn.-à-lap., Grot., al.) **nor troubled** (ref.), **neither** (on *μηδέ*, which is disjunctive [δέ], and separates negative from negative,—and *μήτε*, which is adjunctive [τε], and connects the separate parts of the same negation, see Winer, Gr. § 59. 6: and cf. Luke ix. 3) **by spirit** (by means of spiritual gift of prophecy or the like, assumed to substantiate such a view) **nor by word** (*of mouth*: belongs closely to *μήτε δι' ἐπιστ.* following, as is shewn by ver. 15, where they again appear together) **nor by epistle as from us** (pretending to be from us. Let no pretended saying, no pretended

Epistle of mine, shake you in this matter. That there were such, is shewn by this parallel position of the clauses with *διὰ πνεύματος*, which last agency certainly was among them. Sayings, and an Epistle, to this effect, were ascribed to the Apostle. So Chrys.: *ἐνταῦθα δοκεῖ μοι αἰνίσσεσθαι περὶ ἐνείας τινὰς ἐπιστολὴν πλάσαντας εἶθ' ἐκ τοῦ Παύλου, κ. ταύτην ἐπιδεικνυμένους λέγειν ὡς ἄρα ἐβίστηκεν ἡ ἡμέρα τοῦ κυρίου, ἵνα πολλοὺς ἐντεθῇ πλανήσωσιν*.—However improbable this may seem, our expression would seem hardly to bear legitimately any other meaning. Cf. also ch. iii. 17, and note. It is impossible to understand the *ἐπιστολή* ὡς δι' ἡμῶν of the first Epistle, *wrongly understood*, which certainly would have been more plainly expressed, and the Epistle not as here disowned, but explained. Jowett says, "The most probable hypothesis is, that the Apostle is not referring definitely to any particular speech or Epistle, but to the possibility only of some one or other being used against him." But this seems hardly definite enough) **to the effect that** ('as if,' or 'as that.' Lünem. is quite wrong in saying that *ὅτι* shews that the matter indicated by *ὅτι* is groundless, —see 2 Cor. v. 19, and note) **the day of the Lord is present**' (not, '*is at hand*,' *ἐνίστημι* occurs six times besides [reff.] in the N. T., and always in the sense of *being present*: in two of those places, Rom. viii. 38, 1 Cor. iii. 22, *τὰ ἐνστώτα* are distinguished expressly from *τὰ μέλλοντα*. Besides which, St. Paul could not have so written, nor could the Spirit have so spoken by him. The teaching of the Apostles was, and of the Holy Spirit in all ages has been, that the day of the Lord *is at hand*. But these Thessalonians imagined it to be already come, and accordingly were deserting their pursuits in life and falling into other irregularities, as if the day of grace were

s Rom. vii. 11 ὑμᾶς ^s ἑξαπατήσῃ ^t κατὰ μηδένᾱ ^t τρόπον· ^u ὅτι ἐὰν μὴ ABDE
 ref. ἔλθῃ ἡ ^u ἀποστασία ^v πρῶτον καὶ ^v ἀποκαλυφθῇ ὁ ^w ἄν- FGJK
 t Acts xv. 11. xxvii. 25. θρωπος τῆς ^w ἁμαρτίας, ὁ ^x υἱὸς τῆς ^x ἀπωλείας, ⁴ ὁ
 Rom. iii. 2. 2 Macc. xi. 31. ἄντικείμενος καὶ ^z ὑπεραιρόμενος ^a ἐπὶ πάντα λεγόμενον
 tt Acts xxi. 21 only. Jer. ii. 19. 1 Macc. ii. 15. θεὸν ἢ ^b σέβασμα, ὥστε αὐτὸν ^c εἰς τὸν ^d ναὸν τοῦ θεοῦ
 u Acts xxi. 21 only. e καθίσαι ⁱ ἀποδεικνύντα ⁱ αὐτὸν ὅτι ἐστὶν θεός. ⁵ οὐ
 2 Chron. xxi. 19. v see ch. i. 7. w here only. x Col. iii. 6 reff.
 John xvii. 12. y Luke xiii. 17. xxi. 15. 1 Cor. xvi. 9 al. Zech. iii. 1. z 2 Cor. xii.
 7 only. Ps. lxxi. 16. a = John xiii. 18. b Acts xvii. 23 only. Wisd. xiv. 20. xv. 17 (vat.).
 c constr., Matt. ii. 23. d 1 Cor. iii. 16. 2 Cor. vi. 16 al. Jer. vii. 4. e intr., Matt. v.
 1 al. fr. Paul, 1 Cor. x. 7 only, exc. Heb. f = Acts ii. 22. xxv. 7. 1 Cor. iv. 9 only.
 Xen. Hell. iv. 4, 8 f. 1 Macc. x. 34.

Aug Ambrst Pel: χρ. ιησ. 17.—3. for ἁμαρτίας, ανομίας (see vv 7, 8) B³ 4². 6. 23. 31-9. 57. 70-1. 80 copt sah slav-ed Orig₂ (mss & edd) Cyr-jer Dam Niceph Orig (once *delinquens*, once *delicti*) Ambrst-ed (*iniquitatis*) Ambr: txt (besides MSS) Orig₅ Hipp Cyr-jer-ms Chr Thdrt₄ al Iren all.—4. εἰπαυόμενος FG Orig₁ Procop₁ (in Niceph).—for πάντα, omne quod (παν το) g v Iren Tert Oros Ambrst.—θεός 18¹.—rec bef καθίσαι, ins ως θεον, with (for ως, ινα FG¹: ut g') D³EFGJK &c Syr syr* al, Chr (but om Mtt's ms) Thdrt₂ (but elsw εἰσελθοντα) Oec-text (not comm appy): also 3. 106-8-15 Thl aft καθίσαι: but om ABD¹ 6. 14. 17. 31. 71-3. 80-7. 213 d e v goth (appy: the ms is deft *ast sedeat*) copt sah ar-erp æth arm Orig₃ Hipp Cyr Sever Chr (Mtt's ms) Thdrt-somet Polychr Method-jun Dam Iren Tert Cyr Aug Ambrst Ruf Pennas Cassiod al.—ἀποδεικνυντα AFG 3. 23. 31-7. 48. 57. 72-3. 116 Orig₁ Cyr Thdrt₃ Dam₁: txt (besides

closed. So Chrys.,—ὁ διάβολος . . . ἐπειδὴ οὐκ ἴσχυσε πείσαι ὅτι ψευδὴ τὰ μέλλοντα, ἐτέραν ἤλθεν ὁδόν, καὶ καταθείς ἀνθρώπους τινὰς λυμῶνας, ἐπεχείρει τοὺς πειθομένους ἀπατᾶν, ὅτι τὰ μέγала ἐκείνα καὶ λαμπρὰ τέλος εἴληφε. τότε μὲν οὖν ἔλεγον ἐκεῖνοι τὴν ἀνάστασιν ἤδη γερσύναν· νῦν δὲ ἔλεγον ὅτι ἐνέστηκεν ἡ κρίσις καὶ ἡ παρουσία τοῦ χριστοῦ, ἵνα τὸν χριστὸν αὐτὸν ψεύδει ὑποβάλωσι, καὶ πείσαντες ὡς οὐκ ἐστὶ λοιπὸν ἀντίδοσις οὐδὲ δικαστήριον καὶ κόλασις καὶ τιμωρία τοῖς κακῶς πεποιηκόσιν, ἐκείνους τε θρασυτέρους ἐργάζωνται, καὶ τοὺτους ταπεινότερους. καὶ τὸ δὲ πάντων χαλεπώτερον, ἐπεχειροῦν οἱ μὲν ἀπλῶς ῥήματα ἀπαγγέλλειν ὡς παρὰ τοῦ Παύλου ταῦτα λεγόμενα, οἱ δὲ καὶ ἐπιστολάς πλάττειν ὡς παρ' ἐκείνου γραφείσας. Hom. ii. Tim. init.

3.] 'Let no man deceive you in any manner (not only in either of the foregoing, but in any whatever): for (that day shall not come) (so E. V. supplies, rightly. There does not seem to have been any intention on the part of the Apostle to fill up the ellipsis: it supplies itself in the reader's mind. Knatchbull connects ὅτι with ἑξαπατήσῃ, and supplies ἐνέστηκεν after it; but this is very harsh) unless there have come the apostasy first (of which he had told them when present, see ver. 5: and probably with a further reference still to our Lord's prophecy in Matt. xxiv. 10—12. There is no need, with Chrys., Thdrt, Thl, Aug., to suppose ἀποστασία to mean *Antichrist himself* [τί ἐστὶν ἡ ἀποστασία; αὐτὸν καλεῖ τὸν

ἀντίχριστον ἀποστασίαν, Chr.], nor to regard him as its only cause: rather is he the chief fruit and topstone of the apostasy), and there have been revealed (ref. As Christ in His time, so Antichrist in his time, is 'revealed'—brought out into light: he too is a μυστήριον, to be unfolded and displayed: see vv. 8, 9) the man of sin (in whom sin is as it were personified, as righteousness in Christ), the son of perdition (see John xvii. 12, where our Lord uses the expression of Judas. It seems merely to refer to Antichrist himself, whose essence and inheritance is ἀπώλεια, —not to his influence over others, as Thdrt [both: ὡς κ. αὐτὸν ἀπολλύμενον, κ. ἐτέροις πρόξενον τούτου γενόμενον], Oec., Pelt, al.), he that withstands (the construction is not to be carried on by zeugma, as if ἐπὶ πάντα, κ.τ.λ., belonged to ἀντικείμενος as well as to ὑπεραιρόμενος [the omission of the second art. is no proof of this, as Pelt supposes, but only that both predicates belong to one and the same subject], but ἀντικείμενος is absolute, 'he that withstands CHRIST,' the ἀντίχριστος, 1 John ii. 18), and exalts himself above (in a hostile sense, ref.) every one that is called God (cf. λεγόμενοι θεοί, 1 Cor. viii. 5. "The expression includes the true God, as well as the false ones of the heathen—but λεγόμενον is a natural addition from Christian caution, as πάντα θεὸν would have been a senseless and indeed blasphemous expression for a Christian." Lünem.) or an object of adoration (= numen, and is a generalization of θεόν. Cf. the close paral-

^ε μνημονεύετε ὅτι ἔτι ^h ὧν ^h πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν; ^ε w. ὅτι, Acts xx. 31. Eph. ii 11. Paul only.
⁶ καὶ νῦν τὸ ⁱ κατέχον οἴδατε, ^k εἰς τὸ ⁱ ἀποκαλυφθῆναι ^h John. 1 reff. i = Rom. i. 13. k ver. 2. l ver. 3. m Matt. xxvi. 18 al. Luke i. 20. 1 Tim. vi. 15.
^ο ἐνεργεῖται τῆς ^p ἀνομίας, ^q μόνον ὁ ⁱ κατέχων ἄρτι ἕως ^u use 1 Tim. iii. 16. Jos. B. J.
^τ ἐκ μέσου γένηται, ⁸ καὶ τότε ⁱ ἀποκαλυφθήσεται ὁ ^u use 1 Tim. iii. 16. Jos. B. J.
^σ ἄνομος, ὃν ὁ κύριος Ἰησοῦς ἀναλόσει τῷ ^u πνεύματι ^u use 1 Tim. iii. 16. Jos. B. J.

1. 24. 1. τὸν Ἀντίπατρον βίον οὐκ ἂν ἀκάρτοι τις εἶπεν κακίας μυστήριον (but see note, o absol., Gal. v. 6 (reff.). p Matt. vii. 23. xiii. 41 al. Rom. iv. 7. Exod. xxxiv. 9. q so Gal. ii. 10 (also arrangt of words). r 1 Cor. v. 2. Col. ii. 14. s Luke xxii. 37 al. Luke ix. 54. Gal. v. 15 only. Joel ii. 3. u Isa. xi. 4.

MSS) Orig² Hipp Thdrt¹ all.—5. ετι εμου οντος (so Tisch: but Sz Lachm οντος μου) D¹E¹ Amb¹st.—6. for εαυτ., αυτου AK 37-9. 106-8-16-7-20. 219 Orig² Cyr-jer.—αυτω

lcl in Dan. xi. 36, 37: κ. ὁ βασιλεὺς ὑψωθήσεται κ. μεγαλυνθήσεται ἐπὶ πάντα θεόν, κ.τ.λ.), so that he sits (not αὐτὸν . . . καθίσαι, as Grot., Pelt, al., but καθίσαι intr., as in reff.) in (constr. *pregnans*—‘enters into and sits in.’ The aor. usually denotes that one definite act and not a series of acts is spoken of: but here, from the peculiar nature of the verb, that one act is the *setting himself down*, and the *session* remains after it: cf. Matt. v. 1; xix. 28, &c.) the temple of God (this, say De W. and Lünemann, cannot be any other than *the temple at Jerusalem*: on account of the definiteness of the expression, ὁ ναὸς τοῦ θεοῦ, and on account of καθίσαι. But there is no force in this. ὁ ναὸς τοῦ θεοῦ is used metaphorically by St. Paul in 1 Cor. iii. 17 bis: and why not here? see also 1 Cor. vi. 16. Eph. ii. 21. From these passages it is plain that such figurative sense was familiar to the Apostle. And if so, καθίσαι makes no difficulty. Its figurative sense, as holding a place of power, sitting as judge or ruler, is more frequent still: see in St. Paul, 1 Cor. vi. 4: and Matt. xxiii. 2. Rev. xx. 4: to which indeed we might add the many places where our Lord is said καθίσαι on the right hand of God, e. g. Heb. i. 3; viii. 1; x. 12; xii. 2. Rev. iii. 21. Respecting the *interpretation*, see Prolegomena) shewing himself (πειρώμενον ἀποδεικνύναι, Chrys. Hardly that, but the sense of the *present*, as in ὁ πικρῶζων—it is his *habit* and *office* to exhibit himself as God) that he is God’ (not ‘a god,’ nor is it equivalent to ὁ θεός—but designates the divine dignity which he predicates of himself. The construction is an attr. for ἀποδ. ὅτι αὐτός . . . ; and the emphasis is on ἔστιν, ‘that he is God’). 5.] conveys a reproach—they would not have been so lightly moved, if they had remembered this. 6.] ‘And now

(not *temporal*, but as νυνὶ δὲ in 1 Cor. xiii. 13, ‘rebus sic stantibus’—‘now’ in our argument. We must not for a moment think of the ungrammatical rendering of Whit-

by, Masker., Heydenr., Schrader, Olsh., B.-Crus., and Wieseler, ‘that which at present hinders,’ which must be τὸ νῦν κατέχον: and for which ver. 7, Rom. xii. 3, 1 Cor. vii. 17 are no precedent whatever, not presenting any case of inversion of an adverb from its emphatic place between an article and a participle.—νῦν is a mere adv. of passage, and the stress is on τὸ κατέχον) ye know that which hinders (viz. ‘him’—the man of sin: not, the *Apostle from speaking freely*, as Heinsius,—nor the *coming of Christ*), in order that (the aim of κατέχον (in God’s purposes—q. d. ‘that which keeps him back, that he may not be revealed before his, &c.’) he may be revealed (see on ver. 3) in his own time (the time appointed him by God: reff.).

7.] For (explanation of last verse) the MYSTERY (as opposed to the ἀποκάλυψις in the man of sin) ALREADY (as opposed to ἐν τῷ ἑαυτοῦ καιρῷ above) is working (not ‘is being wrought,’ pass., as Est., Grot., all. I retain the inversion of the words, to mark better the primary and secondary emphasis: see below) of lawlessness (i. e. ungodliness—refusal to recognize God’s law—see reff.—The gen. is one of apposition: the ἀνομία is that wherein the μυστήριον consists:—not a gen. of the working cause, as Thdrt [ὡς κεκρυμμένην ἔχοντας τῆς ἀνομίας τὴν αἰτίαν],—nor must we understand by the words, Antichrist himself, as Olsh., comparing τὸ τῆς εὐσεβείας μυστήριον, 1 Tim. iii. 16,—nor the *unexamined depths of ungodliness*, as Krebs, al., from Joseph. B. J. in reff.—As to the order of the words, cf. besides reff., Arrian exp. Alex. i. 17. 6, κ. εὐρεσθαι συγγνώμην τῷ πλήθει τῶν Θηβαίων τῆς ἀποστάσεως, Lün.) only until he that now hinders (ὁ κατέχων is placed before ἕως for emphasis, as in μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, Gal. ii. 10) be removed (the phrase is used of any person or thing which is taken out of the way, whether by death or other removal. So in reff.: and Plut. Timol. p. 238. 3 [Wetst.]: ἐγρω ζῆν καθ’

v 1 Cor. vi. 13
Heb. ii. 14.
w 1 Tim. vi. 14.
2 Tim. i. 10.
iv. 1, 8. Tit.
ii. 13 only.
2 Kings vii.
23.

x ver. 1.
y = (Col. i. 11).
Eph. iii. 7.
iv. 16.
z Rom. i. 4 reff.
a Acts ii. 19 al.
fr. Matt.
xxiv. 24.
b constr., here only.

c Rom. ii. 12 reff.
d Luke i. 20 reff.
e = 1 Cor. ii. 14. James i. 21.

g Matt. xxvii. 64. 1 Thess. ii. 3. 1 John iv. 6. Prov. xiv. 8.

ABDE
FGJK

τοῦ στόματος αὐτοῦ καὶ ὁ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, οὗ ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς. καὶ διὰ τοῦτο πέμπει αὐτοὺς ὁ θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦ-

17.—7. εως αν FG.—8. rec aff κυρ. om ιησους, with B(e sil)D³E²J¹K most mss vss₂ Orig¹ or ₂, Mac Cyr-jer-ed Thdrt₁ Dam-h 1 Oec-text-&-comm Vig: ins AD¹E¹FGJ² 17. 31. 47. 71. 80. 99. 115 it v syrr ar-erp copt sah arm slav-ed vss Or, or ₂ Hipp Constt Ath Bas Cyr Ephr Chrys Thdrt-oft Dam Thl Iren₁ Tert Jer-oft Fulg Hil Ambr Aug Ruf Ambrst Primas Pel.—for αναλωσει, ανελει (from LXX, see ref) ABD¹(FG 67² ανελου) 17. 23. 31. 47. 57. 71-3. 80. 99 al Orig₁ Hipp Mar Cyr-jer Ath (αποκτενει mss and schol) all: txt D³EJK most mss Orig₁ (many mss) Cyr-jer-ms Bas₁ Thdrt₂ Chr-h 1 (txt-comm) Dam-h 1 Oec Thl (text-comm).—την επιφανειαν D¹ Cyr-jer-edd.—9. for δυν, απατει 44.—10. rec της αδικ., with DEJK &c Hipp Chr Thdrt al: txt ABFG al Orig₆ Cyr-jer (prob the τη of απατη gave occasn for the insu).—rec bef τοις απολλ. pref εν (supplemy), with D³EJK &c syrr al Orig₁ all: om ABD¹FG 17. 71 it v copt sah aeth Orig₅ Cyr-jer Dam₁ Iren Tert Aug Ambrst.—aft αληθειας add χριστον D¹E¹ d e.—εξειδεξαντο FG.—11. και om D¹ 67² v d e Syr ar-pol aeth copt Chr Cyr-ms Oec Pel.—rec πεμπει (corr_n: see notes) with D³EJK &c vss ff (Orig₁ or ₂, but mss vary): txt ABD¹FG 67² am (al) Orig₂ or ₃ Bas Cyr-jer Dam₁ Iren₁-mss (& elsw-mss) Ambrst ed.—

ἐαυτὸν ἐκ μέσου γενόμενος.—Ter. Phorm. v. 9. 40, 'ea mortem obiit, e medio abiit.' See also Herod. viii. 22: and for the opposite, ἐν μέσω εἶναι, Xen. Cyr. v. 2. 26.—Various erroneous arrangements and renderings of this sentence have been current: of which the principal have arisen from fancying that the part. κατέχων requires some verb to be supplied after it. So Vulg. [tantum ut qui tenet nunc, teneat, donec de medio fiat:] so Syr., Eras., Est., all., and E. V. ['only he who now letteth, will let,' so Bez., Whitby, al.],—κατέχει [so Bengel, Pelt, al.]:—ἔστιν [so Knatchb., Burton, al.]: 8.] and then (when he that hinders shall have been removed: the emphasis is on τότε) shall be revealed the lawless one (the same as the αὐτόν of ver. 6: viz. the ἄνθρωπος τῆς ἀμαρτίας) whom (by this relative clause is introduced his ultimate fate at the coming of the Lord. To this the Apostle is carried on by the fervency of his spirit, and has to return again below to describe the working of Antichrist previously) the Lord Jesus will destroy by the breath of His mouth (from Isa. xi. 4,—πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ, κ. ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβήν. It is better to keep the expression in its simple majesty, than to interpret it, as Thdrt,—φθέγγεται μόνον, κ. πανωλεθρίᾳ παραδώσει τὸν ἀλιτήριον,—Thdr-mops,—μόνον ἐπιβοή-

σας.—Chrys. on this is fine: καθάπερ γὰρ πρὸ ἐπελθὼν ἀπλῶς τὰ μικρὰ ζωῶφια καὶ πρὸ τῆς παρουσίας αὐτῆς πόρρωθεν ὄντα ναρκᾶν ποιῇ κ. ἀναλίσκειν οὕτω καὶ ὁ χριστὸς τῷ ἐπιτάγματι μόνον (but see above) κ. τῇ παρουσίᾳ τὸν ἀντίχριστον ἀναλώσει. ἀρκεῖ παρῆναι αὐτόν, καὶ ταῦτα πάντα ἀπόλωλε) and annihilate (not, as Olsh., 'deprive of his influence,' nor can Rev. xix. 19 be brought to bear here) by the appearance of His coming (not 'the brightness of his coming,' as very many commentators, and E. V.; but as Beng.: 'apparitio adventus ipso adventu prior est, vel certe prima ipsius adventus emicatio, uti ἐπιφάνεια τῆς ἡμέρας:' the mere outburst of His presence shall bring the adversary to nought. Cf. the sublime expression of Milton,—'far off His coming shone'): whose (refers back to the ὧν above—going back in time, to describe the character of his agency) coming is (the present is not used for the future, nor is the Apostle setting himself at the time prophesied of,—but it describes the essential attribute, as so often) according to (such as might be expected from,—correspondent to) the working of Satan (Satan being the agent who works in the ἄνθρωπος) in (manifested in, consisting in) all (kinds of) power and signs and wonders of falsehood (πάσῃ καὶ ψεύδους both belong to all three subbst.: the varieties of his manifested power, and

σαι αὐτοὺς ^h τῷ ψεύδει, ¹² ἵνα ⁱ κριθῶσιν ἅπαντες οἱ μὴ ^h πιστεύσαντες ^k τῇ ἀληθείᾳ, ἀλλ' ^l εὐδόκησαντες ^l ἐν τῇ ἀδικίᾳ.

¹³ Ἡμεῖς δὲ ^m ὀφείλομεν ^m εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί ⁿ ἡγαπημένοι ὑπὸ κυρίου, ὅτι ^o εἴλατο ὑμᾶς ὁ θεὸς ^p ἀπ' ἀρχῆς εἰς σωτηρίαν ^q ἐν ἀγιασμῷ ^q πνεύματος καὶ πίστει ἀληθείας, ¹⁴ εἰς ὃ ^r ἐκάλεσεν ὑμᾶς διὰ τοῦ ^s εὐαγγελίου ἡμῶν, εἰς ^t περιποίησιν ^u δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. ¹⁵ ἄρα οὖν, ἀδελφοί,

1 Thess. v. 9.

u = John xvii. 22. Rom. v. 2.

v Rom. v. 18. vii. 3, 25 al. Paul only.

αὐτοὺς om FG al.—**12.** rec παντ., with B?DEJ &c Orig¹ all: txt AB?FG 17 Orig² Cyr.—en om (prob to balance the two members of the sentence) BD?FG 3. 17. 33-7. 114 to 16-20 it v sah Orig² Hipp Cyr al Iren-somet Tert al: ins AD³EJK most mss copt syr all Orig² Chr Thdrt¹ Dam¹ al Cypr Jer.—**13.** for κυρίου, θεου D¹ v al some lat-ff: του κυρ. A: απω κω F, απο κω G.—rec ειλετο, with K? &c ff (as edited): txt ABDEFGJ 17. 23. 71 Thdrt-ms.—ημας D¹ al some vss and ff.—απαρχην BFG 35-9. 47. 71. 120 v Dam-comm (ωπερ απαρχην) Did Ambr Pel.: txt ADEJK mss nrlly it all gr-lat-ff.—πιστωεω 17.—**14.** εις ο και FG 23. 37. 47. 71-3. 80. 116 v arm syr Ambrst.—for υμας,

signs and wonders, all have falsehood for their base, and essence, and aim. Cf. John viii. 44) and in all (manner of) deceit (not, as E. V. 'deceivableness,' for it is the agency of the man of sin—active deceit, of which the word is used) of unrighteousness (belonging to, consisting in, leading to, ἀδικία) for (the dativus incommodi) those who are perishing (on their way to perdition), (WHY? not by God's absolute decree, but) because (in requital for this, that) they did not (when it was offered to them) receive the love of the truth (the opposite of the ψεύδος which characterizes all the working of the man of sin: see as before, John viii. 44) in order to their being saved. **11.]** And on this account (because they did not receive, &c.) God is sending to them (not, as E. V., 'shall send:': the verb is present, because the mystery of iniquity is already working. πέμπει must not for a moment be understood of permissiveness only on God's part—He is the judicial sender and doer—it is He who hardens the heart which has chosen the evil way. All such distinctions are the merest folly: whatever God permits, he ordains) the working of error (is causing these seducing influences to work among them. The E. V. has weakened, indeed almost stultified the sentence, by rendering ἐνέργ. πλάνης 'a strong delusion,' i. e. the passive state resulting, instead of the active cause), in order that they should believe the falsehood (which the mystery of sin is working among them. It is better here to take τῷ definite, referring to what has gone before, than ab-

stract),—that (the higher or ultimate purpose of God) all might be judged (i. e. here 'condemned,' by the context) who did not (looking back over their time of probation) believe the truth, but found pleasure in iniquity.' I have above given the rendering of this important passage. For the history and criticism of its interpretation, see the Prolegomena.

13—III. 15.] HORTATORY PORTION OF THE EPISTLE. **13—17.]** exhortation,

grounded on thankfulness to God for their election by Him, to stand fast in the faith: and prayer that God would enable them to do so.

13.] δέ contrasts Paul, Silv., and Tim., with those of whom he has been recently speaking.

ὀφείλομεν] q. d. 'find it our duty:' subjective: 'are bound,' as E. V.

ἡγ. ὑπ. κυρ.] Lü-nemann remarks, that as τῷ θεῷ has preceded, and ὁ θεός follows, κύριος here must be the Lord Jesus: cf. Rom. viii. 37. Gal. ii. 20. Eph. v. 2. 25. Otherwise, the expression is perhaps more normally used of the Father, ver. 16. Eph. ii. 4. Col. iii. 1, 2. John iii. 16, al. freq.

ἔτι] reason of the thanksgiving. St. Paul does not elsewhere use αἰρέομαι of divine election, but ἐκλέγομαι (1 Cor. i. 27, 28. Eph. i. 4) or προορίζων (Rom. viii. 29. Eph. i. 11). It is a LXX expression: see reff.

ἀπ' ἀρχῆς must be taken in the general sense, as in reff.: not in the special, 'from the beginning of the gospel,' as Phil. iv. 15. It answers to πρὸ τῶν αἰώνων 1 Cor. ii. 7, πρὸ καταβολῆς κόσμου Eph. i. 4, πρὸ χρόνων αἰώνων 2 Tim. i. 9, all of which are spoken of the decrees of God.

III. ¹ τὸ λοιπὸν ^k προσεύχεσθε, ἀδελφοί, ^l περὶ ἡμῶν, ⁱ ἵνα ὁ λόγος τοῦ κυρίου ^m τρέχῃ καὶ ⁿ δοξάζεται καθὼς καὶ ⁿⁿ πρὸς ὑμᾶς, ² καὶ ἵνα ^o ῥυθθῶμεν ἀπὸ τῶν ^p αὐτόπων καὶ πονηρῶν ἀνθρώπων. οὐ γὰρ ^q πάντων ἡ πίστις. ³ πιστὸς δέ ἐστιν ὁ κύριος, ὃς ^s στηρίζει ὑμᾶς καὶ ^t φυλάζει ἀπὸ τοῦ πονηροῦ. ⁴ ἐπιποίθαμεν δὲ ἐν κυρίῳ ^u ἐφ' ὑμᾶς, ὅτι ^v παραγγέλλομεν καὶ ποιεῖτε καὶ ποιήσετε. ⁵ ὁ δὲ

^p Luke xxiii. 41. Acts xxv. 5. xxviii. 6 only. Job iv. 8. ^q gen., see Acts i. 7. Matt. xx. 23. ^r = 1 Cor. i. 9 reff. ^s = Luke xxii. 32. Rom. i. 11. xvi. 25 al. ^t Luke xii. 15. 1 John v. 21 only. Sir. xii. 11. ^u 2 Cor. ii. 3. Matt. xxvii. 43. ^v Acts xv 5 reff.

CHAP. III. 1. το om FG.—ἀδελφ. bef προσευχ. FG &c: aft ημ. DE &c.—for κυριου, Θεου FG 17 al.—τρέχει κ. δοξάζεται J al.—2. και om 72. 109. 238.—3. ιστιν om FG g & ins bef πιστ., ver 2.—for κυριος, θεος (corrū, see 1 Cor. i. 9, 10, 13. 2 Cor. i. 13) AD'FG 71 it v (not am demid) arm-marg Ambrst al.—ος και A 37. 71. 116 syr* Vocent.—στηριζει B: τηρησαι FG.—4. rec aft παραγγελλ. add ὑμιν (corrū, see ver 6), with AD'EFGJK &c: om BD¹ 17. 67² d e v (am al not demid al) Chr. comm Ambrst Pel Bed.—aft παραγγ. add και επιποισατε BFG g.—και bef ποιειτε om AD'(E?) d e al.—for ποιειτ., επιποισατε copt Syr.—for ποιησετε, ποιησατε D¹: ποιειτε copt: και ποιητ.

Rom. viii. 37. Gal. ii. 20. Eph. v. 2. παρακαλέσαι] as in 1 Thess. iii. 11, 3 pers. sing. opt. aor., 'comfort,' with reference to your disquiet respecting the παρονσία. Aft. σθηρ. understand ὑμᾶς, which has been supplied—see var. readd.,—better than τὰς καρδ. ὑμῶν, which are not the agents in ἔργον and λόγος. This latter is not 'doctrine,' as Chrys., Calv. ('tam in pie et sanctæ vitæ cursu, quam in sana doctrina'),—for ἔργον ('work') and λόγος ('word'), seeing that παντί applies to both, must be correlative, and both apply to matters in which the man is an agent. Still less must we understand ἐν as = διά (Chrys., Thl. 2, Beng., al.): the sphere, and not the instruments, of the consolation and confirmation, is spoken of.

CH. III. 1—5.] Exhortation to pray for him and his colleagues (1, 2). His confidence that the Lord will keep them (3)—and that they will obey his commands (4). Prayer for them (5).

1.] On τὸ λ. (= λοιπόν), see 1 Thess. iv. 1. ἵνα.] On the use of telic conjunctions with verbs like προσεύχομαι, see note on 1 Cor. xiv. 13. ὁ λ. τ. κυρ. ['the Lord's word']—i. e. the Gospel: see 1 Thess. i. 8.

τρέχῃ] See reff.: contrast to 'being bound': 'may spread rapidly.' δοξ.] See reff. The word of the Lord is then glorified, when it becomes the power of God to salvation to the believer—see Rom. i. 16.

καθὼς καὶ πρὸς ὑμᾶς] for they had thus received it: 1 Thess. i. 6. πρὸς ὑμᾶς] 'among you' (reff.)

2.] And in order for that to be the case,—that we may be free to preach it. On ἄποπος, Lünem. says, "it is properly used of that which is not in its right place. When of

persons, it designates one who does or says that which is inappropriate under the circumstances. Thus it answers to ineptus in Latin (Cic. de orat. ii. 4). From 'aptitude,' it passes to its wider ethical meaning, and is used of men who act contrary to divine or human laws. Thus it gets the general signification of 'bad' or 'ungodly.' See examples in Kypke, Obs. ii. p. 145,—in Lösner and Westst."—Who are these men? It is obvious that the key to the answer will be found in Acts xviii. They were the Jews at Corinth, who were at that time the especial adversaries of the Apostle and his preaching. And this is confirmed by the clause which he has added to account for their ἀροπία and πονηρία:

οὐ γὰρ πάντων ἡ πίστις—'for to all men the (Christian) faith does not belong'—all men do not receive it—have no receptivity for it—obviously pointing at Jews by this description. It is more natural to understand the art. here as definite, 'the faith,' than as abstract: for 'faith,' as such, would not bear much meaning here.

3.] Calvin says: 'Ceterum de aliis magis quam de se anxium fuisse Paulum, ostendunt hæc ipsa verba. In eum maligni homines improbitatis suæ aculeos dirigebant, in eum totus impetus irruerat: curam interea suam ad Thessalonicenses convertit, nequid hæc illis tentatio noceat.' πιστός seems to be chosen in allusion to πίστις which has just preceded: but the allusion cannot be more than that of sound, as the things spoken of are wholly different.

ὁ κύριος is 'our Lord': see ch. ii. 16, and ver. 5. Δέ, in contrast with the men

just mentioned. στηρίζει] in reference to his wish, ch. ii. 17. τοῦ πο-

w Luke i. 79. κύριος ^w κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ ABDE
 1 Thess. iii. θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ χριστοῦ. FGJK
 11 only. Ps. 6 ὃ Παράγγelloμεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ
 x Rom. ii. 17. κυρίου Ἰησοῦ χριστοῦ, ^z στέλλεσθαι ὑμᾶς ἀπὸ παντὸς
 refl. Rev. i. 9. αἰ. 5. Col. i. 24. Heb. xi. 26. Rev. xi. 9 (rec.).
 y gen., as 2 Cor. i. 5. Col. i. 24. Heb. xi. 26. Rev. xi. 9 (rec.).
 2 Cor. viii. 20 c παράδοσιν ἣν ^d παρελάβοσαν παρ' ἡμῶν. ⁷ αὐτοὶ γὰρ
 only (see Gal. ii. 12). Heb. x. 38). Mal. ii. 5.
 a ver. 11 only †. see 1 Thess. v. 14. b w. adv., 1 Thess. iv. 12 al. fr. c ch. ii. 15 reff.
 d 1 Cor. xi. 23. xv. 1. Gal. i. 9, 12 al. e Heb. xiii. 7. 3 John 11 only †. Wisd. iv. 2. f here
 only †. Xen. Cyr. vii. 2. 6. see 1 Thess. v. 14.

om FG 71 al.,—5. τας κ. νμ. DE vss.—rec om την (2nd), but ins MSS all gr.-ff.—6. rec aft κυριου, ins ημων, with AD³E²GJK &c: νμων 106; om BD¹E¹F d e Cyp¹ (elsw₁ om κυρ.).—rec παρελαβε (corrⁿ of plur. The less usual form in txt is the preferable one) with a few mss Syr: παρελαβετε BFG 43. 73. 80 goth syr al Anton Thdrt, Ambrst Singcler al: παρελαβον D³EJK 23. 31-7. 108-9. 219 all gr.-ff (most vss & lat.-ff have the plur, but which form, is of course uncert): txt AD¹(ελαβoσαν) Bas.—7. νμας 48. 114

νηροῦ may mean 'the evil one,' as in Matt. xiii. 19. Ἐφ. vi. 16, al. But here the assurance seems, as before said, to correspond to the wish ch. ii. 17: and thus στηρίζαι ἐν παντί ἐργω κ. λόγῳ ἀγαθῷ = στηρίζει κ. φυλάττει ἀπὸ τοῦ πονηροῦ: in which case τ. πον. is neuter. We may observe that the words are nearly a citation from the Lord's prayer.

4.] forms a transition to the exhortations which are to follow ver. 6 ff. ἐν κυρίῳ, as the element in which his confidence is exercised, shews it to be one assuming that they will act consistently with their Christian profession: and so gives the expectation the force of an exhortation, but at the same time of a hopeful exhortation.

ἐφ' ὑμᾶς (reff.), 'with reference to you'—the direction of his confidence. καὶ ποιείτε κ. ποιήσετε is all the apodosis—not ὅτι ἂ παραγγ. κ. ποιείτε, καὶ ποιήσετε, as Erasm.

5.] There does not appear to be any distrust of the Thessalonians implied by this repeated wish for them, as De W. supposes. Rather is it an enlargement, taken up by the δὲ (not only so, but), of the ἂ παραγγέλλομεν κ. ποιείτε κ. ποιήσετε. ὁ κύρ. is 'our Lord,' as before.

ἡ ἀγάπη τ. θεοῦ here, from the fact of his wishing that their hearts may be directed into it, must be subjective, the love of man to God. The objective meaning, God's love, is out of the question. The other subj. meanings, the love which God works (Pelt), which God commands (Le Clerc), are far fetched.—ἡ ὑπομονή τ. χριστοῦ has very generally been understood as in E. V., 'the patient waiting for Christ.' So Oec., Ambr., Erasm., Corn.-à-lap., Beza, all. But ὑπομονή will not bear this meaning. It occurs thirty-four times in the N. T. and always in the sense of 'endurance,' 'pa-

tience.' Nor again can the expression mean 'endurance for Christ's sake,' which the simple gen. will not convey: but it must be, as Chrys. (1), ἵνα ὑπομένωμεν, ὡς ἐκείνος ὑπέμεινεν, 'the patience of Christ' (gen. possess.),—'which Christ shewed.'

6—15.] Dehortation from disorderly, idle habits of life. He had given a hint in this direction before, in the first Epistle (v. 14, 15): he now speaks more plainly, doubtless because their restlessness and excitement concerning the παρουσία had been accompanied by an increase of such habits. His dissuading them from associating with such persons, seems to shew that the core of the Church (as Lünn.) was as yet sound in this respect.

6.] παραγγέλλομεν δὲ takes up the assurance of ver. 4, and tests its general form by a special command.

ἐν ὀνόμ. κ.τ.λ. strengthens the παραγγ., and does not belong to the following.

στέλλεσθαι] lit. 'to take in, or shorten sail:' ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ, Il. i. 433: hence, to draw in or shorten, generally: πότερά σοι παρῶρησι | φράσω τὰ κείμενα, ἡ λόγον στείλωμεθα, Eur. Bacch. 625;—to conceal: ἐβουλεύετε μὲν στέλλεσθαι, οὐ μὴν ἡδυνάτὸ γε κρύπτειν τὸ γεγονός, Polyb. Frag. hist. 39,—οὐ δυναμένων τὴν ἐκ τῆς συνηθείας καταξίωσιν στέλλεσθαι ('cohibere consuetam reverentiam'), ib. viii. 22. 4. So here, 'cohibere vos'—'to keep yourselves from:' see reff.: obviously without allusion as yet to any formal excommunication, but implying merely avoidance in intercourse and fellowship. The accus. is repeated before the inf. probably because the clause ἐν ὀνόμ., &c. intervenes.—The παράδοσις refers to the oral instruction which the Apostle had given them when he was present, and subsequently confirmed

ὑμῖν, ⁸ οὐδὲ ⁸ δωρεάν ^h ἄρτον ^h ἐφάγομεν ⁱ παρὰ ⁱ τινος, ⁸ ^g ἀλλ' ἐν ^k κόπῳ καὶ ^k μόχθῳ ^l νύκτα καὶ ^l ἡμέραν ^m ἐργα- ^h ^h ζόμενοι, ^m πρὸς τὸ μὴ ^m ἐπιβαρῆσαι ⁱ τίνα ὑμῶν. ⁹ οὐχ ⁱ ὅτι οὐκ ⁿ ἔχομεν ⁿ ἐξουσίαν, ἀλλ' ἵνα ^o αὐτοὺς ^p τύπον ⁱ ⁱ δώμεν ὑμῖν εἰς τὸ ^e μιμεῖσθαι ἡμᾶς. ¹⁰ καὶ γὰρ ^k ὅτε ^k ^q ἦμεν ^q πρὸς ὑμᾶς, τοῦτο ^r παρηγγέλλομεν ὑμῖν, ὅτι εἴ ^q ^q τις οὐ θέλει ^m ἐργάζεσθαι, μηδὲ ἐσθίειν. ¹¹ ^s ἀκούομεν ^l γάρ ^l τινας ^t περιπατοῦντας ^u ἐν ὑμῖν ^v ἀτάκτως, ^w μηδὲν ^w ἐργαζομένους, ἀλλὰ ^x περιεργαζομένους. ¹² τοῖς δὲ ^m τοι- ^m οὔτοις ^y παραγγέλλομεν καὶ ^z παρακαλοῦμεν ^z ἐν κυρίῳ ⁿ Ἰησοῦ ⁿ χριστῷ, ἵνα ^a μετὰ ^b ἡσυχίας ^m ἐργαζόμενοι ^m τὸν ^o αὐτῶν ^c ἄρτον ^c ἐσθίωσιν. ¹³ ὑμεῖς δὲ, ἀδελφοί, μὴ ^d ἐγ- ^o κακήσητε ^e καλοποιούντες. ¹⁴ εἰ δέ ^e τις οὐχ ^e ὑπακούει τῷ

s = Matt. xi. 2. Acts xxiii. 16. Eph. i. 15 al. t ver. 6. q = Col. iii. 7. John xi. 54.
v ver. 6 only t. w Matt. vii. 23 al. fr. x here only. Polyb. xvi. 34. 2. see Acts
xix 19. 1 Tim. v. 13 reff. y ver. 4. z 1 Thess. iv. 1. a Mark iii.
5 al. 1 Chron. xxix. 22. b Acts xxii. 2 reff. c ver. 7. d 2 Cor. iv. 1 reff.
e here only t. κακοποιῆσαι, Levit. v. 4. Mark iii. 4 al.

lect 13 slav-ms: δ. υμας μιμ. ημ. slav-ed arm.—8. εν om 17.—ουτε FG.—for εθαγομ., ελαβομεν 61. 109 al₁₈ Dam₁ Ambrst-ed.—νυκτος κ. ημερας BFG 17. 31. 47. 71-3. Chr-ms Dam₁: txt ADEJK most mss ff.—for εργ., αγωνιζομενοι 46.—9. εχωμεν 109.—10. παραγγελλομεν D¹: παρηγγελλομεν G.—for ου, μη D¹.—11. εν υμ. περιπ. ατακτ. BDE d e copt syr (ατακτ. περιπ. B Syr): εν υμ. om 219¹: ατ. om 67²: al vary.—αλ. περιεργ. om (homœotel) 109: αλλα και 219².—12. rec δια του κυρ. ημ. ιησου χρ., with D¹E²JK most mss syrr al Chr Thdrt Dam¹ Thl Oec: txt ABD¹E¹FG (χυν D¹E¹: om copt demid al) 4 it v goth copt al Dam¹ lat-ff (said by De Wette to be a corruption from 1 Thess. iv. 1: but is not rec rather a corr to the more usual form?).—εσθιουσιν 17.—13. rec ικκακ.: txt ABD¹ (ενκακειτε) al.—καλον ποιουντ. FG & (prefg το) 73. 113-

by writing (1 Thess. iv. 11, 12).

παρελάβοσαν] plur. as belonging to the πάντες implied in παντός; so in ἔβαν οἰκόνδε ἕκαστος. — On the form -οσαν, which is said to have been originally Macedonian, and thence is found in the Alexandrian (ἐσχάζοσαν, Lycophr. 21), Lobeck remarks (Phryn. p. 349), “ex modorum et temporum metaplasmis, quos conjunctum tractare solent dialectorum scriptores, nullus diutius vigit eo quo tertiæ aoristi secundæ personæ plurales ad similitudinem verborum in μι traducuntur,—εἶδοσαν Niceph., ἐφεύροσαν Anna Comnena, μετήλθοσαν Nicet. (and παρήλθοσαν).”

7.] πῶς δεῖ μιμ. ἡμ. is a concise way of expressing ‘how ye ought to walk in imitation of us.’ ἀτακτέω also occurs in Lysias κατὰ Ἀλκιβ. a. p. 141. 18, in this sense, of ‘leading a disorderly life.’

8.] ἄρτον ἐφάγομεν, a Hebraistic expression for ‘got our sustenance.’ παρά τινος, ‘at any one’s expense,’ ‘from any one’ as a gift: there seems to be an allusion in the construction to the original sense of δωρεάν.

ἐργαζόμ. belongs to ἄρτον ἐφ. as a contrast to δωρεάν: ‘but by working,’ &c. The sentence may also be taken as

De W., regarding ἐν κόπῳ κ. μόχ. as the contrast to δωρεάν, and ἐργαζ. νύκτ. κ. ἡμ. as a parallel clause to ἐν κόπῳ κ. μόχ.

9.] See 1 Cor. ix. 4 ff., where he treats of his abstinence from this his apostolic power.

οὐχ ὅτι, ‘my meaning is not, that’ . . . See 2 Cor. i. 24; iii. 5, al., and Hartung, Part. ii. 153. εἰς αὐτοὺς is used in the plural for ἡμᾶς αὐτοὺς and ὑμᾶς αὐτοὺς for shortness, but never in the singular for ἑμαυτόν or σεαυτόν, where no such reason exists: see Bernhardt, Syntax, p. 272.

10.] καὶ γάρ, — and we carried this further: we not only set you an example, but inculcated the duty of diligence by special precept. The γάρ is co-ordinate with that in ver. 7. The καὶ does not bring out ὅτε ἦμεν πρ. ὑμᾶς as a new feature, as Thdrt, for of this period the last three verses have treated—but it brings out τοῦτο, on which the stress lies, as an additional element in the reminiscence. τοῦτο, viz. what follows. εἴ τις κ.τ.λ.] Schöttgen and Wetst. quote this saying from several places in the rabbinical books.

11.] Ground for reminding them of this his saying. περιεργαζομένους] ‘being busy bodies;’ or, ‘being active

f=1 Cor. xvi. 3.
2 Cor. x. 9.
11. ch. ii. 2.
15 (see note).
g= Rom. xvi.
22. 1 Cor. v.
9 reff.
h here only.
i σημειώσαν-
το τὸν τό-
πον. Polyb.
xiii. 11. 12.
1 Cor. v. 9
only. συμ-
μίσγν., Hos. vii. 8.
ii. 3 al. Job xlii. 6.
o see Rom. xv. 33 reff.
18 (Rom. iii. 2).
12. 2 Cor. xii. 12.

λόγῳ ἡμῶν ^f διὰ ^g τῆς ἐπιστολῆς, τοῦτον ^h σημειούσθε καὶ
μὴ ⁱ συναναμίγνυσθε αὐτῷ, ἵνα ^k ἐντραπῇ. ¹⁵ καὶ μὴ ὡς
ἐχθρὸν ^l ἡγείσθε, ἀλλὰ ^m νοουθεεῖτε ὡς ἀδελφόν. ¹⁶ αὐτὸς
δὲ ὁ κύριος τῆς ^o εἰρήνης δώῃ ὑμῖν τὴν εἰρήνην ^p διὰ παντὸς
ἐν ^q παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων ὑμῶν.
¹⁷ Ὁ ^r ἀσπασμὸς τῇ ἐμῇ ^s χειρὶ Παύλου, ὃ ἐστίν ^t σημεῖον

ABDE
FGJK

k=1 Cor. iv. 14. Tit. ii. 8 only.

m Acts xx. 31 reff P.

p Matt. xviii. 10 al. Acts ii. 25. x. 2. Rom. xi. 16.

r 1 Cor. xvi. 21. Col. iv. 18 (Matt. xxiii. 7 | al. f.).

l Acts xxvi. 2. 2 Cor. ix. 5. Phil.

n=1 Thess. iii. 11 reff. (see note).

q Phil. i.

s= Luke ii.

marg-14-21-22. 219² Chr. somet.—14. ὑμῶν 23. 37-9. 116 al_g aeth Chr-in-Thl-expr
Thl.—δι' ἐπιστολῆς FG.—καὶ om ABD³E 17 d e goth copt Chr Tert: ins D¹FGJK mss
nrly (appy) v g syrr al Bas all Ambrst Aug-oft al.—15. καὶ om D¹ d e Tert al.—16. for
κυρ., θεὸς FG 48. 115-22. 219 g v-sixt-mss Thl Ambrst Pel.—την om A 672.—for
τροπῶ, τοπῶ (corrⁿ to more usual expression, see 1 Cor. i. 2 &c) A¹D¹FG 17. 49 it v
goth Chr Ambrst Pel: txt A²B²D³EJK mss-nrly-(appy) syrr copt all Thdrt Dam al

about trifles; 'busy only with what is not
their own business' (Jowett: who refers to
Quintilian's 'non agere sed satagere'):
see reff. So in the charge against Socrates,
Tert. Apol. § 3, Σωκράτης ἀδικεῖ κ. περι-
εργάζεται ζητῶν τὰ τε ὑπὸ γῆς κ. τὰ
ἐπουράνια, κ. τὸν ἡττω λόγον κρείττω
ποιῶν, κ. ἄλλους ταῦτά ταῦτα διδάσκων.

12.] παρακαλοῦμεν, scil. αὐτούς.
ἐν κυρ. see on ver. 6. μετὰ ἡσυχ.
may be taken either subjectively, —'with a
quiet mind;—or objectively, 'with quiet-
ness,' i. e. in outward peace. The former
is most probable, as addressed to the of-
fenders themselves. εὐαντων, emphatic
—that which they have earned. 13.]

δέ—ye who are free from this fault. On
ἐγκ. and ἐκκ. see notes 2 Cor. iv. 1 and
Gal. vi. 9. καλοποιούντες, from the
context, cannot mean 'doing good' (to
others), but 'doing well,' living diligently
and uprightly: see also Gal. vi. 9, where
the same general sentiment occurs. Chrys.'s
meaning is surely far-fetched: στέλλεσθε
μὲν, φησιν, ἀπ' αὐτῶν κ. ἐπιτιμᾶτε αὐτοῖς,
μὴ μὴν περιόχητε λιμῷ διαφθαρέντας.

14.] Many comm. (Luth., Calv.,
Grot., Calov., Le Clerc, Beng., Pelt, Winer,
al.) have joined διὰ τῆς ἐπιστολῆς with
what follows, and explained it (usually, see
below),—'note that man by an Epistle (to
me).' But τῆς is decidedly against this
rendering,—unless we suppose that it sig-
nifies 'your' answer to this. [Bengel and
Pelt, taking τῆς ἐπ. for this Epistle, would
render, 'notate nota censoria, hanc Epist.,
ejus admonendi causa, adhibentes eique in-
culcantes' (Beng.).—Eum hac epistola
freti severius tractate' (Pelt): but both
these require σημειούσθε to be diverted
from its simple meaning.] The great ob-
jection to the above connexion is that

St. Paul has already pointed out the manner
of treating such an one, ver. 6, and is not
likely to enjoin a further reference to him-
self on the subject. It is far better there-
fore, with Chrys., Est., Corn.-à-Lap., Beza,
Hamm., Whitby, Schott, Olsh., De W.,
Baum.-Crus., Lün., all., to join διὰ τῆς ἐπ.
with the preceding τῷ λόγῳ. ἡμ., and render
it 'our word by this Epistle,' as ἡ ἐπι-
στολή is undoubtedly used in 1 Thess. v.
27. Rom. xvi. 22. Col. iv. 16, and the word
is that in ver. 12. σημειούσθε]

15.] καὶ is more delicate than ἀλλά or δέ
would be: q. d. 'and I know that it will
follow as a consequence of your being
Christians, that ye will, &c.' ὥς in
the first clause seems superfluous: it is
perhaps inserted to correspond with the
other clause, or still further to soften the
ἐχθρὸν ἡγείσθε. So ὥς περ, Job xix. 11;
xxxiii. 10. 16.] Concluding wish.

On αὐτὸς δέ, see on ch. ii. 16.
ὁ κύριος τῆς εἰρήνης] As the Apostle con-
stantly uses ὁ θεὸς τῆς εἰρ. for the God of
Peace (see Rom. xv. 33; xvi. 20. 2 Cor. xiii.
11, al.), we here must understand our Lord
Jesus Christ.

ἡ εἰρήνη must not be
understood only of peace with one another:
for there has been no special mention of
mutual disagreement in this Epistle: but
of peace in general, outward and inward,
here and hereafter, as in Rom. xiv. 17. See
Fritz. on Romans, vol. i. p. 22.—The stress
is on ὑμῖν—'May the Lord of Peace give
you (that) Peace always in every way'
(whether it be outward or inward, for time
or for eternity).

μετὰ πάντων ὧ.]
therefore with the ἀτάκτως περιπατοῦντες
also (Lün.): not as Jowett, pleonastic.

ἐν πάσῃ ἐπιστολῇ. οὕτως γράφω. ¹⁸ ἡ χάρις τοῦ
κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν.

(*bono* Aug).—17. ο ἐστ. σημ. om 47.—οὕτως γράφων 17.—18. ἡμῶν om FG g: τ. κυρ. ημ. om Syr.—rec at end, αμην: om B 17. 44. 67². 116 harl tol Chr (Mtt's ms.) Ambrst.

Subscription: πρ. θ. β (pref ἐτελεσθη FG, add ἐληρωθη DE goth) BDEFG and (addg απο αθηνων) A: rec πρὸς θ. δεύτερα ἐγράφη ἀπὸ Ἀθηνῶν: (απο αθ. is in A(1 & 2?)) B²JK all d² copt syr al Thdrt Euthal al: but *e Laodicea Pisidia* Syr Ebedjesu: απο ρωμης 6. 44. 71. 91 al Oec al: many add δια τυχικου (Syr), or δια σιλουανου κ. τυχ. (copt); δια σιλ. κ. τιμοθεου; *per Titum et Onesimum*, &c.

The man who was to be admonished as an ἀδελφός, would hardly be excluded from the Apostle's parting blessing.

17, 18.] CONCLUSION. 17.] *Autographic salutation*. The Epistle, as it follows from this, was not written with the Apostle's own hand, but dictated. So with other Epistles: see Rom. xvi. 22. 1 Cor. xvi. 21. Col. iv. 18. 8] 'which circumstance;' not attraction for ὅς. The whole of vv. 17, 18, not merely the benediction, are included. By the words οὕτως γράφω, we must not conceive that any thing was *added*, such as his signature,—or as Oec., οἶον τὸ ἀσπάζομαι ὑμᾶς, ἢ τὸ ἐρρώσθε, ἢ τι τοιοῦτον: they are said of that which he is writing at the time. His reason for this caution evidently was, the ἐπιστολὴ ὡς δι' ἡμῶν, spoken of ch. ii. 2. And the words ἐν πάσῃ ἐπιστολῇ must not with Lün., be limited to any future Epistles which he might send to the Thessalonians, but understood of a caution which he intended to practise in future with all

his Epistles: or at least with such as required, from circumstances, this identification. Thus we have (1 Thess. being manifestly an exception, as written before the rule was established) Gal. written with his own hand (see note on Gal. vi. 11); 1 Cor. authenticated (xvi. 21); 2 Cor. sent by Titus and therefore perhaps not needing it (but it may have existed in xiii. 12, 13 without being specified); Rom. not requiring it as not insisting on his personal authority (but here again the concluding doxology may have been autographic): Col. authenticated (iv. 18): Eph. apparently without it (but possibly vi. 24 may have been autographic): Phil. from its character and its bearer Epaphroditus not requiring it (but here again iv. 23 may be autographic): and the Eph. to individuals would not require such authentication, not to mention that they are probably all autographic—that to Philemon certainly is, see ver. 19. (So for the most part De Wette.)

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

I. ¹ Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ, ^a κατ' ^a ἐπι- ADFG JK
 ταγὴν ^b θεοῦ ^b σωτῆρος ἡμῶν, καὶ χριστοῦ Ἰησοῦ τῆς
 ἐλπίδος ἡμῶν, ² Τιμοθέω ^d γνησίῳ ^e τέκνῳ ^f ἐν ^f πίστει.
a Rom. xvi. 26. 1 Cor. vii. 6 (25). 2 Cor. viii. 8. Tit. i. 3 (ii. 15). b Luke i. 47. cpp., ch. ii. 3. Tit. i. 3. ii. 10. iii. 4. Jude 25 only. c = Col. i. 27. 1 Thess. ii. 19. d 2 Cor. viii. 8. Phil. iv. 3 (ii. 20). Tit. i. 4 only †. e = 1 Cor. iv. 14, 17. 2 Cor. vi. 13. Phil. ii. 22. ver. 18. 2 Tim. i. 2. ii. f Gal. ii. 20. ver. 4 (ch. ii. 7, 15). iii. 13 (iv. 12). 2 Tim. i. 13. Tit. iii. 15. elsw., ἐν τῇ π.

Title: *πρ. τιμ. α Α*, and (prefg *αρχεται*) *DEFG*.—*πρ. τιμ. πρωτης επιστολης (sic) παυλου J*: *rec παυλου του αποστ. η πρ. τιμ. επιστολη πρωτη*: alii aliter.

CHAP. I. 1. *rec ιησ. χριστου*, with *AJK* & c: *txt DFG* 80 demid f it (i.e. d g, containing as far as ch. vi. 15) goth copt syr Dam Ambrst.—*του σωτηρ. D¹ al.*—*τ. σωτ. ημ. θεου (θ. ημ. 37), και 37. 73. 80. 116. 213 arm*: *τ. πατρος ημ. θ. και 10*: *θ. σωτηρος ημ. (omg κ. κυριου) 17. 31*: *τ. σωτ. ημ. (do) 43*: *θ. πατρος κ. σωτ. ημ. (do) 38. 48-72*: *θ. κ. σωτ. ημ. (do) Ambrst-txt*: *θ. σωτ. ημ. κυριου ar-pol*: *τ. σωτ. ημ. ιησ. χρ. κ. κυρ. ιησ. χρ. 118*.—*rec και κυριου ιησ. χρ.*, with *D³JK* & c *Thdrt Dam al (κυρ. om some of these: χρ. om al Thl)*: *κυρ. om AD¹FG 17. 31-8. 43-8. 71-2. 179* it v syrr ar-erp copt sah æth arm Cyr al Ambrst Ambr Pel al: *χρ. ιησ. AD¹FG 71-2. 179* it v syrr ar-erp sah Chrys-comm

CHAP. I. 1, 2.] ADDRESS AND GREETING.

1. κατ' ἐπιτ.] See reff. especially Tit.: a usual expression of St. Paul, and remarkably enough occurring in the doxology at the end of the Epistle to the Romans, which there is every reason to think was written long after the Epistle itself. It is a more direct predication of divine command than διὰ θελήματος θεοῦ in the earlier Epistles.

θεοῦ σωτῆρος ἡμ.] Apparently an expression belonging to the later apostolic period,—one characteristic of which seems to have been the gradual dropping of the article from certain well known theological terms, and treating them almost as proper names. Thus in Luke i. 47 it is ἐπὶ τῷ θεῷ τῷ σωτήρι μου: and indeed in almost every place in the pastoral Epistles except this, σωτήρ has the art. In ref. Jude, the expression is the same as here.

καὶ χρ. Ἰησ.] See a similar repetition after δοῦλος χρ. Ἰησοῦ in Rom. i.

4 & 6. The Ap. loves them in his more solemn and formal passages—and the whole style of these Epistles partakes more of this character, as was natural in the decline of life.

τῆς ἐλπίδος ἡμῶν] It is not easy to point out the exact reference of this word here, any further than we may say that it gives utterance to the fulness of an old man's heart in the near prospect of that on which it naturally was ever dwelling. It is the ripening and familiarization of χριστός ἐν ὑμῖν ἢ ἐλπίς τῆς ἐξέλης of Col. i. 27. See also Tit. i. 2. I am persuaded that in many such expressions in these Epistles, we are to seek rather a psychological than a pragmatistical explanation. Theodoret notices the similar occurrence of words in Ps. lxiv. (v.) 6, ἐπάκουσον ἡμῶν ὁ θεὸς ὁ σωτὴρ ἡμῶν, ἢ ἐλπίς πάντων τῶν περάτων τῆς γῆς—which is interesting, as it might have suggested the expression here, familiar as the Apostle was with O. T. diction.

^g χάρις, ^g ἔλεος, ^g εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ χριστοῦ ^g 2 Tim. i. 2.
 Ἰησοῦ τοῦ κυρίου ἡμῶν. ³ ^h Καθὼς ⁱ παρεκάλεσά σε ^g 2 Tim. i. 4 rec.).
^k προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα ^h 2 John 3.
^l παραγγείλῃς ^m τισὶν μὴ ⁿ ἑτεροδιδασκαλεῖν, ⁴ μηδὲ ^o προς- ^h 2 John 3.
 1 Acts xv. 5 reff. 1 Cor. vii. 10 Paul, passim. m = 1 Cor. iv. 18. k = Acts xviii. 18 of Paul only.
 12. ver. 6, 19. ch. iv. 1. v. 15. vi. 21. 2 Tim. ii. 18. n ch. vi. 3 only t. Ignat. ad Polyc. c. 3.
 o = & constr., Acts viii. 6 reff. Paul, ch. iii. 8. iv. 1, 13. Tit. i. 14 (exc. Heb.) only.

Ambrst Amb Cass: *ιησου* 10. 57. 70. 115.—2. for *τεκν.*, *νω* 14.—for *ἔλεος*, *πνευμα*
sah.—rec aīf *πατρ.* *ins ημων*, with D'JK &c syrr sah al ff: om AD¹FG 17. 25. 31. 73.
 120. 213 al it v goth copt al Orig-int Ambrst-ed Pel.—*χω. ιησ. τ. κυρ. ημ.* is variously
 transp: *κυριου ιησ. χρ. του σωτηρ. (και σω. 21) ημ. 21. 37: κυρ. ι. χ. του θεου ημ.*
 Thl-ins: *κυρ. ι. χ. τ. κυρ. ημ. 73. 109-14* Thl-ed.—txt ADFGJK.—3. *καθως* om Syr

γνησιώ τ.] Cf. Acts xvi. 1. 1 Cor. iv. 14—17, and Prolegg. to these Epistles. γνησιώ, 'true,' 'genuine'—cf. Plat. Politic. p. 293, οὐ γνησίας οὐδ' ὄντως οὐσας ἀλλὰ μεμνημένας ταύτην. ἐν πίστει] When Conyb. says, "'in faith,' not 'in the faith,' which would require τῇ,"—he forgets (1) the constant usage by which the art is omitted after prepp. in cases where it is beyond doubt in the mind of the writer and must be expressed in translation: (2) the almost uniform anarthrousness of these Epistles. He himself translates the parallel expression in Tit. i. 4 'mine own son according to our common faith,' which is in fact supplying the art.: and in our ch. iii. 15, he translates ἐν πίστει τῇ ἐν χ. ἱ., 'in the faith of Christ Jesus.' Render therefore 'in the faith:' joining it with τέκνω: and compare reff.

ἔλεος and εἰρήνη are found joined in Gal. vi. 16, in which Epistle are so many similarities to these (reff.).—The expression θεὸς πατήρ, absolute, is found in St. Paul, in Gal. i. 1. 3. Eph. vi. 23. Phil. ii. 11. Col. iii. 17 (τῷ θ. π.). 1 Thess. i. 1. 2 Tim. i. 2. Tit. i. 4. So that it belongs to all periods of his writing, but chiefly to the later.

3.—20.] From specifying the object for which Timothy was left at Ephesus (vv. 3, 4), and characterizing the false teachers (5—7), he digresses to the true use of the law which they pretended to teach (8—10), and its agreement with the gospel with which he was intrusted (11): thence to his own conversion, for the mercies of which he expresses his thankfulness in glowing terms (12—17). Thence he returns to his exhortations to Timothy (18—20).—On these repeated digressions, and the inferences from them, see Prolegg.

3.] The sentence begins 'As I exhorted thee,' &c., but in his negligence of writing, the Apostle does not finish the construction: neither verse 5, nor 12, nor 18, will form the apodosis without unnatural forcing. παρεκάλεσα] Chr.

lays stress on the word, as implying great mildness—ἀκούε τὸ προσηνές, πῶς οὐ διδασκάλου κίχηται ῥωμή, ἀλλ' οἰκείου σχιθέον οὐ γὰρ εἶπεν ἐπίταξα οὐδὲ ἐκέλευσα, οὐδὲ παρήνευσα, ἀλλὰ τί; παρεκάλεσά σε. This has been met (Huther, al.) by remarking that he says διαταγήν to Titus, Tit. i. 5. The present word however was the usual one to his fellow-helpers, see reff.: and διαταγήν there refers rather to a matter of detail—as I prescribed to thee.—The sense of προσμεῖναι, 'to tarry,' or 'stay' at a place, is sufficiently clear from ref. Acts. The προσ- implies a fixity when the word is absolutely used, which altogether forbids the joining προσμεῖναι with πορευόμενος understood of Timothy, as some have attempted to do. Various endeavours have been made to escape from the difficulties of the fact implied. Schneckenburger would read προσμεῖνας: others would take προσμεῖναι as imperative, most unnaturally. No one can doubt, that the straightforward rendering is, 'As I besought thee to tarry in Ephesus . . . ' And on this straightforward rendering we must build our chronological considerations. See the whole subject discussed in the Prolegomena.

πορευόμενος, pres., 'when I was on my way.' ἵνα, &c. object of his tarrying.

παραγγείλῃς, see reff. τισίν] so constantly (reff.) in these Epistles: sometimes οἱ ἀντιλέγοντες Tit. i. 9, or πολλοί ib. 10. Huther infers from τισί, that the number at this time was not considerable: but this is hardly safe. ἑτεροδιδασκαλεῖν]

There seems to be in ἑτερο-, as in ἑτεροζυγοῦντες 2 Cor. vi. 14, the idea of *strange*, or *incongruous*, not merely of different: cf. also ἑτερόγλωσσος, 1 Cor. xiv. 21. And the compound -διδασκαλεῖν, not -διδάσκειν, brings in the sense of 'acting as a teacher': 'not to be teachers of strange things.' Eusebius has the subst., H. E. iii. 32—διὰ τῆς τῶν ἑτεροδιδασκάλων ἀπάτης, —in the sense of heretical teachers—which how-

p. ch. iv. 7. ἔχειν^p μύθοις καὶ^q γενεαλογίαις^r ἀπεράντοις,^s αἵτινες^t ADFG
 2 Tim. iv. 4. Tit. i. 14. ζήτησεις^u παρέχουσιν^{uu} μᾶλλον ἢ^v οἰκονομίαν^w θεοῦ^x τὴν^y JK
 2 Pet. i. 16 only.
 q Tit. iii. 9 only +. see Heb. vii. 6. r here only. Job xxxvi. 26. s = Acts x. 41, 47. Paul, passim.
 t John iii. 23. Acts xv. 2. xxv. 20 (Paul, ch. vi. 4. 2 Tim. ii. 23. Tit. iii. 9) only +. u = Matt. xxvii.
 10 al. Paul, Gal. vi. 17. ch. iv. 17. Col. iv. 1 only. uu John iii. 19. Acts xxvii. 11. 2 Tim. iii. 4.
 v = Eph. i. 10. iii. 2. Col. i. 23. see 1 Cor. ix. 17.

ar-erp.—περιμιναι D¹.—for πορευομ., cum *ires* Hil.-ms.—4. for απεραντ., απειροις const: ματαιιαις Iren.-gr.—εκζητησεις A 93: ζητεις 80.—rec οικοδομιαν, with D³: οικοδομην D¹ Iren (in Epiph): *aedificationem* it v goth Syr syr-marg al¹ Iren-int lat-ff: txt

ever is too fixed and developed a meaning to give here. We have *καλοδιδασκαλος*, Tit. ii.

3. The meanings of 'other teaching' and 'false teaching,' when we remember that the faith which St. Paul preached was incapable (Gal. i. 8, 9) of any the least compromise with the errors subsequently described, lie very close to one another.

προσέχειν, 'to give attention to:' see reff.

μύθοις] We can only judge from the other passages in these Epistles where the word occurs, what kind of fables are alluded to. In Tit. i. 14, we have *μη προσεχοντες Ιουδαϊκοις μύθοις*. In our ch. iv. 7, they are designated as *βιβηλοι και γραωεις*. In 2 Tim. iv. 4, they are spoken of absolutely, as here. If we are justified in identifying the 'fables' in Tit. with these, they had a Jewish origin: but merely to take them, as Thdrt, for the Jewish traditional comments on the law (*μύθους δὲ οὐ τὴν τοῦ νόμου διδασκαλίαν ἐκάλεσεν, ἀλλὰ τὴν ἰουδαϊκὴν ἐρμηνείαν τὴν ὑπ' αὐτῶν καλουμένην δευτέρωσιν* [תפירה, mischna]), does not seem to satisfy the *βιβηλοι και γραωεις*. And consequently others have interpreted them of the gnostic mythology of the Æons. So Tert. adv. Valentinianos, ch. 3: 'qui ex alia conscientia venerit fidei, si statim inveniat tot nomina æonum, tot coniugia, tot geminina, tot exitus, tot eventus, felicitates, infelicitates dispersæ atque concisæ divinitatis, dubitabiturne ibidem pronuntiare, has esse fabulas et genealogias indeterminatas, quas apostoli spiritus his iam tunc pullulantibus seminibus hæreticis damnare prævenit?' And Iren., in his præf., assumes these words in the very outset, almost as his motto—*ἐπεὶ τὴν ἀλήθειαν παραπεμπόμενοι τινες ἐπειράγουσι λόγους ψευδεῖς κ. γενεαλογίας ματαιίας, αἵτινες ζητήεις μᾶλλον παρέχουσι, καθὼς ὁ ἀπόστολος φησιν, ἡ οἰκοδομὴν θεοῦ τὴν ἐν πίστει. . . .* Others again (as Suidas's definition, *μῦθος, λόγος ψευδής, εἰκονίζων τὴν ἀλήθειαν*) would give an entirely general meaning to the word, — 'false teaching' of any kind. But this is manifestly too lax: for the descriptions here (ver. 7, e. g.) point at a Jewish origin, and at a development in the direction of *γενεαλογίαι ἀπεράντοι*. It does not seem

easy to define any further these *μῦθοι*, but it is plain that any transitional state from Judaism to gnosticism will satisfy the conditions here propounded, without inferring that the full-blown gnosticism of the second century must be meant, and thus calling in question the genuineness of the Epistle. On the whole subject, see Prolegg.

γενεαλ. ἀπερ.] De W. in his note on Tit. i. 14, marks out well the references which have been assigned to this expression: "*γενεαλογίαι* cannot be 1) *properly genealogical registers*,—either for a pure genealogico-historical end (Chr., Oec., Thl., Ambr., Est., Calov., Schöttg., Wolf), or for a dogmatico-historical one, to foster the religious national pride of Jews against Gentiles, cf. Phil. iii. 4 f. (Storr, Flatt, Wegsch., Leo), or to ascertain the descent of the Messiah (Thdrt, Jer., Wegsch.: according to Nichol. Lyr., to shew that Jesus was not the Messiah),—least of all genealogies of Timotheus himself (Wetst.),—for all this does not touch, or too little touches religious interests: nor are they 2) *gentile theogonies* (Chr. gives this as well as the former interpretation: also Oec., Thl., Elsn.); nor again 3) *pedigrees of the cabalistic sephiroth* (Vitring. Obs. 1. v. 13: see Wolf) which will hardly suit *γενεαλ.*: nor 4) *Essenian genealogies of angels* (Mich., Heinr., al.) of the existence of which we have no proof: nor 5) *allegorizing genealogies*, applications of psychological and historical considerations to the genealogies contained in the books of Moses; as in Philo (Dähne, Stud. u. Krit. 1853, 1008),—a practice too peculiar to Philo and his view: but most probably 6) *lists of gnostic emanations* (Tert. contr. Val. 3,—præscr. 33, Iren. præf. [see above], Grot., Hamm, Chr., Mosh., Mack, Baur, al.), &c."—But again, inasmuch as *γενεαλογίαι* are coupled in Tit. iii. 9 with *μάχαι νομικαί*, it seems as if we must hardly understand the ripened fruits of gnosticism, but rather the first beginnings of those genealogies in the abuse of Judaism. See Prolegg.

ἀπεράντοις may be used merely in popular hyperbole to signify the tedious length of such genealogies. The meaning '*profitless*' (Chr., ἡτοι πέρως

^w ἐν πίστει· ⁵ τὸ δὲ ^x τέλος τῆς ^y παραγγελίας ἐστὶν ^w ver. 2 reff.
 ἀγάπη ^z ἐκ ^a καθαρᾶς ^z καρδίας καὶ ^b συνειδήσεως ^b ἀγαθῆς ^x here only.
 καὶ πίστειως ^c ἀνυποκρίτου· ⁶ ὧν ^d τινὲς ^e ἀστοχίσαντες ^z Rom. vi. 17.
 2 Tim. ii. 22.
 b Acts xxiii. 1 (Paul). ver. 19. 1 Pet. ii. 16 (H-b. xiii. 18). a Matt. v. 8. c Rom. xii. 9. 2 Cor. vi. 6. 2 Tim.
 i. 5. 1 Pet. i. 22. James iii. 17 only. Wisd. v. 18. d = ver. 3 reff. e ch. vi.
 21. constr., 2 Tim. ii. 18 only. ἀστοχοῦσι τοῦ μετρίου κ. πρέποντος, Plut. de Def. Orac. p. 411. Wetst.

all other MSS mss (appy) vss ff.—5. ἀγαθῆς om FG.—7. μητε (1) om 73. 92. 103 Syr

μηδὲν ἔχουσαι, ἡ οὐδὲν χορήσιμον, ἡ ἐν-κατάληπτον ἡμῖν, would be a natural deduction from the other, and is therefore hardly to be so summarily set aside as it has been by De W., al.

αἰτνες, 'of the kind which.' ζητήσεις] objective, 'questions.' not subjective, 'questionings:' see reff. in these Epistles, in which ζητήσεις are not themselves, but lead to ἔρις, μάχαι &c.

παρέχουσιν] 'minister,' as E. V. is the best rendering: 'afford,' 'give rise to,' 'furnish:' see below. μᾶλλον ἢ is a mild way of saying καὶ οὐ: see reff.

οἰκονομίαν θεοῦ . . .] this has been taken two ways: 1) objectively: *the dispensation* (reff.) of God (towards man) *which* is (consists) in (the) *faith*: in which case παρέχουσιν must bear something of a transferred meaning,—zeugmatic, as the grammarians call it,—as applied to οἰκονομίαν, implying, "rather than they *set forth*, &c."

And to this there can be no objection, as the instances of it are so common. This meaning also suits that of οἰκονομία in the reff., even 1 Cor. ix. 17, where the οἰκονομία is the objective matter wherewith the Apostle was entrusted, not his own subj. fulfilment of it. 2) subjectively:—'*the exercising of the stewardship of God in faith*:' so Conyb.: or as paraphrased by Storr (in Huther) *ζητούντας αὐτοὺς ποιῶσι, μᾶλλον, ἢ οἰκονόμους θεοῦ πιστοῦς*. But to this there is the serious objection, that οἰκονομία in this subjective sense, '*the fulfilment of the duty of an οἰκονόμος*,' wants example: and even could this be substantiated, οἰκονομίαν παρέχειν, in the sense required, would seem again questionable. I would therefore agree with Huther and Wiesinger in the objective sense—'*the dispensation of God*.'

Then τὴν ἐν πίστει has also been variously taken. Chrys. says, *καλῶς εἶπεν, οἰκονομίαν θεοῦ· μεγάλα γὰρ ἡμῖν δοῦναι ἠθέλησεν ὁ θεός, ἀλλ' οὐ δύναται ὁ λογισμὸς τὸ μέγεθος αὐτοῦ τῶν οἰκονομιῶν. διὰ πίστειας οὖν τοῦτο γίνεσθαι δεῖ*. And Thdr̄t: *ἡ δὲ πίστις φωτίζει τὸν νοῦν, καὶ ἐπιδείκνυσιν τὰς θείας οἰκονομίας*. But the words will hardly bear either of these. The only legitimate meaning seems to be—'*which is in faith*,' i. e. finds its sphere, and element, and development among men,

in faith. Thus ἐν πίστει stands in contrast to ζητήσεις, in which the οἰκονομία θεοῦ *does not* consist: and the way for the next sentence is prepared, which speaks of *πίστις ἀνυπόκριτος* as one of the means to the great end of the gospel. 5.]

'But (contrast to the practice of these pretended teachers of the law) the end (purpose, aim) of the commandment (viz. of the law of God in [ver. 11] the gospel: not, although in the word there may be a slight allusion to it,—of that which Timothy was παραγγέλλειν, ver. 3. This commandment is understood from the οἰκονομία just mentioned, of which it forms a part) is Love (as Rom. xiii. 10. We recognize in the restating of former axiomatic positions, without immediate reference to the subject in hand, the characteristic of a later style of the Apostle) out of (arising, springing from, as its place of birth—the heart being the central point of life: see especially ref. 1 Pet.) a pure heart (pure from all selfish views and leanings: see Acts xv. 9) and good conscience (is this συνειδήσις ἀγαθὴ, 1) a conscience good by being freed from guilt by the application of Christ's blood,—or is it 2) a conscience pure in motive, antecedent to the act of love? This must be decided by the usage of this and similar expressions in these Epistles, where they occur several times [reff. and 1 Tim. iii. 9. 2 Tim. i. 3. 1 Tim. iv. 2. Tit. i. 15]. From those examples it would appear, as De W., that in the language of the pastoral Epistles a *good conscience* is joined with *soundness in the faith*, a *bad conscience* with *unsoundness*.

So that we can hardly help introducing the element of *freedom from guilt by the effect of that faith on the conscience*. And the earlier usage of St. Paul in Acts xxiii. 1, compared with the very similar one in 2 Tim. i. 3, goes to substantiate this: see note on the latter place) and faith unfeigned (this connects with τὴν ἐν πίστει above: it is faith,—not the pretence of faith, the mere 'Scheinlaube' of the hypocrite, which, as in Acts xv. 9, καθαρίζει τὰς καρδίας, and as in Gal. v. 6, δι' ἀγάπης ἐνιργεῖται: Wiesinger well remarks that we see from this, that the general character of these false teachers, as of those against

f ch. v. 15. vi. 20. 2 Tim. iv. 4. Heb. xi. 13 only. Amos v. 8. g here only t. h Luke v. 17. Acts v. 34 only t. i = Eph. iii. 4, 20. Matt. xv. 17 al. Prov. i. 2, 6. k Tit. iii. 8 only t. l Paul, Rom. ii. 2. iii. 19. vii. 14 (w. ὁ νόμος), viii. 22, 28. 1 Cor. viii. 1, 4. 2 Cor. v. 1 (Heb. x. 30. 1 John iii. 2, 14. v. 15, 18, 19, 20). οἰδατε, & εἰδότες, Paul, passim. m Rom. vii. 16. καλός, Paul¹⁶ in other epp. in pastoral Epp., 24 times.

arr: for μητε (2nd) περι, μηδε παρα 92.—8. χρησεται A 73 Clem.—9. εἰδότες d v-m-s-

whom Titus is warned, was not so much error in doctrine, as leading men away from the earnestness of the loving Christian life, to useless and vain questionings, ministering only *strife*): 6.] (the connexion is—it was by declining from these qualities that these men entered on their paths of error) of which (the *καθὰ καρδιά*,—*συνειδήσις ἀγαθή*, and *πίστις ἀνυπόκριτος*—the sources of *ἀγάπη*, which last they have therefore missed by losing them) some having failed (reff.: ‘missed their mark:’ but this seems hardly precise enough: it is not so much to miss a thing at which a main is aiming, as to leave unregarded one at which he ought to be aiming: as Schweigh. Lex. Polyb., ‘rationem alicujus rei non habere, et respectu ejus sibi male consulere.’ Thus Polyb. i. 33. 10, τῆς μὲν πρὸς τὰ θηρία μάχης δέοντως ἦσαν ἐστοχασμένοι, τῆς δὲ πρὸς τοὺς ἰππεῖς, πολλαπλασίους ὄντας τῶν παρ’ αὐτοῖς, ὀλοσχερώς ἡστόχησαν: v. 107. 2, πρὸς μὲν τὸ παρόν ἐνδεχομένως ἐβουλεύσατο, τοῦ δὲ μέλλοντος ἡστόχησε: see also vii. 14. 3) turned aside to (ἐξ-, away from the path leading to the τέλος, ver. 5, in which they should have been walking: the idiom is often found in the examples cited by Wetst.: e. g. Plat. Phædr., δὲν’ ἐκτραπόμενος κατὰ τὸν ἴλυσσον ἴωμεν,—Thuc. v. 65, τὸ ὕδωρ ἐξέτρεπε κατὰ τὴν Μαντινικὴν;—and in Polyb., ἐκτρέπεσθαι εἰς ὀλιγαρχίαν, vi. 4. 9,—εἰς τὴν συμφυῇ κακίαν, ib. 10. 2 and 7: and in Hippocr. de temp. morbi, even nearer to our present phrase,—εἰς μακρολογίαν ἐξετραπόντο) foolish speaking (of what kind, is explained ver. 7, and Tit. iii. 9, which place connects this expression with our ver. 4. It is the vain questions arising out of the law which he thus characterizes. Herod. [ii. 118] uses μάταιος λόγος of an idle tale, an empty fable:—εἰρομένου δὲ μιν τοὺς ἱνέας, εἰ μάταιον λόγον λέγουσι οἱ Ἕλληνες τὰ περὶ Ἴλιον γενέσθαι), wishing to be (giving themselves out as, without really being: so Paus. i. 4. 6, αὐτοὶ δὲ Ἀρκαδὲς ἐθέλουσιν εἶναι τῶν ὁμοῦ Τηλέφῳ διαβάντων ἐς τὴν Ἀσίαν. Cf. Palm and Rost’s Lex. sub voce) teachers of the law (of what law? and in what sense? To the former ques-

tion, but one answer can be given. The law is that of Moses; *the law*, always so known. The usage of νομοδιδάσκαλος (reff.) forbids our giving the word, as coming from a Jew, any other meaning. That this is so, is also borne out by Tit. i. 14. Then as to the sense in which these men professed themselves teachers of the law. (1) Clearly not, as Baur, by their very antinomianism,—teachers of the law by setting it aside: this would at best be an unnatural sense to extract from the word, and it is not in any way countenanced by vv. 8 ff. as Baur thinks: see below. (2) Hardly, in the usual position of those Judaizing antagonists of St. Paul against whom he directs his arguments in Rom., Gal., and Col. Of these he would hardly have predicated ματαιολογία, nor would he have said μὴ νοοῦντες κ.τ.λ. Their offence was not either of these things, promulgating of idle fables, or ignorance of their subject, but one not even touched on here—an offence against the liberty of the Gospel, and its very existence, by re-introducing the law and its requirements. (3) We may see clearly by the data furnished in these pastoral Epistles, that it was with a different class of adversaries that the Apostle had in them to deal: with men who corrupted the material enactments of the moral law, and founded on Judaism not assertions of its obligation, but idle fables and allegories, letting in latitude of morals, and unholiness of life. It is against this *abuse of the law* that his arguments are directed: no formal question arises of the *obligation* of the law: these men struck, by their interpretation, at the root of all divine law itself, and therefore at that root itself does he meet and grapple with them. [See more in Prolegg.] Hence the following description), understanding neither the things which they say (the actual diatribes which they themselves put forth, they do not understand: they are not honest men, speaking from conviction, and therefore lucidly: but men depraved in conscience [Tit. i. 14, 15] and with legends, putting forth things obscure to themselves for other and selfish purposes), nor concerning what things they make their affirmations (nor those objective truths

^m νόμος, ^{εάν} τις αὐτῷ ⁿ νομίμως ^ο χορήται, ⁹ ¹ εἰδὼς τοῦτο, ^{n 2 Tim. ii. 5}
^οτι δικαίῳ νόμος οὐ ^p κείται, ^q ἀνόμοις δὲ καὶ ^r ἀνυποτάκ-
^{only †.}
^{o = 1 Cor. vii.}
^{21 refl.}
^{p = Luke ii. 34.}
^{r Tit. i.}

Phil. i. 17. 1 Thess. iii. 3.
 6, 10. Heb. ii. 8 only †.

q = 2 Thess. ii. 8 (1 Cor. ix. 21). Luke xxiii. 37 †.

sixt Chr-ed Pel.—δικαιων 109.—aft ανομ. δε ins κ. αποσταταις 43.—και ασιβεισιν D¹

which properly belong to and underlie the matters with which they are thus tampering.—This explanation of the sentence is called in question by De W., on the ground of the parallel expression in Tit. iii. 8, *περί τούτων βούλομαι σε διαβεβαιούσθαι*, in which he maintains that in *διαβεβαιούσθαι περί τινος*, *περί τινος* represents the mere *thing asserted*, not the objective matter *concerning which* the assertion is made,—and he therefore holds our sentence to be a mere tautology,—*ἀ λέγουσιν* answering exactly to *περί τίνων διαβεβαιούνται*. But in reply we may say, that there is not the slightest necessity for such a construction in the passage of Titus: see note there. And so Huth., Wies. Cf. Arrian. Epict. ii. 21, *τί δ' ἐροῦσι καὶ περί τίνων ἢ πρὸς τίνας, καὶ τί ἔσται αὐτοῖς ἐκ τῶν λόγων τούτων, οὐδὲ καταβραχὲς πεφροντίκασιν*.

8.] On the other hand the law has its right use:—not that to which they put it, but to testify against sins in practice: the catalogue of which seems to be here introduced, on account of the lax moral practice of these very men who were, or were in danger of, falling into them: not, as Baur imagines, because they were anti-nomians and set aside the (moral) law. They did not set it aside, but perverted it, and practised the very sins against which it was directed. ‘**But** (contrast to last ver.) **we know** (see refl.: especially Rom. vii. 14: a thoroughly pauline expression) **that the law is good** (Rom. vii. 16: not only, as Thdrt, *ὀφείλιμον*, but in a far higher sense, as in Rom. vii. 12. 14: good abstractedly,—in accordance with the divine holiness and justice and truth; see ver. 18, ch. iv. 4, and notes) **if a man** (undoubtedly, in the *first place*, and mainly, **a teacher**: but not [as Bengel and De W.] **to be confined to that meaning**: all that is here said might apply just as well to a private Christian’s thoughts and use of the law, as to the use of it by teachers themselves) **use it lawfully** (i. e. not, as most expositors, *according to its intention as law* [*εάν τις ἀκολουθῇ αὐτοῦ τῷ σκόπῳ*, Thdrt], and as directed against the following sins in *Christians*: but clearly, from what follows, as De W. insists, and as Chrys. obscurely notices amongst other interpretations, *νομίμως in the Gospel sense*: i. e. as *not binding on*, nor *relevant to Christian believers*, but only *a means of awakening repentance in the ungodly and profane*.

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Chr.’s words are: *τίς δὲ αὐτῷ νομίμως χορήται; ὁ εἰδὼς ὅτι οὐ δέεται αὐτοῦ*. His further references of *νομίμως*, ‘as leading us to Christ,’—as ‘inducing to piety not by its injunctions but by purer motives,’ &c., are not in place here), being aware of this (belongs to *τις*, the teacher, or former of a judgment on the matter. *εἰδὼς* implies both the possession and the application of the knowledge: ‘heeding,’ or ‘being aware of’), that for a just man (in what sense? in the mere sense of ‘*virtuous*,’ ‘*righteous*,’ in the world’s acceptance of the term? in Chrys.’s third altern., *δικαιων ἐνταῦθα καλεῖ τὸν κατορθωκότα τὴν ἀρετὴν*? or as Thl., *ὃς δι’ αὐτὸ τὸ καλὸν τὴν τε πονηρίαν μισεῖ καὶ τὴν ἀρετὴν περιπτύσσει*? All such meanings are clearly excluded by ver. 11, which sets the whole sentence in the full light of Gospel doctrine, and necessitates a corresponding interpretation for every term used in it. *δίκαιος* therefore can only mean, *righteous in the Christian sense*, viz. by *justifying faith and sanctification of the Spirit*,—‘*justitia per sanctificationem*,’ as De Wette from Croc.,—one who is included in the actual righteousness of Christ by having put Him on, and so not *forensically amenable to the law*,—partaker of the inherent righteousness of Christ, inwrought by the Spirit, which unites him to Him, and so not *morally needing it*) **the law** (as before: not, ‘*a law*’ in general, as will be plain from the preceding remarks: nor does the omission of the art. furnish any ground for such a rendering, in the presence of numerous instances where *νόμος*, anarthrous, is undeniably ‘*the Law*’ of Moses. Cf. Rom. ii. 25 bis: ib. 27: iii. 30, 31 bis; v. 20; vii. 1; x. 4. Gal. ii. 19; vi. 13,—to say nothing of the very many examples after prepositions. And of all parts of the N. T., anarthrousness need least surprise us in these Epistles, where many theological terms, having from constant use become technical words, have lost their articles. No such compromise as that of Bishop Middleton’s, that the Mosaic law is *comprehended in νόμος*, will answer the requirements of the passage, which strictly deals with the Mosaic law and with nothing else: cf. on the catalogue of sins below. As De Wette remarks, this assertion = that in Rom. vi. 14, *οὐ γὰρ ἐστὶ ὑπὸ νόμον, ἀλλ’ ὑπὸ χάριν*,—Gal. v. 18, *εἰ πνεύματι ἄγεσθε, οὐκ ἐστὶ ὑπὸ νόμον*) **is not**

U

s Rom. iv. 5 τοις, ^s ἄσεβέσιν καὶ ^t ἁμαρτωλοῖς, ^u ἄνοσίοις καὶ ^v βεβήλοις, ADFG JK
 t Rom. iii. 7 al. ^w πατρολώαις καὶ ^w μητρολώαις, ^w ἀνδροφόνοις, ¹⁰ ^x πόρ-
 st 1 Pet. iv. 18. ^y νοικοῖταις, ^w ἀνδραποδισταῖς, ^z ψεύσταις, ^w ἐπι-
 u 2 Tim. iii. 2 only. ^υ ἑτέρων τῇ ^c ὑγιαίνουσῃ ^d διδασκαλίᾳ
 only. ^{xxii. 9.} ^e ἀντίκειται, ¹¹ κατὰ τὸ ^f εὐαγγέλιον ^f τῆς ^f δόξης ^f τοῦ
 v ch. iv. 7. vi. 20. ^w here only. ^x 1 Cor. v. 9. vi. 9. Eph. v. 5 al. Paul only, exe. Rev.
 2 Tim. ii. 16. ^y 1 Cor. vi. 9 only. ^{see} Levit. xviii. 22. ^a & constr., 2 Cor. v. 17. Phil. ii. 1. Eph. ^z Paul
 Heb. xii. 16 only. ^{xxi. 8. xxii. 13.} ^b = Rom viii. 39. xiii. 9. ^c = ch. vi. 3. 2 Tim. i. 13. iv. 3. Tit. ^z Paul
 Rom. iii. 4. Tit. i. 12 only. ^υ γ. περί θεῶν δοξᾶς, Plut. de audiend. Poetis, p. 20 F, Wetst. τοὺς ὑγ. λόγους, Philo
 i. 9, 13. ii. 1, 2 only. ^d = Eph. iv. 14. Col. ii. 22. ch. iv. 1, 6 (13), 16 (v. 17). vi. 1, 3. 2 Tim. ^z Paul
 iii. 10 (16). iv. 3. Tit. i. 9. ii. 1, 7, 10. ^e Luke xiii. 17. xxi. 15. 1 Cor. xvi. 9. Gal. v. 17. Phil. ^z Paul
 i. 28. 2 Thess. ii. 4. ch. v. 14 only. Zech. iii. 1. ^f 2 Cor. iv. 4 only. ^{see} Rom. xv. 16 ref.

al d goth syr Lucif.—καὶ ἀνοσίοις FG g al.—rec πατραλ. & μητραλ., with mss Thl, & (but with -λοιαῖς both times) 44. 80. 91. 115 Chr Thdrt Dam: txt AD(D¹ has -λωεις, D² al -λοιαῖς both times) FGJ(K has πατραλοιαῖς κ. μητρολοιαῖς) all Thdrt-ms Occ.—10. ἐφιορκούς D¹.—at end add τη D¹ d v arm Bas lat-ff.—11. at end add παυλος 17.—

enacted (see very numerous instances of νόμος κείται in Wetst. The following are some: Eur. Ion, 1046, 7, ὅταν δὲ πολέμους δρᾶσαι κακῶς | θέλη τις, οὐδεὶς ἐμποδὼν κείται νόμος: Thucyd. ii. 37, νόμων . . . ὅσοι τε ἐπ' ὠφελείᾳ τῶν ἀδικουμένων κίνονται: Galen, a Julian. (Wetst.), νόμος οὐδεὶς κείται κατὰ τῶν ψευδῶς ἔγκαλόντων), but for lawless (ref.: not as in 1 Cor. ix. 21) and insubordinate (ref. Tit.: it very nearly = ἀπειθής, see Tit. i. 16; iii. 3,—this latter being more subjective, whereas ἀνυποτάκτ. points to the objective fact. This first pair of adjectives expresses opposition to *the law*, and so stands foremost as designating those for whom it is enacted) for impious and sinful (see especially ref. 1 Pet. This second pair express opposition to *God*, whose law it is)—ἄσεβής being the man who does not reverence Him, ἁμαρτωλός the man who lives in defiance of Him), for unholy and profane (this last pair betoken separation and alienation from God and His law alike—those who have no share in His holiness, no relation to things sacred) for father-slayers and mother-slayers (or it may be taken in the wider sense, as Hesych.: ὁ τὸν πατέρα ἀτιμάζων, τύπτων ἢ κτείνων. In Demosth. κατὰ Τιμοκράτους, p. 732. 14, the word is used of ἡ τῶν γονέων κίκασις: cf. the law cited immediately after. And Plato, Phaed. 114 a, apparently uses it in the same wide sense, as he distinguishes πατράλοιοι and μητράλοιοι from ἀνδροφόνοι.—Hitherto the classes have been general, and [see above] arranged according to their opposition to the law, or to God, or to both: now he *takes the second table of the decalogue*, and *goes through its commandments*, to the ninth inclusive, in order. πατρολώαις καὶ μητρολώαις are the transgressors of the *fifth*), for man-slayers (the *sixth*), for fornicators, for sodomites (sins of abomination

against both sexes: the *seventh*), for slave-dealers (εἰρηται ἀνδραποδιστῆς παρὰ τὸ ἄνδρα ἀποδιδούσθαι, τουτέστι πωλεῖν, Schol. Aristoph. Plut. ver. 521. The etymology is wrong, but the meaning as he states: cf. Xen. Mem. i. 2. 6, τοὺς λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπὸ καλῆς. The Apostle puts the ἀνδραποδιστῆς as the most flagrant of all breakers of the *eighth* commandment. No theft of a man's goods can be compared with that most atrocious act, which steals *the man himself*, and robs him of that free will which is the first gift of his Creator. And of this crime all are guilty, who, whether directly or indirectly, are engaged in, or uphold from whatever pretence, the making or keeping of slaves) for liars, for perjurers (breakers of the *ninth* commandment. It is remarkable that he does not refer to that very commandment by which the law wrought on himself when he was alive without the law and sin was dead in him, viz. the *tenth*. Possibly this may be on account of its more spiritual nature, as he here wishes to bring out the grosser kinds of sin against which the moral law is pointedly enacted. The subsequent clause however seems as if he had it in his mind, and on that account added a concluding general and inclusive description), and if any thing else (he passes to sins themselves from the committers of sins) is opposed (ref.) to healthy teaching (i. e. moral teaching which brings spiritual soundness: = ἡ κατ' ἐσέβειαν διδασκαλία, ch. vi. 3, where it is paralleled with ὑγιαίνοντες λόγοι οἱ τοῦ κυρ. ἡμ. 1ησ. χριστοῦ)—according to (belongs, not to ἀντίκειται, which would make the following words a mere flat repetition of τῇ ὑγιαίν. διδασκ. [see ch. vi. 1. 3]—nor to διδασκαλία, as Thl.,—τῇ ὑγ. διδ. τῇ οὐσῃ κατὰ τὸ εὐαγγ.,—all,—for certainly in this case the speci-

^ε μακαρίον ^ι θεοῦ, ^δ ^η ἐπιστεύθη ἐγὼ, ¹² [καὶ] ^ι χάριν ^g Paul, Rom.
^ι ἔχω τῷ ^k ἐνδυναμώσαντί με χριστῷ Ἰησοῦ τῷ κυρίῳ ^{iv. 7, 8, xiv.}
^ι ἡμῶν, ὅτι πιστὸν με ¹ ἡγήσατο, ^m θέμενος ^m εἰς διακορίαν, ^{22. 1 Cor.}
¹³ ⁿ τὸ πρότερον ὄντα ^o βλάσφημον καὶ ^p διώκτην καὶ ^{vii. 40, but}
¹ Tit. i. 3. ¹ Luke xvii. 9. ² Tim. i. 3 (Heb. xxi. 28) only. ² Mace iii. 33. ³ Acts ix. 22. Rom. ^{iv. 20 al⁵.} Paul, or of Paul, Heb. xi. 31. ¹ = Acts xxvi. 2 ² Cor. ix. 5 al. ch. vi. 1. ^m = Acts ^{xiii. 47. 1 Thess. v. 9.}
^{11. 2 Tim. iii. 2.} Isa. lxxi. 3. ⁿ John vi. 62. ix. 8. Gal. iv. 13. ^o Acts vi. 11, 13. ² Pet. ii. ^p here only.

12. *καὶ* om AFG 17. 31. 67². 71-3. 80. 93. 238 al g v copt æth arm Chr Thdrt al Pel Vig
Bed: ins DJK most mss d goth syrr al Dam Oec-txt Lucif Ambrst.—*ἐνὶ νηυσὶ* 17.
72 Thl.—*ἐν χριστῳ* D¹ 3 d g æth arm Thl-ed Ambrst-ed Bed. *χρ.* om 3. 38. 72: *θεῷ*
υ. χ. 61 Vig.—*με* om arm-venit.—13. rec for *το, τον*, with D³JK &c ff: txt AD¹FG 17.

fying art. must have been inserted,—and thus also the above repetition would occur ;—but to the whole preceding sentence,—the entire exposition which he has been giving of the freedom of Christians from the moral law of the decalogue) **the gospel of the glory** (not, ‘*the glorious gospel*,’ see 2 Cor. iv. 4 : all propriety and beauty of expression is here, as always, destroyed by this adjectival rendering. The gospel is ‘the glad tidings of the glory of God,’ as of Christ in l. c., inasmuch as it reveals to us God in all His glory, which glory would be here that of justifying the sinner without the law by His marvellous provision of redemption in Christ) **of the blessed God** (μακάριος, used of God, is called *unpaulinisch* by De Wette, occurring only in 1 Tim. (ref.) : in other words, one of those expressions which are peculiar to this later date and manner of the Apostle. On such, see Prolegg.), **with which I** (emphatic) **was entrusted**’ (not these *τινές*. δ *ἐμπιστεύθη* is a constr. only and characteristically pauline : see reff. The connexion with the following appears to be this : his mind is full of thankfulness at the thought of the commission which was thus entrusted to him : he does not regret the charge, but overflows with gratitude at the remembrance of Christ’s grace to him, especially when he recollects also what he once was ; how nearly approaching [for I would not exclude even that thought as having contributed to produce these strong expressions] some of those whom he has just mentioned. So that he now goes off from the immediate subject, even more completely and suddenly than is his wont in his other writings, as again and again in these pastoral Epistles : shewing thereby, I believe, the tokens of advancing age, and of that faster hold of individual habits of thought, and mannerisms, which characterizes the decline of life),
 (12 ff.] See summary, on ver 3), ‘**and give thanks** (χαρίν ἔχειν [reff.] is not used by the Apostle except in 2 Tim. Heb. xii. 28 is obviously out of the question, the

sense being different) to Him who enabled me (viz. for His work: not only as Chr., in one of His finest passages,—*φορτίον ὑψηλὸν μέγα, καὶ πολλῆς ἐξέλιτο τῆς ἀνωθεν ῥοπῆς. ἐννόησον γὰρ ὅσον ἦν πρὸς καθημερινὰς ἤβρεις, λυσιδωρίας, ἐπιβουλάς, κινδύνους, σκώμματα, οὐκείη, θανάτους ἴστανται, καὶ μὴ ἀποκρίναι μὴδὲ ὀλισθαίνειν, μὴδὲ περιτρέπεται, ἀλλὰ πάντοθεν βαλλόμενον μνῆρος καθ' ἑκάστην ἡμέραν τοῖς βέλειαν, ἀπένεῖ ἄρχοντα τὸ ὅμμα ἐστάναι καὶ ἀκατάπληκτον*,—for he evidently is here treating of the divine enlightening and strengthening which he received for the ministry: cf. ref. Acts, where the same word occurs—a coincidence not to be overlooked. So Thdr†: οὐ γὰρ οἰκεία δύναμις χρόμενος ταύτην τοῖς ἀνθρώποις προσέξω τὴν διδασκαλίαν, ἀλλ' ὑπὸ τοῦ σεσωκότος ῥωννόμενός τε καὶ νευροῦμενός, **Christ Jesus our Lord** (not to be taken as the *dativus commodi* after *ἐνδυναμώσαντι*, but in apposition with τῷ ἐνδυν.) **that** (not, '*because*': it is the main ground of the *χαρίν ἔχω*: the specification of τῷ ἐνδυναμώσαντι introducing a subordinate ground) **He accounted me faithful** (cf. the strikingly similar expression, 1 Cor. vii. 25, γινώσκων ἐξ ὧμαι ὡς ἡλεημένος ὑπὸ κυρίου πιστός εἶναι:—He knew me to be such an one, in His foresight, as would prove faithful to the great trust), **appointing me** (cf. ref. 1 Thess. The expression is there used of that appointment of God in His sovereignty, by which our course is marked for a certain aim or end: and so it is best taken here,—not for the act of '*putting me into*' the ministry, as E. V. But the present tense must be kept: not '*having appointed*', **θέμενος** constituting the *external proof* of πιστόν με ἡγήσθ. to the ministry (what sort of *διακονία*, is declared, Acts xx. 24, ἡ διακονία ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ), 13.] (and all the more is he thankful, seeing that he was once a direct opponent

q Rom. i. 30
only. Prov.
vi. 17 al.
r pass., Rom.
xi. 30, 31.
1 Cor. vii. 25.
2 Cor. iv. 1.
1 Pet. ii. 10.
s = Acts xvii.
23 (Paul).
Rom. ii. 4. x.
3.
t Rom. iii. 3 al.
Heb. iii. 19.
u here only t.
see Rom. v. 20.
only. π. = Acts xiii. 34.
περ' ἐνίοις (of a writer), Polyb. b. ii. 56. 1.
xvi. 28. z here only. see Matt. xviii. 11 j.

ἡ βριστην· ἀλλὰ ἡλεήθην, ὅτι ἄγνων ἐποίησα ἐν ἁπιστία·¹⁴ ὑπερεπλέονασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν χριστῷ Ἰησοῦ.¹⁵ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός ἐμι ἐγώ·¹⁶ ἀλλὰ διὰ τοῦτο ἡλε-

v Col. i. 4. 2 Tim. i. 13.
x = Acts xx. 19 reff.
y ch. iii. 1. iv. 9. 2 Tim. ii. 11. Tit. iii. 8
y ch. iv. 9 only t. ἀποδοχῆς ἀξίεται
a = Mark xii. 28, 29. b ver. 13.

67². 71. 80. 93 al Dial Chr.-ms.—for προτερον, ποτε 37.—aft οντα, add με A 73: & bef προτερ. g.—rec αλλ', with mss: txt ADFGJ al: add δια τουτο D¹: και al Oec.—for εν, τη D¹.—14. for κυρ., θεου 33.5. 115 Chr.-comm, Thl.—ησ. χρ. 109.—15. for πιστος, humanus (see ch. iii. 1) lat-mss-in-Jer Jul-pelag Aug₂ (fidelis) Idac Ambrst.—

of the Gospel) **one who was before** (the omission of the art. before *δντα* generalizes it—'a man who was . . .') a **blasphemer** (see Acts xxvi. 9. 11) and **persecutor and insulter** (one who added insult to persecution. See on ὑβριστής, Trench, N. T. Synonyms, p. 112 f. The facts which justified the use of such a term were known to St. Paul's conscience: we might well infer them, from his own confessions in Acts xxii. 4. 19, and xxvi. 9—12. He describes himself as *περισσῶς ἐμμανιόμενος αὐτοῖς*: but I had mercy shewn me (reff.), because I did it ignorantly (so Rom. x. 2, of the Jews, *ζήλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν*. Cf. also as a most important parallel, our Lord's prayer for His murderers, Luke xxiii. 34) **in unbelief** (ἁπιστία was his *state*, of which his ignorance what he did was a *consequence*. The clause is a very weighty one as applying to others under similar circumstances: and should lead us to form our judgments in all charity respecting even persecutors—and if of them, then surely even with a wider extension of charity to those generally, who lie in the ignorance of unbelief, whatever be its cause, or its effects), **14.]** but (contrast still to his former state, and epexegetical of ἡλεήθην;—not to ἡλεήθ.,—'not only so, but,' as Chr., De W., al.) **the grace of our Lord** (His mercy shewn to me—but not in strengthening me for His work, endowing me with spiritual gifts, &c., as Chr., al.: for the ἡλεήθην is the ruling idea through the whole, and he recurs to it again ver. 16, never having risen above it to that of his higher gifts) **superabounded** (to be taken not comparatively, but superlatively, see Rom. v. 20, note) **with faith and love** (see the same pauline expression, Eph. vi. 23, and note there) **which are** (τῆς probably improperly used by attr. for τῶν: there is no reason why *πίστις* as well as *ἀγάπη* should not be designated as

ἐν χριστῷ Ἰησοῦ) in Christ Jesus (all these three abounded—grace, the objective side of God's ἔλεος to him:—Christian faith and love—the contrast to his former hatred and unbelief,—God's gifts, the subjective side. This is much better than to regard μετὰ πίστεως καὶ ἀγάπης as giving that wherein the *χάρις ὑπερεπλέονασεν*): **15.]** faithful (worthy of credit: *ἀντὶ τοῦ, ἀψευδὲς καὶ ἀληθές*, Thdrt. Cf. Rev. xxi. 5, *οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοὶ εἰσιν*: similarly xxii. 6. The formula *πιστὸς ὁ λόγος* is peculiar to the pastoral Epistles, and characteristic I believe of their later age, when certain sayings had taken their place as Christian axioms, and were thus designated) **is the saying, and worthy of all** (all possible, i. e. universal) **reception** (see reff. Polyb., and Wetst. and Kypke, h. l. A word which, with its adjective *ἀποδεκτός* [ch. ii. 3; v. 4] is confined to these Epistles. We have the verb, *οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν*, Acts ii. 41), **that Christ Jesus came into the world** (an expression otherwise found only in St. John. But in the two reff. in Matt. and Luke we have the *ἦλθεν*) **to save sinners** (to be taken in the most general sense, not limited in any way), **of whom** (sinners; not, as Wegscheider, *σωζομένων* or *σιωσωμένων*: the aim and extent of the Lord's mercy intensifies the feeling of his own especial unworthiness) **I am chief** (not, 'one of the chief,' as Flatt,—nor does *πρῶτος* refer to *time*, which would not be the fact [see below]: the expression is one of the deepest humility: *αὐτὸν ὑπερβαίνει τῆς ταπεινοφροσύνης ὕρον*, says Thdrt: and indeed it is so, cf. Phil. iii. 6; 1 Cor. xv. 9; Acts xxiii. 1; xxiv. 16: but deep humility ever does so: it is but another form of *ἐμοὶ τῷ ἁμαρτωλῷ*, Luke xviii. 13: other men's crimes seem to sink into nothing in comparison, and a man's own to be the chief

ἦθην, ἵνα ^c ἐν ἐμοὶ ^a πρῶτῳ ^c ἐνδείξῃται χριστὸς Ἰησοῦς ^c Rom. ix. 17, 22.
^d τὴν ἅπασαν ^c μακροθυμίαν, ^f πρὸς ^g ὑποτύπωσιν ^h τῶν ^d See John xvi. 13, Acts xxvii. 37, Gal. v. 14, 1 Cor. xiii. 2.
 μελλόντων ⁱ πιστεύειν ⁱ ἐπ' αὐτῷ εἰς ^j ζωὴν αἰώνιον. 17 τῷ
^k δὲ ^l βασιλεὶ τῶν ^l αἰώνων, ^m ἀφθάρτου, ⁿ ὁράτου, ^o μόνου
 θεῷ, ^p τιμῇ καὶ ^p δόξᾳ εἰς ^q τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. ^c Rom. ii. 4 al. 1r. Prov.

xxv. 15. f = Acts iii. 10 al. g 2 Tim. i. 13 only f. h constr. w. τῶσδε. 1 Cor. x. 6. i Matt. xxvii. 42 (var. read.) only in N. T., but Rom. ix. 33. x. 11. 1 Pet. ii. 6, from LXX. j = Acts xi. 18. Rom. vii. 10. Heb. x. 39. k Rom. xvi. 25. l Here only. Tobit xiii. 6. m Rom. i. 23. 1 Cor. ix. 25, xv. 32. 1 Pet. i. 4. iii. 4 only. n Rom. i. 20 refl. o Rom. xvi. 27. p of God, Paul here only. 2 Pet. i. 17. Rev. iv. 9, 11. v. 12. q Gal. i. 5 refl.

ιησ. om 238: add ο θεος Orig-ed.—16. for πρωτω, πρωτον J 37-9. 61. 71. 93. 106-8-9 all copt slav-mss Thdr̄t: om D¹ d æth Ambrst-ed? Aug¹,—rec ιησ. χρ̄ with JK &c vss ff: om FG Serap: txt AD 80. 93 all d v goth al Thdr̄t₁ lat.-ff.—rec πασαν, with DJK &c ff: txt AFG al Serap Chr¹,—μακροθ. αυτου D d Syr arr copt sah æth Thdr̄t, Aug¹.—επ' αυτον lect 8.—των αλ. om Did Chr-comm: -νω sah.—17. for αφθαρτ., αθανατω D¹ d v syr-marg lat.-ff: aft σορ, add αθανατω FG g: alii aliter.—rec aft μονω ins σοφω (see Rom. xvi. 27), with JK &c syr ar-pol slav Nyss Naz all (Thl-comm explains it): om AD¹ FG 37. 179 vss Eus Cyr Thdr̄t₂ (from comm he plainly did not read σοφ.) Chr & Oec-comm (appy) all.—και δοξα om 48.—και om 61. 72. 115-21-3.

and only ones in his sight): 16.] but for this purpose I had mercy shewn me, that in me (as an example; “in my case:” see refl. and cf. εἰς ὑποτύπωσιν below) first (it can hardly be denied that in πρῶτῳ here the senses of ‘chief’ and ‘first’ are combined. This latter seems to be necessitated by μελλόντων below. Though he was not in time ‘the first of sinners,’ yet he was the first as well as the most notable example of such marked long-suffering, held up for the encouragement of the church) Christ Jesus might shew forth all that (not merely ‘all’ [all possible πασαν]; nor ‘all His’ [Conyb.: πασαν τὴν . . .], but ‘the whole,’ ‘the whole mass of μακροθυμία, of which I was an example; our nearest expression is ‘all that.’ In all other cases where ὁ πᾶς occurs with a subst. in the N. T., it is one which admits of partition, and may therefore be rendered by ‘all the’ or ‘the whole:’ e.g. Acts xx. 18, πῶς μεθ’ ὑμῶν τὸν πάντα χρόνον ἐγενόμην: see also John xvi. 13. Wetst. has two examples from Polyb. in which ὁ πᾶς has the meaning of ‘the utmost:’ τῆς πάσης ἀλογιστίας ἐστὶ σημεῖον,—and τῆς ἀπάσης (as here) ἀτοπίας εἶναι σημεῖον: but I prefer here the meaning above given) long-suffering (not, generosity, magnanimity: nor is the idea of long-suffering here irrelevant, as some have said: Christ’s mercy gave him all that time for repentance, during which he was persecuting and opposing Him,—and therefore it was his long-suffering which was so wonderful), for an example (cf. 2 Pet. ii. 6, ὑποδείγμα μελλόντων ἀσεβῶν τεθεικώς. Wetst. has shewn by very copious extracts, that ὑποτύπωσις is used by later writers, beginning with Aristotle, for a sketch, an

outline, afterwards to be filled up. This indeed the recorded history of Paul would be,—the filling up taking place in each man’s own case: see ref. 2 Tim., note. Or the meaning ‘sample,’ ‘ensample,’ as in 2 Tim. i. 13, will suit equally well) of (to) those who should (the time of μελλόντων is not the time of writing the Epistles, but that of the mercy being shewn: so that we must not say “who shall,” but “who should”) believe on Him (the unusual ἐπ’ αὐτῷ is easily accounted for from its occurrence in so very common a quotation as πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασχυνθήσεται, see refl. The propriety of the expression here is, that it gives more emphatically the ground of the πιστεύειν—brings out more the reliance implied in it—almost q. d., ‘to rely on Him for eternal life’) to (belongs to) πιστεύειν [see above] as its aim and end: not to ὑποτύπωσιν, as Bengel suggests) life eternal:

17.] but (δὲ takes the thought entirely off from himself and every thing else, and makes the following sentence exclusive as applied to God. ‘Ex sensu gratiæ fluit doxologia,’ Bengel. Compare by all means the very similar doxology, Rom. xvi. 25 ff.: and see, on their similarity, the inferences in the Prolegomena) to the King (this name, as applied to God, is found, in N. T., only in Matt. v. 35 [not xxv. 35 ff.] and our ch. vi. 15. See below) of ages (i. e. of eternity: cf. the refl. Tobit, where the same expression occurs, and Sir.—θις τῶν αἰώνων: also Ps. cxliv. 13, ἡ βασιλεία σου βασιλεία πάντων τῶν αἰώνων,—עוֹלָמֵי עוֹלָמֵי עוֹלָמֵי. Comparing these with the well known εἰς τοὺς αἰῶνας τῶν αἰώνων, εἰς τοὺς αἰῶνας, and the like, it is far more likely that οἱ αἰῶνες here should mean eternity, than the ages of this

r ver. 5, 1 Thess. 18 ταύτην τὴν ῥ παραγγελίαν ῥ παρατίθεμαί σοι, ῥ τέκνον ADFG JK
 iv. 2 refl.
 s = (Matt. xiii. 21) 2 Tim. ii. 2 only.
 t ver. 2 refl.
 u = Heb. vii.
 18. lit., Matt. a πρίστιν καὶ ῥ ἀγαθὴν ῥ συνείδησιν, ῥ ῥ τινὲς ῥ ἀπωσάμενοι
 xxi. 9 al. fr.
 v = Rom. xii. 6. 1 Cor. xii. e περὶ τὴν πρίστιν ῥ ἐνανάγησαν. 20 ῥ ὦν ῥ ἐστὶν ῥ ὕμναιος
 10, &c. ch.
 iv. 14. w 1 Cor. ix. 7 refl. x = 1 Thess. iv. 15.
 John x. 11. 1 Pet. iv. 10. z 2 Cor. x. 4 only f.
 9. Rom. xiv. 22. 1 Cor. xiii. 2. Philen. 5. James ii. 1, &c. a Matt. xxi. 21. Mark xi. 22. Acts xiv.
 d Acts vii. 27, 39. xiii. 46. Rom. xi. 1, 2 only. L. P. Ezek. xliii. 9. b ver. 5 refl. c ver. 3 refl.
 7 refl. f 2 Cor. xi. 25 only f. g 2 Tim. i. 15. ii. 18. e so ch. vi. 21. 2 Tim. ii. 18. Tit. ii.

238 (abt 25 mss, Tisch).—18. απαγγελίαν FG.—προσαγούσας 109.—στρατεύση D¹
 Clem.—for απωσαμ., μη ασπασαμενοι 49.—19. ἐναναγήσαν A.

world, as many have understood it. The doxology is to the Father, not to the Trinity (Thdrt), nor to the Son (Calov., al.): cf. ἀοράτῳ incorruptible (in ref. Rom. only, used of God), invisible (refl.: see also ch. vi. 16. John i. 18. Beware of taking ἀφθάρτῳ, ἀοράτῳ with θεῷ, as recommended by Bishop Middleton, on the ground of the artt. being wanting before these adjectives. It is obvious that no such consideration is of any weight in a passage like the present. The abstract adjectives of attribute are used almost as substantives, and stand by themselves, referring not to βασιλεὺς immediately, but to Him of whom βασιλεὺς is a title, as well as they: q. d. to Him who is the King of ages, the Incorruptible, the Invisible, . . .) the only God (σοφῶ has apparently come from the doxology at the end of Romans, where it is most appropriate). be honour and glory to the ages of the ages (the periods which are made up of αἰῶνες, as these last are of years,—as years are of days: see note, Eph. iii. 21). Amen.'

18.] He now returns to the matter which he dropped in ver. 3, not indeed formally, so as to supply the apodosis there neglected, but virtually: the παραγγελία not being the one there hinted at, for that was one not given to Timotheus, but to be given by him. Nor is it that in ver. 5, for that is introduced as regarding a matter quite different from the present—viz. the aberrations of the false teachers, who do not here appear till the exhortation to Timotheus is over. What this command is, is plain from the following.—'This command I commit (as a deposit, to be faithfully guarded and kept: see ref. 2 Tim. ch. vi. 20. Herod. vi. 86, beginning) to thee, son Timotheus (see on ver. 1), according to (in pursuance of: these words belong to παρατίθεμαί σοι, not as Oec., Flatt, al., to ῥνα στρατεύῃ below) the former prophecies concerning thee (the directions of the Holy Spirit which were spoken concerning Timotheus at his first conversion, or at his

admission [cf. ch. iv. 14] into the ministry, by the προφήται in the church. We have instances of such prophetic intimations in Acts xiii. 1, 2,—(xi. 28,)—xxi. 10, 11. By such intimations, spoken perhaps by Silas, who was with him, and who was a προφήτης (Acts xv. 32), may St. Paul have been first induced to take Timotheus to him as a companion, Acts xvi. 3. All other meanings, which it has been attempted to give to προφητείας, are unwarranted, and beside the purpose here: as e. g. 'the good hopes conceived of thee,' Heinrichs. The ἐπὶ σέ belongs to προφητείας, the prep. of motion being easily accounted for by the reference to a subject implied in the word), that thou mayest (purpose, and at the same time purport, of the παραγγελία: cf. note, 1 Cor. xiv. 13) war (στρατεύεσθαι, of the whole business of the employed soldier; not merely of fighting, properly so called) in them (not as De W. 'by virtue of them,' but as Mack, Matth., and Wies., 'in,' as clad with them, as if they were his defence and confirmation. This is not zu fñnfñlñd, as Huther, seeing that the whole expression is figurative) the good warfare (not as Conyb., 'fight the good fight,'—by which same words he renders the very different expression in 2 Tim. iv. 7, τὸν ἀγῶνα τὸν καλὸν ἡγῶνσμαι. It is the whole campaign, not the fight alone, which is here spoken of), holding fast (more than 'having;,' but we must hardly, as Matth., carry on the metaphor and think of the shield of faith Eph. vi. 16, such continuation being rendered unlikely by the unmetaphorical character of τὴν ἀγαθὴν συνείδησιν) faith (subjective: cf. περὶ τὴν πρίστιν below) and good conscience (cf. ver. 5),—which (latter, viz. good conscience—not, both) some having put from them (there is something in the word implying the violence of the act required, and the importunity of conscience, reluctant to be so extruded. So Bengel: 'recedit invita: semper dicit, noli me lædere') made shipwreck (the similitude is so common a one,

καὶ Ἀλέξανδρος, οὗς ^h παρέδωκα τῷ Σατανᾷ, ἵνα ⁱ παι- ^{h = 1 Cor. v. 5.}
 δευθῶσι μὴ ^k βλασφημῶν. ^{Luke xxiii. 25.}

II. ¹ Παρακαλῶ οὖν ^m πρῶτον πάντων ⁿ ποιῆσθαι ^{i 1 Cor. xi. 32.}
ⁿ δεήσεις, ^{2 Cor. vi. 9.} ^{2 Tim. ii. 25.} ^{Heb. xii. 6.} ^{7, 10. Rev. iii. 19.} ^{k absol., Acts} ^{o ch. iv. 5 only †.} ^{see Rom. viii. 26, 27, 34.} ^{xi. 2.} ^{p = 1 Cor. xiv. 16.} ^{Phil. iv. 6 al.}
 προσευχάς, ^o ἐντεύξεις, ^p εὐχαριστίας, ὑπὲρ
 xxvi. 11. (Paul) Matt. ix. 3 al. I ch. i. 3 reff. m Rom. i. 8. 1 Cor. xi. 18. n Phil.
 i. 4. δ. πρ., Acts i. 14. Phil. iv. 6. ch. v. 5. o ch. iv. 5 only †. see Rom. viii. 26, 27, 34. xi. 2.
 ἐντεύξεις ἐποιεῖτο πρὸς τὸν βασιλέα, Polyb. v. 35. 4. p = 1 Cor. xiv. 16. Phil. iv. 6 al.

CHAP. II. 1. παρακαλεῖ D¹FG it sah some lat-ff: txt (besides MSS) Orig³ all.—παντ.

that it is hardly necessary to extend the figure of a shipwreck beyond the word itself, nor to find in ἀπωσάμενοι allusions to a rudder, anchor, &c. See exx. in Wetst.) concerning (see reff., and cf. Acts xix. 25, οἱ περὶ τὰ τοιαῦτα ἐργάται, Luke x. 40. The same is elsewhere expressed by ἐν,—so Diog. Laërt. v. 2. 14, ἐν τοῖς ἰδίοις μάλα νευαναγκῶς,—Plut. Symp. i. 4, ἐν οἷς τὰ πλείστα ναυαγίαι συμπόσια. See other examples in Kypke: and Winer, § 53. i.) the faith (objective): of whom (gen. partitive: among whom) is Hymenæus (there is a Hymenæus mentioned 2 Tim. ii. 17, in conjunction with Philetus, as an heretical teacher. There is no reason to distinguish him from this one: nor any difficulty occasioned [De W.] by the fact of his being here παραδοθῆς τῷ σατανᾷ and there mentioned as overthrowing the faith of many. He would probably go on with his evil teaching in spite of the Apostle's sentence, which could only carry weight with those who were sound in the faith) and Alexander (in all probability identical with Ἀλέξανδρος ὁ χαλκεύς, 2 Tim. iv. 14. There is nothing against it in what is there said of him [against De Wette]. He appears there to have been an adversary of the Apostle, who had withstood and injured him at his late visit to Ephesus: but there is no reason why he should not have been still under this sentence at that time): whom I delivered over to Satan (there does not seem to be, as almost always taken for granted, any necessary assertion of excommunication properly so called. The delivering to Satan, as in 1 Cor. v. 5, seems to have been an apostolic act, for the purpose of active punishment, in order to correction. It might or might not be accompanied by extrusion from the church: it appears to have been thus accompanied in 1 Cor. v. 5:—but the two must not be supposed identical. The upholders of such identity allege the fact of Satan's empire being conceived as including all outside the church [Acts xxvi. 18 al.]: but such expressions are too vague to be adduced as applying to a direct assertion like this. Satan, the adversary, is evidently regarded

as the buffeter and tormentor, cf. 2 Cor. xii. 7—ever ready, unless his hand were held, to distress and afflict God's people,—and ready therefore, when thus let loose by one having power over him, to execute punishment with all his malignity.—Observe that the verb is not perf. but aor. He did this when he was last at Ephesus) that they may be disciplined (the subj. after the aor. indicates that the effect of what was done still abides; the sentence was not yet taken off, nor the παιδεύσεις at an end. παιδεύω, as in reff., to instruct by punishment, to discipline) not to blaspheme' (God, or Christ, whose holy name was brought to shame by these men associating it with unholy and unclean doctrines).

CH. II. 1—15.] *General regulations respecting public intercessory prayers for all men* (1—4): *from which he digresses into a proof of the universality of the gospel* (4—7)—*then returns to the parts to be taken by the sexes in public prayer* (8—9 a): *which leads him to treat of the proper place and subjection of the woman* (9 b—15).—‘I exhort then (οὖν is without any logical connexion,’ says De W. Certainly,—with what immediately precedes: but the account to be given of it is, that it takes up the general subject of the Epistle, q. d., ‘what I have then to say to thee by way of command and regulation, is this:’ see 2 Tim. ii. 1), first of all (to be joined with παρακαλῶ, not, as Chr. [τί δ' ἐστὶ τὸ πρῶτον πάντων; τούτῃστιν, ἐν τῇ λατρίᾳ τῇ καθημερινῇ], Thl., Calv., Est., Bengel, Conyb., E. V., and Luther, with ποιῆσθαι, in which case, besides other objections, the verb would certainly have followed all the subst., and probably would have taken πρῶτον πάντων with it. It is, in order and importance, his first exhortation) to make (cf. ref. Phil. It has been usual to take ποιῆσθαι passive: and most commentators pass over the word without remark. In such a case, the appeal must be to our sense of the propriety of the middle or passive meaning, according to the arrangement of the words, and spirit of the sentence. And thus I think we shall

q 1 Cor. ii. 1 ^{only t.} πάντων ἀνθρώπων, ² ὑπὲρ βασιλέων καὶ πάντων τῶν ^{ADFG JK}
 2 Macc. xiii. ^{6.} ἐν ⁹ ὑπεροχῇ ὄντων, ἵνα ¹ ἡρεμον καὶ ⁵ ἡσύχιον βίον
 6. See Rom. ^{xiii. 1.} ^t διάγωμεν ἐν ^u πάσῃ ^v εὐσεβείᾳ καὶ ^w σεμνότητι. ³ τοῦτο
 r here only t. ^s 1 Pet. iii. 4. ^{only.} Isa. lxxvi. 2. ^t Tit. iii. 3 only t. ² Macc. xii. 38. ^u = Acts xx. 19 reff.
 v Paul, ch. iii. 16. iv. 7, 8. vi. 8, 5, 6, 11. 2 Tim. iii. 6. Tit. i. 1 only. Acts iii. 12. 2 Pet. i. 3, 6, 7. iii. 11 only.
 w ch. iii. 4. Tit. ii. 7 only t. 2 Macc. iii. 12.

(1st) om FG g Orig¹.—2. ἐν (1st) om FG 109² lect 8.—*ηρεμιον* FG²(G¹ appy *ηρειον*):

decide for the middle. In the prominent position of ποιῆσθαι, if it were passive, and consequently objective in meaning, 'that prayer, &c. be made,' it can hardly be passed over without an emphasis, which here it manifestly cannot have. If on the other hand it is middle, it is subjective, belonging to the person or persons who are implied in παρακαλῶ: and thus serves only as a word of passage to the more important substantives which follow. And in this way the Greek fathers themselves took it: e. g. Chrys.,—πῶς ὑπὲρ παντὸς τοῦ κόσμου, καὶ βασιλέων, κ.τ.λ. ποιούμεθα τὴν δέησιν) supplications, prayers, intercessions (the two former words, δεήσεις and προσευχαί, can hardly be distinguished. The former respects perhaps rather that which is the matter of all prayers, supplicatory address to God: the latter, those prayers themselves. See on Eph. vi. 18. Phil. iv. 6.

ἐντεύξεις, judging from the cognate verbs ἐντυγχάνω, and ὑπηρενυχάνω (reff. Rom.) should be marked with a reference to 'request concerning others,' i. e. *intercessory* prayer. Very various and minute distinctions between the three have been imagined:—e. g. Theodoret;—δέησις μὲν ἐστὶν ὑπὲρ ἀπαλλαγῆς τινῶν λυπηρῶν ἱκετεία προσφερομένη· προσευχὴ δὲ, αἰτήσις ἀγαθῶν· ἐντεύξις δὲ, κατηγορία τῶν ἀδικούντων:—Origen, περὶ εὐχῆς, § 14 [not 44, as in Wetst. and Huther],—ἡγοῦμαι τοίνυν, δέησιν μὲν εἶναι τὴν ἐλλείποντός τιμι μεθ' ἱκετείας περὶ τοῦ ἐκείνου τυχεῖν ἀναπεμπομένην εὐχὴν· τὴν δὲ προσευχὴν, τὴν μετὰ δοξολογίας μερὶ μειζόνων μεγαλοφυνέστερον ἀναπεμπομένην ὑπὸ του· ἔντευνξιν δὲ, τὴν ὑπὸ παρρησίαν τινὰ πείσινα ἔχοντος περὶ τινων ἀξίωσιν πρὸς θιόν· κ.τ.λ. The most extraordinary of all is Aug.'s view, that the four words refer to the liturgical form of administration of the Holy Communion—δέησις being "*precationes*, quas facimus antequam illud quod est in Domini mensa incipiat benedici:—προσευχαί, *orationes*, cum benedicitur et sanctificatur:—ἐντεύξεις, *interpellationes* v. *postulationes*, fiunt cum populus benedicitur: quibus peractis, et participato tanto sacramento, εὐχαριστία, *gratiarum actio*, cuncta concludit." Ep. 149 [59]), thanksgivings,

for all men (this gives the intercessory character to all that have preceded. On the wideness of Christian benevolence here inculcated, see the argument below, and Tit. iii. 2); for (i. e. 'especially for'—this one particular class being mentioned and no other) kings (see Tit. iii. 1. Rom. xiii. 1 ff. 1 Pet. ii. 13. It was especially important that the Christians should include earthly powers in their formal public prayers, both on account of the object to be gained by such prayer [see next clause], and as an effectual answer to those adversaries who accused them of rebellious tendencies. Jos. [B. J. ii. 10. 4] gives the Jews' answer to Petronius, 'Ἰουδαῖοι περὶ μὲν Καίσαρος καὶ τοῦ δήμου τῶν Ῥωμαίων δις τῆς ἡμέρας θύειν ἔφασαν, and afterwards [ib. 17. 2], he ascribes the origin of the war to their refusing, at the instigation of Eleazar, to continue the sacrifices offered on behalf of their Gentile rulers. See Wetst., who gives other examples: and compare the ancient liturgies—e. g. the bidding prayers, Bingham, book xv. 1. 2: the consecration prayer, ib. 3. 1, and on the general practice, ib. 3. 14. 'Kings' must be taken generally, as it is indeed generalized in the following words: not understood to mean 'Caesar and his assessors in the supreme power,' as Baur, who deduces thence an argument that the Epistle was written under the Antonines, when such an association was usual) and all that are in eminence (not absolutely, in *authority*, though the context, no less than common sense, shews that it would be so. Cf. Polyb. v. 41. 3,—τοῖς ἐν ὑπεροχαῖς οὖσι περὶ τὴν ἀλλήν. He, as well as Josephus [e. g. Antt. vi. 4. 3], uses ὑπεροχαί absolutely for authorities: see Schweigh. Lex. Polyb. Thdrt gives a curious reason for the addition of these words: μάλα σοφῶς τὸ κοινὸν τῶν ἀνθρώπων προστέθεικεν, ἵνα μὴ τις κολακίην νομίσῃ τὴν ὑπὲρ τῶν βασιλέων εὐχὴν. The succeeding clause furnishes reason enough: the security of Christians would often be more dependent on inferior officers than even on kings themselves), that (aim of the prayer—not, as Heydenreich and Matthies,—subjective, that by such prayer Christian men's minds may be tranquillized and disposed to obey,—but

γὰρ ^x καλὸν καὶ ^y ἀποδεκτὸν ^{yy} ἐνώπιον τοῦ ^z σωτῆρος ^{x - Rom. xiv. 21, 2 Cor. viii. 21.}
 ἡμῶν ^z θεοῦ, ⁴ ὅς πάντας ἀνθρώπους θέλει σωθῆναι καὶ ^{y ch v 4 only†.}
 εἰς ^a ἐπίγνωσιν ἀληθείας ἐλθεῖν. ⁵ εἰς γὰρ θεός, εἰς καὶ ^{see ch. i. 15. Acts ii. 41. rell.}

yy — 1 John iii. 22 reff.

z ch. i. 1 reff.

a — Rom. iii. 20. 2 Tim. ii. 25. iii. 7.

ἡριμα 93.—*παση* om D¹ d.—3. *γαρ* om A 17. 67² copt sah.—5. *και εις μεσ.* 80.—

objective, that we may obtain the blessing mentioned, by God's influencing the hearts of our rulers: or as Chrys., that we may be in security by their being preserved in safety) we may pass (more than 'lead' [ἀγειν]: it includes the whole of the period spoken of:—thus Aristoph. Vesp. 1006 [see also Eccles. 240], ὥςθ' ἡδέως διαίγειν σε τὸν λοιπὸν χρόνον,—Soph. Œd. Col. 1615, τὸ λοιπὸν ἤδη τὸν βίον δι-άζειν: see numerous other examples in Wetst.) a quiet (the adj. ἥρεμος is a late word, formed on the classical adverb ἥρεμα, the proper adj. of which is ἡριμαῖος, used by Plat. Rep. p. 307 a, Legg. 734 a &c. Cf. Palm and Rost's Lex. sub voce) and tranquil life (ἐκείνων γὰρ πρὸς τανυνόντων εἰρήνην, μεταλαγχάνομεν καὶ ἡμεῖς τῆς γαλήνης, καὶ ἐν ἡσυχίᾳ τῆς εὐσεβείας ἐκπληροῦμεν τοὺς νόμους, Thdrt.) in all ('possible, requisite') piety (I prefer this rendering to 'godliness,' as more literal, and because I would reserve that word as the proper one for θεοσέβεια: see ver. 10 below. εὐσεβεία is one of the terms peculiar in this meaning to the pastoral Epistles, the second Epistle of Peter [reff.], and Peter's speech in Acts iii. 12. See Prolegg.) and gravity (so Conyb.: and it seems best to express the meaning. For as Chrys.,—εἰ γὰρ μὴ ἐσώζοντο, μηδὲ εὐδοκίμου ἐν τοῖς πολέμοις, ἀνάγκη καὶ τὰ ἡμέτερα ἐν παραχαῖς εἶναι καὶ θυροῦν. ἡ γὰρ καὶ αὐτοὺς ἡμᾶς στρατεύεσθαι ἔδει, κατακοπέντων ἐκείνων' ἢ φεύγειν πανταχοῦ καὶ πλανᾶσθαι: and thus the gravity and decorum of the Christian life would be broken up). 3.] For this (viz. ποιεῖσθαι δεῖν κατὰ τὸν ὑπὲρ πάντων ἀνθρώπων, &c. ver. 1: what has followed since being merely the continuation of this) is good and acceptable (both adjectives are to be taken with ἐνώπιον, &c., not as De W. 'καλόν, good in and of itself': compare ref. 2 Cor., καλὰ οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. ἀποδεκτόν, peculiar [cf. ἀποδοχή, ch. i. 15] to these Epistles. See 2 Cor. vi. 2) in the sight of our Saviour (a title manifestly chosen as belonging to the matter in hand, cf. next verse. On it, see ch. i. 1) God, who willeth that all men should be saved (see Tit. ii. 11. πάντας ἀνθρώπους is repeated from verse 1. Chrys.'s comment is very noble: μιμοῦ

τὸν θεόν. εἰ πάντας ἀνθρώπους θέλει σωθῆναι, εἰκότως ὑπὲρ πάντων δεῖ εὐχισθαι. εἰ πάντας αὐτὸς ἤθελε σωθῆναι, θέλει καὶ σύ. εἰ δὲ θέλεις, εὖχου. τὸν γὰρ τοιούτων ἐστὶ τὸ εὐχισθαι. Huther rightly remarks, that Mosheim's view, "nisi pax in orbe terrarum vigeat, fieri nullo modo posse ut voluntati divinæ quæ omnium hominum salutem cupit, satisfiat," destroys the true context and train of thought: see more below. Wiesinger remarks σωθῆναι, —not ὥσαι, as in Tit. iii. 3, as adapted to the mediatorial effect of prayer, not direct divine agency: but we may go yet further, and say that by θέλει πάντας ἀνθρ. σωθῆναι is expressed human acceptance of offered salvation, on which even God's predestination is contingent. θέλει ὥσαι πάντας could not have been said: if so, He would have saved all, in matter of fact. Calvin most unworthily shuffles out of the decisive testimony borne by this passage to universal redemption. "Apostolus simpliciter intelligit nullum mundi vel populum vel ordinem salute excludi; quia omnibus sine exceptione evangelium proponi Deus velit. . . . De hominum generibus, non singulis personis sermo est: nihil enim aliud intendit, quam principes et extraneos populos in hoc numero includere." As if kings and all in eminence were not in each case individual men, and to come to (the) certain knowledge (on ἐπίγνωσις, fuller and more assured than γνώσις, see 1 Cor. xiii. 12. Col. i. 11; ii. 2) of (the) truth (the expression is a favourite one in these Epistles, see reff. This realization of the truth is in fact identical with σωτηρία, not only [Huther] as that σωτηρία is a rescue from life in untruth, but in its deepest and widest sense of salvation, here and hereafter: cf. John xvii. 3, αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεόν. . . . and ib. 17, ἀγίαςον αὐτοὺς ἐν τῇ ἀληθείᾳ σου).

5.] For (further grounding of the acceptableness of prayer for all men,—in the UNITY of God. But this verse is joined by the γὰρ directly to the preceding, not to verse 1. Chrys. gives it rightly—δικινὺς ὅτι σωθῆναι θέλει πάντας) there is ONE GOD (He is ONE in essence and one in purpose—not of different minds to different nations or individuals, but of one mind to-

b Gal. iii. 19
 ref.
 c Gal. i. 4.
 Tit. ii. 14.
 d here only.
 see Matt. xx.
 28. Tit. ii. 14.
 e Acts iv. 33.
 1 Cor. i. 6. ii.
 1. 2 Tim. i. 8.
 f Gal. vi. 9. ch. vi. 15. Tit. i. 3 only. *χοιμένοισι τοῖς ἰδίαις καιροῖς*, Polyb. i. 20. 10. g ch. i. 13 reff.
 h 2 Tim. i. 11. 2 Pet. ii. 5 only. see 1 Cor. ix. 27. xv. 11. i Rom. ix. 1. k 2 Tim. i. 11.

^b μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος χριστὸς Ἰησοῦς, ^{ADEFG JK}
⁶ ὁ ^c δὸς ^d αὐτὸν ^d ἀντίλυτρον ὑπὲρ πάντων, τὸ ^e μαρτύ-
 ριον ^f καιροῖς ^g ἰδίαις, ⁷ εἰς ὃ ^g ἐτέθη ἐγὼ ^h κήρυξ καὶ
 ἀπόστολος (ⁱ ἀλήθειαν λέγω οὐ ⁱ ψεύδομαι), ^k διδάσκαλος

ανθρ. om Chr-ed : ο κυριος ημων Did.—ιστ. χρ. K 48. 70-2. 109-15-17 al Syr al Chr Thdrt-ms Thl.—i. ο χρ. Did.—6. εαυτω 109.—υπερ om J.—το μαρτ. om A : pref οὗ D¹FG 66¹. 80. 115 it v-sixt Ambrst : το γαρ μαρτυρ. 43 : το μυστηριον 11.—ἰδίοις εδωθη D¹FG it harl¹ Ambrst.—7. εν ω τετεθη FG it v al lat-ff : ο επιστευθην A : εις ο εκληθην 238.—και αποστ. om 108¹.—rec λεγω εν χριστω (from Rom. ix. 1), with D¹JK &c : txt AD¹FG 3. 6. 23¹. 31. 47-9. 57. 67². 70-1-3-5. 116-20-43 77-8-9. 219¹ all it v syrr arr copt sah æth Chr Dam Thl Oec Ambrst Pel.—διδασκ. om sah : εγενομην

wards all. Similarly Rom. iii. 30, and, which is important for the understanding of that difficult passage, Gal. iii. 20. The double reference, to the unity in essence and unity of purpose, for which I have contended there, is plain and unmistakeable here), ONE Mediator (see reff. It occurs, besides the places in the Gal., only in the Epistle to the Heb. viii. 6; ix. 15; xii. 24. There is no necessity that the idea should, as De W. and Schleierm., be connected with that of a mutual covenant, and so be here far-fetched as regards the context [borrowed from the places in the Heb. according to De W.] : the word is used as standing alone, and representing the fact of Christ Jesus being the only *go-between*, in whatever sense) also (the εἰς prefixed to the καὶ for emphasis) of (between) God and men (if one only goes between, then that One must be for all), (the) man Christ Jesus (why ἄνθρωπος? Thdrt answers, ἄνθρωπον δὲ τὸν χριστὸν ὠνόμασεν, ἐπειδὴ μεσίτην ἐκάλεισεν· ἐνανθρωπήσας γὰρ ἐμσίτηνεν : and so most commentators. But it is not here the Apostle's object, to set forth the nature of Christ's mediation as regards its being brought about;—only as regards its unity and universality for mankind. And for this latter reason he calls him here by this name MAN,—that He gathered up all our human nature into Himself, becoming its second Head. So that the ἄνθρωπος in fact carries with it the very strongest proof of that which he is maintaining. Notice it is not ὁ ἄνθρωπος, though we are obliged inaccurately thus to express it : in personality, our Lord was not a *man*, but in nature He was man. It might be rendered, Christ Jesus, Himself man. The stupidity of such writers as Baur and the Socinians, who regard such an expression as against the deity of Christ, is beyond all power of mine to characterize. In the face of εἰς θεός, εἰς μεσίτης θεοῦ καὶ ἀνθρώπων, to maintain gravely such a

position, shews utter blindness from party bias even to the plainest thoughts expressed in the plainest words), who gave (reff.) himself a ransom (ἀντί- is in fact redundant, as in ἀντιμισθία, Rom. i. 27. 2 Cor. vi. 13, ἀντάλλαγμα, Matt. xvi. 26 : it expresses more distinctly the reciprocity which is already implied in the simple word in each case. That the main fact alluded to here is the *death* of Christ, we know : but it is not brought into prominence, being included in, and superseded by the far greater and more comprehensive fact, that He gave HIMSELF, in all that He undertook for our redemption : see Phil. ii. 5—8) on behalf of all (not of a portion of mankind, but of all men ; the point of verse 1, ὑπὲρ πάντων ἀνθρώπων),—the testimony ('that which was [to be] testified :' so John frequently uses μαρτυρία, 1 John v. 9—11. This oneness of the Mediator, involving in itself the universality of Redemption, was the great subject of Christian testimony : see below) in its own seasons (reff. ; in the times which God had appointed for it), for (towards) which (the μαρτύριον) I was placed as a herald (past. Epp. and 2 Pet. only : but see 1 Cor. i. 21) and apostle (the proclaiming this universality of the Gospel was the one object towards which my appointment as an apostle and preacher was directed. Those who hold the spuriousness of our Epistle regard this returning to himself and his own case on the part of the writer as an evidence of his being one who was acting the part of Paul. So Schleierm. and De W. They have so far truth on their side, that we must recognize here a characteristic increase of the frequency of these personal vindications on the part of the Apostle, as we so often have occasion to remark during these Epistles :—the disposition of one who had been long opposed and worried by adversaries, to recur continually to his own claims, the assertion of which had now become with him almost, so

^k ἐθνῶν ¹ ἐν πίστει καὶ ἀληθείᾳ. ⁸ ^m Βούλομαι οὖν ^{1 ch. i. 2 reff. m = ch. v. 11. Tit. iii. 8 only. n Luke xxiv. 50. Ps. lxxii. 4.}
 προσεύχεται τοὺς ἄνδρας ἐν παντὶ τόπῳ, ⁿ ἐπαίροντας
 ὁσίους ⁿ χεῖρας ^p χωρὶς ὀργῆς καὶ ¹ διαλογισμοῦ.
 ο = Tit. i. 8. Heb. vii. 26. θεοῖς . . . ὁσίας δεξιάς κ. ἁ. ισατερίαις ἀνίσχοιτες. Demost. Meid. 392. p Phil. ii. 14. (Luke xxiv. 38.)

ἐδῶσκ. arm.—for πιστει, πνεύματι A.—8. *οσίας* 1. 17. 35. 115-20 Oriz₂ (txt.) Chr (in Niceph) Thlms.—*διαλογισμων* FG 17. 31. 47. 67¹. 71-3-45. 80. 121. 219-38 g syrr copt Orig, Eus Mac Bas Thdrt, Dam-comm Jer : txt ADJK &c vss Orig, Chr Thdrt-text al. (*The plur. is every where used in the N. T. except here and Luke ix. 46, 47 : hence argy*

to speak, a matter of stock-phrases. Still, the propriety of the assertion here is evident : it is only in the manner of it that the failing power is discernible. See more on this in the Prolegg. The same phrase occurs verbatim in 2 Tim. i. 11),—**I speak the truth, I lie not**—(in spite of all that Luther and Wiesinger say of the evident appropriateness of this solemn asseveration here, I own I am unable to regard it as any more than a strong and interesting proof of the growth of a habit in the Apostle's mind, which we already trace in 2 Cor. xi. 31. Rom. ix. 1, till he came to use the phrase with less force and relevance than he had once done. Nothing can be more natural than that one whose life was spent in strong conflict and assertion of his Apostleship, should repeat the fervour of his usual asseveration, even when the occasion of that fervour had passed away)—**a teacher of the Gentiles** (it was especially in this latter fact that the *ὑπὲρ πάντων ἀνθρώπων* found its justification. The historical proof of his constitution as a teacher of the Gentiles is to be found in Acts ix. 15, xxii. 21, xxvi. 17 ; but especially Gal. ii. 9) in (the) faith and (the) truth' (do these words refer subjectively to his own conduct in teaching the Gentiles, or objectively to that in which he was to instruct them? The former view is taken by Thdrt and most commentators : *μετὰ τῆς προσηκούσης πίστεως καὶ ἀληθείας τοῦτο πᾶσι προσφέρω* : the latter by Heydenreich, al. Luther takes the words as signifying the *sphere in which* he was appointed to fulfil his office of *ἐδ. ἐθνῶν*—*πίστις* being *faith*, the subjective relation, and *ἀλήθεια* the *truth*, the objective good which is appropriated by faith : Wiesinger, as meaning that he is, in the right faith and in the truth, the *ἐδ. ἐθν.* Bengel regards them merely as another asseveration belonging to the assertion that he is *ἐδ. ἐθν.*,—'in faith and truth I say it.' This latter at once discommodates itself, from its exceeding flatness : though Chrys. also seems to have held it—*ἐν πίστει πάναν· ἀλλὰ μη νομίμας ἐπειδὴ ἐν πίστει ἤκουσας, ὅτι ἀπίστη τὸ πρῶγμά ἐστι. καὶ γὰρ ἐν ἀλη-*

θείᾳ φησίν. εἰ δὲ ἀλήθεια, οὐκ ἐστι ψευδόν. In judging between these, we must take into account the usage of *ἀλήθεια* above, ver. 4, in a very similar reference, when it was to be matter of teaching to all men. There it undoubtedly is, though anarthrous, *the truth* of God. I would therefore take it similarly here, as Wiesinger,—the sphere in which both his teaching and their learning was to be employed—*the truth of the Gospel*. Then, if so, it is surely harsh to make *ἐν πίστει* subjective, especially as the *ἐν* is not repeated before *ἀληθείᾳ*. It too will most properly be objective,—and likewise regard that in which, as an element or sphere, he was to teach and they to learn : *the faith*. This *ἐν π. κ. ἀλ.* will be, not the object of *ἐδῶσκαλ*, but the sphere or element in which he is the *ἐδῶσκαλος*.—8.] See summary at beginning of chapter.—'I will then that the men (the E. V. by omitting the article, has entirely obscured this passage for its English readers, not one in a hundred of whom ever dream of a distinction of the sexes being here intended.—But again the position of *τοὺς ἄνδρας* forbids us from supposing that such distinction was the Apostle's main object in this verse. Had it been so, we should have read *τοὺς ἄνδρας προσεύχεται*. As it now stands, the stress is on *προσεύχεται*, and *τοὺς ἄνδρας* is taken for granted. Thus the main subject of ver. 1 is carried on, the duty of PRAYER, in general—not [as Schleierm. objects] one portion merely of it, the allotting it to its proper offerers) **pray in every place** (these words *ἐν παντὶ τόπῳ* regard the general duty of praying, not the particular detail implied in *τοὺς ἄνδρας* : still less are we to join *τοὺς ἄνδρας* [*τοὺς*] *ἐν παντὶ τόπῳ*. It is a *local* command respecting prayer, answering to the temporal command *ἀδιαλείπτως προσεύχεσθε*, 1 Thess. v. 17. It is far fetched and irrelevant to the context to find in the words, as Chr., Thdrt, al., Pel., Erasm., Calvin, Beza, Grot., al., the Christian's freedom from prescription of place for prayer—*πρὸς τὴν ρωμαϊκὴν διαγόρευσιν τέθεικεν· οὐ γὰρ* [vulgo ὅς γάρ] *τοῖς ἱεροπολιτοῖς περιέγραψε τὴν λάτρευσιν*, Thdrt : and

q = Tit. ii. 3. 9 ὡσαύτως καὶ γυναικας ἔν^s καταστολῇ^t κοσμίῳ^{ADFG}
 iii. = Matt. vi. 29. u μετὰ^v αἰδοῦς καὶ^w σωφροσύνης^x κοσμεῖν^{JK} ἑαυτάς, μὴ^r ἔν^s
 Tit. i. 6. s here only.
 Isa. lxi. 3. καταστολὴ κ. σχῆμα σώματος, Jos. B. J. ii. 8. 4. t ch. iii. 2 only. (Ecl. xii. 9.) u = Mark
 iii. 5, &c. 1 Chron. xxix. 22. v Heb. xii. 28 (rec.) only †. w Acts xxvi. 25. (Paul) ver. 15 only †.
 2 Macc. iv. 37. x Matt. xii. 44 † L. Tit. ii. 10. 1 Pet. iii. 5. Rev. xxi. 2, 19.

the alteration.)—9. καὶ om A 71 Clem Orig₁ (these two γυν. ωσαυτ. not citing the foregoing) : ins (MSS) Orig₁ (citing the foregoing) all Ambrst Jer all.—rec τας γυν. (to suit τοὺς ἀνδρας above), with JK &c Chr Thdrt al : txt AD¹FG 67². 71-3 Clem Orig₂.—κοσμιως D¹FG 17 Orig₁ (& ms₁). -ων K : -ια 33 : τιμία 43 : txt (MSS) Clem Orig₁-ed all.—ἐδους 238.—add κ. ευλαβειας 23.—καταφλεγμασιν A :—add ἀργυριω 38. 48. 72. 213.—rec for καὶ, η, with D²JK &c v goth syr al Clem all : txt AD¹FG al d g (as var readg) Syr

Chrys., ὅπερ τοῖς Ἰουδαίοις θέμις οὐκ ἦν), lifting up holy hands (see LXX, Ps. xxvii. 2, xliii. 20, lxii. 4) Clem. Rom. Ep. 1 to Corinthians, ch. 29 : προσέλθωμεν αὐτῷ ἐν ὁσιότητι ψυχῆς, ἀγνάς καὶ ἀμύαντους χεῖρας αἱρόντες πρὸς αὐτόν. These two passages, as Huther observes, testify to the practice in the Christian church.—The form ὁσίους with a fem. is unusual : but we must not, as Winer suggests [§ 11. 1], join it to ἐπαίροντας. His own instances, στρατιὰ οὐράνιος, Luke ii. 13,—ἱρις ὅμοιος λίθω, Rev. iv. 3, furnish some precedent : and the fact that the ending -ιος is common to all three establishes an analogy. “Those hands are holy, which have not surrendered themselves as instruments of evil desire : the contrary are βέβηλοι χεῖρες, 2 Macc. v. 16 : compare, for the expression, Job xvii. 9. Ps. xxiii. 4, and in the N. T., especially James iv. 8, καθαρίσατε χεῖρας καὶ ἀγνίστατε καρδίας.” Huther. See classical passages in Wetst.) without (separate from, “putting away,” as Conyb.) wrath and disputation (i. e. in tranquillity and mutual peace. διαλογισμός is not ‘doubting,’ as E. V. ; cf. ref. and the sine disceptatione of the vulg.).—9.] So also (ὡσαύτως, by the parallel passage, Tit. ii. 3, seems to be little more than a copula, not necessarily to refer to the matter which has been last under treatment) ‘I will that women (without the article, the reference to τοὺς ἀνδρας above is not so pointed : i. e. we need not imagine that the reference is necessarily to the same matter of detail, but may regard the verse [see below] as being to the general duties and behaviour of women, as not belonging to the category of οἱ προσευχόμενοι ἐν παντὶ τόπῳ) adorn themselves (there is no need, as Chrys. and most commentators, to supply προσεύχεσθαι to complete the sense : indeed if I have apprehended the passage rightly, it would be altogether irrelevant. The ὡσαύτως serving merely as a copula [see above], the προσεύχεσθαι belonging solely and emphatically to τοὺς ἀνδρας,—the question, ‘what then are women to do?’ is answered by insisting on

modesty of appearance and the ornament of good works, as contrasted [ver. 12] with the man’s part. The public assemblies are doubtless, in ver. 12, still before the Apostle’s mind, but in a very slight degree. It is the general duties of women, rather than any single point in reference to their conduct in public worship, to which he is calling attention : though the subject of public worship led to his thus speaking, and has not altogether disappeared from his thoughts. According to this view, the construction proceeds direct with the infinitive κοσμεῖν, without any supposition of an anacoluthon, as there must be on the other hypothesis) in orderly (ref.) apparel (cf. Tit. ii. 3, note. καταστολῇ, originally ‘arrangement,’ ‘putting in order,’ followed in its usage that of its verb καταστellaω. We have in Eur. Bacch. 891, αὐτὸν [τὸν πλόκαμον] πάλιν καταστελοῦμεν,—‘we will re-arrange the dishevelled lock!’ then Aristoph. Thesm. 256, ἴθι νῦν κατὰσσειλὸν με τὰ περὶ τῷ σκέλει—clothe, dress me. Thus in Plut. Pericl. 5, we read of Anaxagoras, that his καταστολὴ περιβολῆς, ‘arrangement of dress,’ was πρὸς οὐδὲν ἐκταραττομένη πάθος ἐν τῷ λέγειν. Then in Jos. B. J. ii. 8. 4, of the Essenes, that their καταστολὴ καὶ σχῆμα σώματος was ὅμοιον τοῖς μετὰ φόβου παιδαγωγούμενοις παισίν, which he proceeds to explain by saying οὔτε δὲ ἐσθῆτας, οὔτε ὑποδήματα ἀμείβουσι, πρὶν ἢ διαρράγῃναι, κ.τ.λ. So that we must take it as meaning ‘the apparel,’ the whole investiture of the person. This he proceeds presently to break up into detail, forbidding πλέγματα, χρυσόν, μαργάριτας, ἱματισμὸν πολυτελῆ, all which are parts of the καταστολή. This view of the meaning of the word requires ἐν καταστολῇ κοσμίῳ to belong to κοσμεῖν, and then to be taken up by the ἐν following,—an arrangement, as it seems to me, also required by the natural construction of the sentence itself) with shamefastness (not, as modern reprints of the E. V., ‘shamefacedness,’ which is a mere unmeaning corruption by the printers of a very expressive and beautiful word : see Trench, N. T. Sy-

^y πλέγμασιν καὶ ^z χρυσῶ ἡ ^a μαργαρίταις ἡ ^b ἱματισμῶ ^y here only.
^c πολυτελεῖ, ¹⁰ ἀλλ' ^d πρέπει γυναῖξιν ^e ἐπαγγελλομέναις ^z Acts iii. 6.
^f θεοσεβειαν, δι' ^g ἔργων ^h ἀγαθῶν. ¹¹ γυνὴ ἐν ^h ἡσυχίᾳ ^{xx} 33. 1 Pet.
ⁱ μανθανέτω ἐν ^k πάσῃ ^l ὑποταγῇ. ¹² γυναικὶ δὲ διδάσκειν ^a Matt. vii. 6.
^{οὐκ} ^m ἐπιτρέπω, οὐδὲ ⁿ αὐθεντεῖν ἀνδρὸς, ἀλλ' ^o εἶναι ἐν ^{xi} 45, 46.
^c Mark xiv. 3. 1 Pet. iii. 4 only. Prov. i. 13. ^d 1 Cor. xi. 13. & constr., Eph. v. 3. (Tit. ii. 1.) Heb.
ⁱⁱ 10. vii. 26. ^e Mark xiv. 11. Acts vii. 5. Rom. iv. 21 al. = ch. vi. 21. ^f There
^{only}. Job xxxviii. 28. Gen. xx. 11. See John ix. 31. ^g = ch. v. 10. ^h Acts xxii.
² only. ⁱ absol., 1 Cor. xiv. 31. ^k Acts xx. 19 refl. ^l 2 Cor. ix. 13. Gal. ii.
⁶. ch. iii. 4 only t. ^m Acts xxvi. 1 refl. ⁿ here only t.

copt (καὶ μαργ., also) al Orig.—χρυσίω (from 1 Pet. iii. 3) AFG 31-8. 71-2-3. 80. 115-20 Chr-ms Thl-ms: txt DJK most mss Clem Orig all.—10. for ο, ως 1. 71. 91 lect 31-8. 71-2 arm Cypr.—12. διδ. δε γυναικι (prob corr for eleg of emphasis) ADFG 31-7-9. 71-3. 80. 116-20 it v goth arm Cypr Ambrst Jer: γυναικί διδ. 44. 238: γυναικι διδ. Did: txt JK most mss syrr al Thdr-mops Chr Thdrt Dam al Ambr al.—13. εἰπλ.

nonyms, § xx.) and self-restraint (I adopt Conybeare's word as, though not wholly satisfactory, bringing out the leading idea of **σωφροσύνη** better than any other. Its fault is, that it is a word too indicative of *effort*, as if the unchaste desires were continually breaking bounds, and as continually held in check; whereas in the *σώφρων*, the safe-and-sound-minded, no such continual struggle has place, but the better nature is established in its rule. Trench [ub. supr.] has dealt with the two words, setting aside the insufficient distinction of Xenophon, Cyr. viii. 1. 31,—where he says of Cyrus, *διόρι δὲ αἰδῶ καὶ σωφροσύνην τῇδε, ὡς τοὺς μὲν αἰδουμένους τὰ ἐν τῷ φανερῷ αἰσχρὰ φεύγοντας, τοὺς δὲ σῶφρονας καὶ τὰ ἐν τῷ φανεί. "If," Trench concludes, "αἰδῶς is the 'shamefastness,' or tendency which shrinks from overpassing the limits of womanly reserve and modesty, as well as from the dishonour which would justly attach thereto, **σωφροσύνη** is that habitual inner self-government, with its constant rein on all the passions and desires which would hinder the temptation to this from arising, or at all events from arising in such strength as should overbear the checks and hindrances which αἰδῶς opposed to it"), not in plaits (of hair: cf. 1 Pet. iii. 3, *ἐμπλοκῇ τριχῶν*) and gold (*καὶ περιθέσεως χρυσίων*, 1 Pet. i. c., perhaps, from the *καί*, the gold is supposed to be twined among, or worn with, the plaited hair. See Rev. xvii. 4), or pearls, or costly raiment (= *ἐνδύσεως ἱματίων*, 1 Pet. i. c.),—but, which is becoming for women who profess (*ἐπαγγέλλεσθαι* is ordinarily in N. T. 'to promise,' see reff. But the meaning 'to profess,' 'præ se ferre,' is found in the classics, e. g. Xen. Mem. i. 2. 7, *ἰθαύμαζε δὲ, εἰ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττειτο*: cf. Palm and Rost's Lex., and the numerous examples in Wetst.) godliness (*θεοσεβεία**

is found in Xen. An. ii. 6. 26, and Plato, Epinomis, pp. 985 d, 989 e. The adj. *θεοσεβής* is common enough),—by means of good works (not *ἐν* again, because the adornment lies in a different sphere and cannot be so expressed. The adorning which results from good works is brought about by [*διὰ*] their practice, not displayed by appearing to be invested with them [*ἐν*]. Huther's constr., after Thdrt, Oec., Luth., Calv., and Mack and Matthies,—*ἐπαγγελλ. θεοσεβειαν δι' ἔργων ἀγαθῶν*,—is on all grounds objectionable:—1) the understanding ὅ as *ἐν τούτῳ ὅ* or *καθ' ὅ*, which of itself might pass, introduces great harshness into the sentence:—2) the junction of *ἐπαγγελλομέναις δι'* is worse than that of *κοσμῶν δι'*, to which he objects:—3) the arrangement of the words is against it, which would thus rather be *γυναῖξιν δι' ἔργων ἀγαθῶν θεοσεβειαν ἐπαγγελλομέναις*:—4) he does not see that his objection, that the adornment of women has been already specified by *ἐν καταστολῇ κ.τ.λ.*, and therefore need not be again specified by *δι' ἔργων ἀγ.*, applies just as much to his own rendering, taking ὅ for *καθ' ὅ* or *ἐν τούτῳ ὅ*. 11.] Let a woman learn (in the congregation, and every where: see below) in silence in all (possible) subjection (the thought of the public assemblies has evidently given rise to this precept [see 1 Cor. xiv. 34]; but he carries it further than can be applied to them in the next verse): but (the contrast is to a suppressed hypothesis of a claim to do that which is forbidden: cf. a similar *δέ*, 1 Cor. xi. 16) to a woman I permit not to teach (in the church [primarily], or, as the context shews, any where else), nor to lord it over (*αὐθεντεῖν* *μηέποτε* *χρήσῃ* *ἐπὶ τοῦ δεσποτον, ὡς οἱ περὶ τὰ δικαστήρια ῥήτορες*, ἀλλ' *ἐπὶ τοῦ αὐτόχειρος φονέως*, Phryn. But Euripides thus uses it, Suppl. 442: *καὶ μὴν ὅπου γε ὤμιος αὐθεντης χθονός*,

o Rom. ix. 20 only. Gen. ii. 7, 8. o Eph. v. 6. James i. 26 only. p Rom. vii. 11 ref. q Luke x. xii. 44. Acts x. xii. 17. r Rom. iv. 15 ref. s = ch. iv. 16. see Phil. i. 19. ss = 1 Cor. iii. 15. see note. t here only †. u ch. i. 2 ref. v = 1 Thess. iv. 4, 7. Heb. xii. 14. w ver. 9.

¹³ ἡσυχία. ¹³ Ἀδὰμ γὰρ πρῶτος ^o ἐπλάσθη, εἶτα Εὐα. ^{ADFG JK}
¹⁴ καὶ Ἀδὰμ οὐκ ^{oo} ἡπατήθη, ἡ δὲ γυνὴ ^p ἐξαπατηθεῖσα
^q ἐν ^r παραβάσει ^q γέγονεν, ¹⁵ ^s σωθήσεται δὲ ^{ss} διὰ ^{ss} τῆς
^t τεκνογονίας, ἐὰν μείνωσιν ^u ἐν πίστει καὶ ἀγάπῃ καὶ
^v ἀγιασμῷ μετὰ ^w σωφροσύνης.

πρωτ. FG g.—14. rec απατηθεῖσα (on this reading, critical considerations are somewhat uncertain. On the one hand, ἐξαπ. may have come from Rom. vii. 11, 2 Cor. xi. 3; on the other ἀπ. may be a corrū to suit ἡπατήθη above. And this latter, as lying so much nearer the corrector's eye, seems the more prob: especially as in Gen. iii. 13 it stands ὁ ὄφις ἡπάτησέν με), with D³JK &c ff: txt AD¹FG 17. 28. 32. 67¹. 71-3. 80. 120 al Bas Chr.,—15. for δε, γαρ D.—for μιν., μεν γ g¹ v slav Jer.

ὑποῦσιν ἀστοῖς ἡδεῖται νεανίας. The fact is that the word itself is originally a 'vox media,' signifying merely 'one who with his own hand' . . . and the context fills up the rest, ἀθύντης φόνον, or the like. And in course of time, the meaning of 'autocrat' prevailing, the word itself and its derivatives henceforth took this course, and ἀθύντω, -ία, -ημα, all of later growth, bore this reference only. Later still we have ἀθύντικός, from first authority ['id enim ἀθύντικῶς nuntiabatur,' Cic. ad Att. x. 9]. It seems quite a mistake to suppose that ἀθύντης arrived at its meaning of a despot by passing through that of a murderer the man, but (supply 'I command her: ' the constr. in 1 Cor. xiv. 34 is the same) to be in silence.' 13.] Reason

of this precept, in the original order of creation.—'For Adam was first (not, of all men, which is not here under consideration, and would stultify the subsequent clause:—but first, in comparison with Eve) made (see ref. Gen., from which the word ἐπλάσθη seems to be taken: cf. 1 Cor. xi. 8, 9, and indeed that whole passage, which throws light on this), then Eve.'

14.] Second reason—as the woman was last in being, so she was first in sin—indeed the only victim of the Tempter's deceit. 'And Adam was not deceived (not to be weakened, as Thdrt: τὸ οὐκ ἡπατήθη, ἀντὶ τοῦ, οὐ πρῶτος, εἰρηκεν: nor, as Matthies, must we supply ὑπὸ τοῦ ὄφεως: nor, with De W., Wiesinger, al., must we press the fact that the woman only was misled by the senses. Bengel and Huther seem to me to have apprehended the right reference: 'serpens mulierem deceptit: mulier virum non deceptit, sed ei persuasit.' As Huther observes, the ἡπάτησεν, in the original narrative, is used of the woman only. We read of no communication between the serpent and the man. The "subtlest beast of all the field" knew his course better: she listened to the lower solicitation of

sense and expediency: he to the higher one of conjugal love): but the woman (not now Eve, but generic, as the next clause shews: for Eve could not be the subject to σωθήσεται) having been seduced by DECEIT (stronger than ἀπατηθεῖσα, as exoro than oro: implying the full success of the ἀπάτη) has become involved (the thought is—the present state of transgression in which the woman [and the man too: but that is not treated here] by sin is constituted, arose [which was not so in the man] from her originally having been seduced by deceit) in transgression (here as always, breach of a positive command: cf. Rom. iv. 15).

15.] But (contrast to this her great and original defect) she (general) shall be saved through (brought safely through, but in the higher, which is with St. Paul the only sense of σώζω, see below) her child-bearing (in order to understand the fullness of the meaning of σωθήσεται here, we must bear in mind the history itself, to which is the constant allusion. The curse on the woman for her παράβασις was, ἐν λύπαις τέξῃ τέκνα [Gen. iii. 16]. Her τεκνογονία is that in which the curse finds its operation. What then is here promised her? Not only exemption from that curse in its worst and heaviest effects: not merely that she shall safely bear children: but the Apostle uses the word σωθήσεται purposely for its higher meaning, and the construction of the sentence is precisely as 1 Cor. iii. 15,—αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. Just as that man should be saved through, as passing through, fire which is his trial, his hindrance in his way, in spite of which he escapes,—so she shall be saved, through, as passing through, her child-bearing, which is her trial, her curse, her (not means of salvation, but) hindrance in the way of it.—The other renderings which have been given seem to me both irrelevant and ungrammatical. Chrys., Thl., al., for instance,

ΠΙ. ¹ * Πιστός ὁ λόγος· εἴ τις ² ἐπισκοπῇς ³ ὀρέγεται, ⁴ x ch. i. 15 reff.
⁵ καλοῦ ⁶ ἔργον ⁷ βίβλυμι. ⁸ δεῖ οὖν τὸν ⁹ ἐπίσκοπον ¹⁰ ἀν- ¹¹ x ch. i. 20,
¹² ἐπίλημπτον ¹³ εἶναι, ¹⁴ μᾶς ¹⁵ γυναῖκα ¹⁶ ἄνδρα, ¹⁷ ἡνθάλην, ¹⁸ from Ps. cxi.
¹⁹ σώφρονα, ²⁰ κόσμον, ²¹ φιλόξενον, ²² διδασκτικόν. ²³ μὴ ²⁴ y Luke xxx.
²⁵ 34. 1 Pet. iv.
²⁶ 12 only
²⁷ z ch. vi. 10.
²⁸ Heb. xi. 15
²⁹ 3 Matt. x. 16.
³⁰ xxvi. 10 Mk. x. 32, 33. Epp., ch. v. 10, 25, vi. 18. Tit. ii. 7, 14 iii. 8, 14. Heb. x. 24. 1 Pet. i. 12
³¹ only. b cont., A, b. 33 only (Paul). ³² Acts. x. 28 Phil. i. 21. i. 7. 1 Pet.
³³ ii. 25 only. 4 King. xi. 18. Job xx. 29. Isa. ix. 17. ³⁴ dech. v. 7, vi. 14 only t. c Tit. i. 6.
³⁵ f ver. 11. Tit. ii. 2 only t. ³⁶ Tr. i. 8, ii. 2, 5 only t. ³⁷ h ch. ii. 9 only. Eccles. xii. 9. i Tit. i.
³⁸ 8. 1 Pet. iv. 9 only t. ³⁹ k 2 Tim. ii. 24 only t.

CHAP. III. 1. for *πιστος, ανθρωπινος* D d (g has both) Ambrst (but does not notice it in comm) Sedul (*see note*; and *ch* i. 15): add κ. *παση αποδοχη* αξιος 17.—*οριγεται* 80: *εφεται* 4.—2. rec *νηφαλειον*, with D³(F²)/K &c Dam: *-λαιον* GJ 5. 71. 109-14-18-23 lect 13: txt AD¹ all Orig-oft Naz: Bas Chr.—for *σφοδρ.*, εν *σφοδρουνη*

would press τεκνογονία to mean the Christian education of children: Heinrichs, strangely enough, holds that her τεκνογ. is the *punishment* of her sin, and that being undergone, she shall be saved διὰ τῆς τ., i. e. by having paid it. Conyb. gives it '*women will be saved by the bearing of children*,' i. e., as he explains it in his note, "are to be kept in the path of safety (?) by the performance of the peculiar functions which God has assigned to their sex." Some, in their anxiety to give διὰ the instrumental meaning, would understand διὰ τῆς τεκνογ. 'by means of the *Child-bearing*,' i. e. 'the Incarnation': a rendering which needs no refutation), if they (generic plural as before singular) **have remained** (shall be found in that day to have remained—a further proof of the higher meaning of σωθήσεται) in faith and love and holiness (see ref. where the word is used in the same reference, of holy chastity) **with self-restraint**' (see above on ver. 9).

CH. III. 1-13.] *Precepts respecting overseers* (presbyters), [1-7] and *deacons* [8-13]. 1.] 'Faithful is the saying (see on ch. i. 15, from the analogy of which it appears that the words are to be referred to what follows, not, as Chrys., Thl., Erasmus., al., to what has preceded): if any man seeks (it does not seem that he uses *ὁρέγεται* with any reference to an ambitious seeking, as De W. thinks: in Heb. xi. 16 the word is a 'vox media,' and even in ch. vi. 10, the blame rests, not on *ὁρεγόμενοι*, but on the thing sought: and in Polyb. ix. 20. 5, the word is used as one merely of passage, in giving directions respecting the office sought: *καλούντες ἀστρολογίαν κ. γεωμετρίαν τοὺς ὁρεγόμενους αὐτῆς [τῆς στρατηγίας]*. So that De W.'s inference respecting ambition for the episcopate betraying the late age of the Epistle, falls to the ground) (the) *overseership* (office of an *ἐπίσκοπος*: but it is merely laying a trap for misunderstanding, to render the word, at this time of the Church's history, 'the office of a Bishop.' The *ἐπίσκοποι* of the N. T. have officially

nothing in common with our *Bishops*. In my note on Acts xx. 17, I have stated that the E. V. ought to have been consistent with itself, and to have rendered ἐπισκόπους every where *bishops*, not *bishops* and *overseers* as suited ecclesiastical prejudices. But it would be better to adopt the other alternative, and always to render ἐπισκόπους '*overseers*.' Thus we should avoid any chance of identifying it with a present and different office, and take refuge in the meaning of the word itself, which at the same time bears an important testimony to the duties of the post.—The identity of the ἐπίσκοπος and πρεσβύτερος in apostolic times is evident from Tit. i. 5—7: see also note on Phil. i. 1 and the art. Bīshof in Herzog's Real-Encyclopädie, he desires a good work (not 'a good thing') but a good employment: see 1 Thess. v. 13. 2 Tim. iv. 5: one of the καλὰ ἔργα so often spoken of [reff.]). It behoves then (οὖν is best regarded as taking up καλὸν ἔργον, and substantiating that assertion) an (τὸν generic, singular of τοὺς ἐπισκόπους) overseer to be blameless (Thucyd. v. 17, Πλειστοδάραξ δὲ νομιζων . . . κὰν αὐτὸς τοῖς ἐχθροῖς ἀνεπίληπτος εἴη, where the Schol. has, μὴ ἂν αὐτὸς παρέξων κατηγορίας ἀφ' αὐτοῦ). Thdrt draws an important distinction: μηδεμίαν πρόφασιν μέμψεως παρέχεν δικαίαν. τὸ γὰρ ἀνεπίληπτον, οὐ τὸ ἀσχοφάντητον λέγειν ἐπεὶ καὶ αὐτὸς ἀπὸστολος παντοδαπὰς συκοφαντίας ὑπέμεινεν), husband of one wife (two great varieties of interpretation of these words have prevailed, among those who agree to take them as *restrictive*, not *injunctive*, which the spirit of the passage and the insertion of μιᾷ surely alike forbid. They have been supposed to prohibit either 1) *simultaneous polygamy*, or 2) *successive polygamy*. 1) has somewhat to be said for it. The custom of polygamy was then prevalent among the Jews [see Just. Mart. Tryph. p. 363,—ἐξάσκαλοι ἡμῶν μέχρι τῶν καὶ τέσσαρα]

1 Tit. i. 7 only t. 1 ¹πάρεινον, μὴ ¹πλήκτην, ἀλλ' ¹ἐπεικῇ, ¹ἄμαχον, ADFG
 m Phil. iv. 5. JK
 Tit. iii. 2. 0 ⁰ἀφιλάργυρον, ⁴τοῦ ἰδίου οἴκου καλῶς ^Pπροϊστάμενον,
 1 Pet. ii. 18.
 only. Ps. lxxxv. 5. n Tit. iii. 2 only t. o Heb. xiii. 5 only. p Rom. xii. 8. 1 Thess.
 v. 12. ver. 12. ch. v. 17. Tit. iii. 8, 14 only. P. Prov. xxvi. 17.

sah.—3. rec aft πληκτ., ins μη αισχροκερδη (from Tit. i. 7), with a few mss: om MSS
 all vss gr-lat-fl.—επεικεν FG.—4. for προιστ., επισταμενον 46¹.—5. εκκλησιαν 238.—

κ. πέντε ἔχιν ὑμᾶς γυναῖκας ἑκαστον συγχωροῦσι: and Jos. Antt. vii. 2 (so cited in Suicer and Huther, but the reference is wrong), πάτριον ἐν ταύτῃ πλείσιν ἡμῖν συνοικεῖν], and might easily find its way into the Christian community. And such, it is argued, was the Apostle's reference, not to second marriages, which he himself commands ch. v. 14, and allows in several other places, e. g. Rom. vii. 2, 3. 1 Cor. vii. 39. But the objection to taking this meaning is, that the Apostle would hardly have specified that as a requisite for the presbyterate, which we know to have been fulfilled by all Christians whatever: no instance being adduced of polygamy being practised in the Christian church, and no exhortations to abstain from it. As to St. Paul's command and permissions, see below. Still, we must not lose sight of the circumstance that the earlier commentators were unanimous for this view. Chrys. is the only one who proposes an alternative:—τὴν ἀμετρίαν κωλύει, ἐπειδὴ ἐπὶ τῶν Ἰουδαίων ἔξιν καὶ δεύτεροις ὁμιλεῖν γάμοις κ. δύο ἔχιν κατὰ ταυτὸν γυναῖκας.—Thdrt: τὸ δὲ μιᾶς γυναῖκός ἄνδρα, εὖ μοι δοκοῦσιν εἰρηκέναι τινές. πάσαι γὰρ εἰώθεισαν κατ' Ἑλλήνας κ. Ἰουδαίους κ. δύο κ. τρισί κ. πλείοσι γυναῖξιν νόμῳ γάμου κατὰ ταυτὸν συνοικεῖν. τινές δὲ καὶ νῦν, καίτοι τῶν βασιλικῶν νόμων δύο κατὰ ταυτὸν ἄγεσθαι κωλύοντων γυναῖκας, καὶ παλλακίσιν μίγνυνται κ. ἐταίραις. ἔφασαν τοῖνυν τὸν θεῖον ἀπόστολον εἰρηκέναι, τὸν μιᾶς μόνῃ γυναῖκι συνοικοῦντα σωφρόνως, τῆς ἐπισκοπικῆς ἀξίον εἶναι χειροτονίας. οὐ γὰρ τὸν δεύτερον, φασίν, ἐξέβαλε γάμον, ὃ γε πολλάκις τοῦτο γενέσθαι κελύσας. And similarly Thl., Oec., and Jer. 2) For the view that *second marriages* are prohibited to aspirants after the episcopate,—is the most probable meaning [see there] of ἐνός ἀνδρός γυνή in ch. v. 9,—as also the wide prevalence in the early Church of the idea that, although second marriages were not forbidden to Christians, abstinence from them was better than indulgence in them. So Hermas Pastor, ii. 4, 'Domine, si vir vel mulier alicujus discesserit, et nuperit aliquis eorum, numquid peccat?' 'Qui nubit, non peccat: sed si per se manserit, magnum sibi conquirat honorem apud Dominum: et Clem.

Alex. Strom. 111, § 81, p. 458 Potter, ὁ ἀπόστολος (1 Cor. vii. 39, 40) δὲ ἀκρασίαν κ. πύρωσιν κατὰ συγγνώμην δευτέρου μεταδίδωσι γάμον, ἐπεὶ κ. οὗτος οὐχ ἁμαρτάνει μὲν κατὰ διαθήκην, οὐ γὰρ κεκώλυται πρὸς τοῦ νόμου, οὐ πληροῖ δὲ τῆς κατὰ τὸ εὐαγγέλιον πολιτείας τὴν κατ' ἐπίτασιν τελειότητα. And so in Suicer, i. p. 892 f., Chrys., Greg. Naz. [τὸ πρῶτον συνοικέσιον νόμος, τὸ δεύτερον συγχώρησις, τὸ τρίτον παρανομία. τὸ δὲ ὑπὲρ τοῦτο, χοιρώδης. Orat. xxvi.],—Eriphanius [δευτερόγαμον οὐκ ἐξεστὶ δέχεσθαι ἐν τῇ ἐκκλησίᾳ εἰς ἱερωσύνην. Doct. compend. de fide, p. 465], Orig.,—the Apostolical Canon xvii. (ὁ ὄντι γάμοις συμπλεκείς μετὰ τὸ βάπτισμα, ἢ παλλακὴν κητάμενος, οὐ δύναται εἶναι ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ὧλος τοῦ καταλόγου τοῦ ἱερατικοῦ), &c. Huther cites from Athenagoras the expression εὐ-πρεπὴς μοιχεία applied to second marriage. With regard to the Apostle's own command and permissions of this state [see above] they do not come into account here, because they are confessedly, and expressly so in ch. v. 9, for those whom it was not contemplated to admit into ecclesiastical office. 3) There have been some divergent lines of interpretation, but they have not found many advocates. Some [e. g. Wegscheider] deny altogether the formal reference to 1) or 2), and understand the expression only of a chaste life of fidelity to the marriage vow: "that neither polygamy, nor concubinage, nor any offensive deuterogamy, should be able to be alleged against such a person." But surely this is very vague, for the precise words μιᾶς γυναῖκός ἀνὴρ.—But Schneider maintains that μιᾶς is here the indefinite article, and that the Apostle means, an ἐπίσκοπος should be the husband of a wife. This hardly needs serious refutation. Winer however has treated it, § 17, ann. 3 note, shewing that by no possibility can the indefinite εἷς stand where it would as here cause ambiguity, only where unity is taken for granted.—Worse still is the Romanist evasion, which understands the μία γυνή of the Church.—The view then which must I think be adopted, especially in presence of ch. v. 9 [where see note] is, that to candidates for the episcopate [presbytery] St.

τέκνα ἔχοντα ἐν ὁ ὑποταγῇ ὁ μετὰ ὁ πάσης ὁ σεμνότητος. ὁ 2 Cor. ix. 13.
 5 εἰ δέ τις τοῦ ἰδίου οἴκου ὁ προστῆναι οὐκ οἶδε, πῶς ὁ ἐκ- ὁ Gal. ii. 5. ch.
 ὁ ii. 11 only t.
 ὁ Mark iii. 5 al.
 ὁ Jr. 1 Chron.
 ὁ t. ch. ii. 2. Tit. ii. 7 only t. 2 Macc. iii. 12.

xix. 22.

s Acts xx. 19 reff.

u 1 Cor. i. 2 al. fr. Paul only.

Paul forbids second marriage. He requires of them pre-eminent chastity, and abstinence from a licence which is allowed to other Christians. How far such a prohibition is to be considered binding on us, now that the Christian life has entered into another and totally different phase, is of course an open question for the present Christian church at any time to deal with. It must be as matter of course understood that regulations, in all *lawful* things, depend, even when made by an Apostle, on circumstances: and the superstitious observance of the letter in such cases is often pregnant with mischief to the people and cause of Christ), *sober* (prob. in the more extended sense of the word ['*vigilantem animo*,' Beng: διυγηγεμένον, καὶ προσκοπῆν τὸ πρακτέον δυνάμενον, Thdrt. *τούτῃστι* διορατικόν, *μυρίους ἔχοντα πάντοθεν ὀφθαλμούς, ὅςθ' βλέποντα, καὶ μὴ ἀμβλύνοντα τὸ τῆς διανοίας ὄμμα, κ.τ.λ.* Chrys.], as in 1 Thess. v. 6. 8;—a pattern of active sobriety and watchfulness: for all these adjectives, as far as *διδακτικόν*, are descriptive of *positive* qualities: *μὴ πάροινον* giving the negative and more restricted opposite), *self-restrained* (see above on ch. ii. 9), *orderly* ('*quod σώφρων est intus, id κόσμος est extra*,' Beng.: thus expanded by Theodoret: καὶ φθῆγματι καὶ σχήματι καὶ βλέμματι καὶ βαδίσματι ὥστε καὶ διὰ τοῦ σώματος φαίνεσθαι τὴν τῆς ψυχῆς σωφροσύνην), *hospitable* (loving, and entertaining strangers: see Rom. xii. 13. Heb. xiii. 2. This duty in the early days of the Christian church was one of great importance. Brethren in their travels could not resort to the houses of the heathen, and would be subject to insult in the public deversoria) **apt in teaching** (τὰ θεῖα πε- παιδευμένον, καὶ παραινῆν δυνάμενον τὰ προσήκοντα, Thdrt: so we have τοὺς ἱππικοὺς βουλομένους γενέσθαι, Xen. Sympos. ii. 10: not merely *given* to teaching, but able and skilled in it. All *might teach*, to whom the Spirit imparted the gift: but *skill* in teaching was the especial office of the minister, on whom would fall the ordinary duty of instruction of believers and refutation of gainsayers): 3—7.] (His *negative qualities* are now specified; the positive ones which occur henceforth arising out of and explaining those negative ones):

3.] **not a brawler** (properly, '*one in his cups*,' 'a man rendered petulant by much wine': τὸ τοίνυν παρ' οἶνον λυπεῖν τοὺς

παρόντας, τοῦτ' ἐγὼ κρίνω παροινίαν, Xen. Sympos. vi. 1. And perhaps the literal meaning should not be lost sight of. At the same time the word and its cognates were often used without reference to wine: see παροινέω, -ια, -ιος, in Palm and Rost's Lex. As πλήκτης answers to πάροινος, it will be best to extend the meaning to signify rather the character, than the mere fact, of παροινία) **not a striker** (this word also may have a literal and narrower, or a metaphorical and wider sense. In this latter it is taken by Thdrt: οὐ τὸ ἐπιτιμᾶν εἰς καιρὸν κωλύει· ἀλλὰ τὸ μὴ δεύντως τοῦτο ποιῆν. But perhaps the coarser literal sense is better, as setting forth more broadly the opposite to the character of a Christian ἐπισκοπος), **but** (this contrast springs out of the two last, and is set off by them) **forbearing** (reasonable and gentle: φέρειν εἰδότα τὰ πρὸς αὐτὸν πλημμελήματα, Thdrt. See note on Phil. iv. 5, and Trench, N. T. Syn. § xliii.; but correct his derivation, as in that note), **not quarrelsome** (cf. 2 Tim. ii. 24. Conyb.'s '*peaceable*' is objectionable, as losing the negative character), **not a lover of money** ('*liberal*,' Conyb.: but this is still more objectionable: it is not the positive virtue of liberality, but the negative one of abstinence from love of money, which, though it may lead to the other in men who *have* money, is yet a totally distinct thing. Thdrt's explanation, while true, is yet characteristic of an ἐπίσκοπος of later days: οὐκ εἶπεν ἀκτήμονα· σύμμετρα γὰρ νομοθετεῖ· ἀλλὰ μὴ ἐρῶντα χρημάτων. δυνατὸν γὰρ κεκτῆσθαι μὲν, οἰκονομεῖν δὲ ταῦτα δεόντως, καὶ μὴ δουλεύειν τούτοις, ἀλλὰ τούτων δεσπόζειν):

4.] (This positive requisite again seems to spring out of the negative ones which have preceded, and especially out of ἀφιλόαργυρον. The negatives are again resumed below with μὴ νεόφρονον):—**presiding well over his own house** (ἰδίου, as contrasted with the church of God below, οἶκον in its wide acceptance, '*household*,' including all its members), **having children** (not '*keeping* [or *having*] *his children*' [ἔχοντα τὰ τέκνα], as E. V. and Conyb. The emphatic position of τέκνα, besides its anarthrousness, should have prevented this mistake: cf. also Tit. i. 6,—μῆδ' ἑταῖρος ἀνὴρ, τέκνα ἔχων πιστὰ κ.τ.λ.) in **subjection** (i. e. who are in subjection) **with all gravity** ('*reverent modesty*,' see ch. ii. 2. These words are best applied to the

ν Luke x. 34. κλησίας ^u θεοῦ ^v ἐπιμελήσεται; ⁶ μὴ ^w νεόφυτον, ἵνα μὴ
 35 only. Gen. κliv. 21. x τυφωθεὶς εἰς ^y κρῖμα ^z ἐμπέσῃ τοῦ ^a διαβόλου. ⁷ δεῖ δὲ ^H δεῖ δε
 w here only. Job xiv. 9. y = Matt. xxiii. 14 ff. Rom. iii. 8 al. fr. z Matt. xli. 11. Luke
 x ch. vi. 4. 2 Tim. iii. 4 only t. y = Matt. xxiii. 14 ff. Rom. iii. 8 al. fr. z Matt. xli. 11. Luke
 x. 36. xiv. 5. ch. vi. 9. Heb. x. 31 only. Prov. xii. 13. a Matt. iv. 1 al. fr. Paul, Eph. iv. 27. vi. 11.
 2 Tim. ii. 26. Heb. ii. 14 only. (see ver. 11.)

ἐπιμεληθήσεται 238.—6. τυφλωθεὶς 109.—aft ἐμπέσῃ, add κ. παγῖτα (see next ver) 49.
 71. 93. 113-15-20 æth constt Bas Thdrt-ms Thl-ms.—7. om 106.—rec aft δεῖ δε, ins

children, not to the head of the house, which acceptance of them rather belongs to the rendering impugned above. It is the *σεμνότης* of the children, the result of his *προσθῆναι*, which is to prove that he *knows how* to preside over his own house,—not his own *σεμνότης* in governing them: the matter of fact, that he has children who are in subjection to him in all gravity,—not his own keeping or endeavouring to keep them so. Want of *success* in ruling at home, not want of will to rule, would disqualify him for ruling the church. So that the distinction is an important one: but (contrast, as in ch. ii. 12, to the suppressed but imagined opposite case) if any man knows not how to preside over his own house (shews, by his children being insubordinate, that he has no skill in domestic government) how shall he (this future includes ‘how can he,’ but goes beyond it—appealing, not to the man’s power, which conditions his success, but to the resulting matter of fact, which will be sure to substantiate his failure) take charge of (so Plat. Gorg. p. 520 a: οἱ φάσκοιτες προεστάναι τῆς πόλεως καὶ ἐπιμελεῖσθαι) the church of God (ὁ τὰ σμικρὰ οἰκονομεῖν οὐκ εἰδώς, πῶς δύνανται τῶν κρειττόνων καὶ θείων πιστευθῆναι τὴν ἐπιμέλειαν; Thdrt. See the idea followed out popularly in Chrys.)?

6.] (the negative characteristics are resumed) not a novice (νεόφυτον τὸν ἐκ τῆς πεπιστευκότα καλεῖ· ἐγὼ γάρ, φησὶν, ἐφύτευσα. οὐ γάρ, οὐς τινες ὑπέλαβον, τὸν νέον τῆς ἡλικίας ἐκβάλλει, Thdrt. So Chr. [νεοκατήχητος], Thl. [νεοβάπτιστος]. An objection has been raised to this precept by Schleierm., that it could hardly find place in the apostolic church, where all were νεόφυτοι. Matthies answers, that in Crete this might be so, and therefore such a precept would be out of place in the Epistle to Titus, but the Ephesian church had been many years established. But De W. rejoins to this, that the precepts are perfectly general, not of particular application. The real reply is to be found, partly by narrowing the range of νεόφυτος, partly in assigning a later date to these Epistles than is commonly held. The case here contemplated is that of one very recently converted. To ordain such a person to the ministry would, for the reason

here assigned, be most inadvisable. But we cannot imagine that such period need be extended at the most to more than three or four years, in cases of men of full age who became Christians: and surely such a condition might be fulfilled by any of the Pauline churches, supposing this Epistle to bear any thing like the date which I have assigned to it in the Prolegg.) lest in the blindness of pride (from τύφος, smoke, steam, and hence metaphorically, the pother which a man’s pride raises about him so that he cannot see himself or others as they are. So τὰ τῆς ψυχῆς, ὄνειρος καὶ τύφος, Marc. Antonin. ii. 17: τὸν τύφον ὥσπερ τινὰ καπνὸν φιλοσοφίας εἰς τοὺς σοφιστὰς ἀπεσκέδασε, Plut. Mor. [p. 580 c. Palm Lex.]. Hence τυφούσθαι, which is used only in this metaphorical sense,—to be thus blinded with pride or self-conceit. So τετυφωμένος ταῖς εὐτυχίαις, Strabo xv. p. 686,—ἐπὶ πλούτοις τε καὶ ἀρχαῖς, Lucian, Nocyom. 12. See numerous other examples in Palm and Rost’s Lex., from whence the above are taken) he fall into the judgment of the devil (these last words are ambiguous. Is τοῦ διαβόλου [1] the gen. objective [as Rom. iii. 8], ‘the judgment into which the devil fell,’—or [2] the gen. subjective, ‘the judgment which is wrought by the devil?’ [1] is held by Chrys. [εἰς τὴν καταδίκην τὴν αὐτὴν, ἣν ἐκεῖνος ἀπὸ τῆς ἀπονοίας ὑπέμεινε], Thdrt [τῇ τοῦ διαβόλου τιμωρίᾳ περιπεσείτα], Thl., Oec., Pel., Calv. [‘in eandem cum diabolo condemnationem ruat.’ See below under (2)], Beza, Est., Grot. [‘id est, poena qualis diabolo evenit, qui de celo dejectus est, 1 Pet. ii. 4, nempe ob superbiam, Sir. x. 15’], Beng., Wolf. [‘representatio diaboli exemplo’], Heinr., Heydenreich, Mack, De W., Wiesinger, al. (2) by Ambr. [apparently: ‘Satanas precipitat eum’], Heumann, Matthies [“if a Christian church-overseer allowed himself to be involved in a charge of pride, the adversary (in concreto living men, his instruments) might by it have reason as well for the accusation of the individual as for inculpation of the congregation, cf. ch. v. 14, Eph. iv. 27,” cited by Huther], Calv. [as an alternative: “activam significationem non rejicio, fore ut diabolo causam sui accusandi præbeat.” He adds, “sed verior Chrysos-

καὶ ^b μαρτυρίαν καλὴν ἔχειν ἀπὸ ^c τῶν ^c ἔξωθεν, ἵνα μὴ ^b εἰς ^d ὀνειδισμόν ἐμπέσῃ καὶ ^e παγίδα τοῦ ^a διαβόλου.

(Paul, usually, οἱ ἔξω, Col. iv. 5 reff.) 1 Pet. iii. 3. Rev. xi. 2. (ἔξωθεν, Paul, 2 Cor. vii. 5 only.) Tit. i. 13 al. c Matt. xxiii. 25 al. gosp. d Rom. xv. 3 reff. e Luke xxi. 35. Rom. xi. 9, from Ps. lxxviii. 22. ch. vi. 9. 2 Tim. i. 20.

αυτον (explanatory), with DJK &c: om AFGH 17 g copt.—εχειν καλην DFG it v

tomii opinio"] Beza [altern.], Huther.—It is hardly worth while recounting under this head, the views of those who take τοῦ διαβόλου for a slanderer, inasmuch as ὁ διάβολος never occurs in this sense in the N. T. (on διάβολος, adj., in this sense, see below, ver. 11). This is done in both verses 6 and 7, by Luther [ἐλάττω], Rosenm., Michaelis, Wegsch., Flatt: in verse 6 and not in verse 7, by Erasmus, Mosheim, al.—In deciding between the above, one question must first be answered: are we obliged to preserve the same character of the genitive in verses 6 and 7? because, if so, we must manifestly take (2): for [ὀνειδισμόν κ.] παγίδα τοῦ διαβόλου [see below] cannot bear any other meaning than 'the [reproach and] snare which the devil lays.' This question must be answered, not by any mere consideration of uniformity, but by careful enquiry into the import of the substantive κῆρυμα. I conceive we cannot understand it here otherwise than as a *condemnation sentence*. The word is a *vox media*; οὐκ εὔκριτον τὸ κῆρυμα, Aesch. Suppl. 392: but the dread here expressed of falling into it necessarily confines it to its adverse sense. This being so, Bengel's remark is noticeable:—"diabolus potest opprobrium inferre, iudicium non potest: non enim iudicatur, sed iudicatur." To this Huther answers, that we must not consider the κῆρυμα of the devil as necessarily parallel with God's κῆρυμα, any more than with man's on his neighbour. "To understand," he continues, "the κῆρυμα τοῦ διαβόλου, we must compare Eph. ii. 2, where the devil is called τὸ πνεῦμα τοῦ νῦν ενεργοῦν ἐν τοῖς οἰοῖς τῆς ἀπειθείας: so that whatever the world does to the reproach [ζηρ ὁσμὰς] of Christ's Church, is the doing of the spirit that works in the world, viz. of the devil." But surely this reply is quite inadequate to justify the use of the decisive κῆρυμα: and Huther himself has, by suggesting 'reproach,' evaded the real question, and taken refuge in the unquestioned meaning of the next verse. He goes on to say, that only by understanding this of a deed of the Prince of the antichristian world, can we clearly establish a connexion with the following verse, pointed out as it is by δέ. But this is still more objectionable: δὲ καὶ disjoins the two particulars, and introduces the latter as a separate and additional matter. From

the use of the decisive word κῆρυμα, I infer that it cannot be an act of the adversary which is here spoken of, but an act in which ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. Then as to uniformity with ver. 7, I should not be disposed to make much account of it. For one who so loved similarity of external phrase, even where different meanings were to be conveyed, as St. Paul, to use the genitives in κῆρυμα τοῦ διαβόλου and παγίς τοῦ διαβόλου in these differing meanings, is surely nothing which need cause surprise. τοῦ διαβόλου is common to both: the devil's condemnation, and the devil's snare, are both alike alien from the Christian, in whom, as in his divine Master, the adversary should find nothing, and with whom he should have nothing in common. The κῆρυμα τοῦ διαβόλου is in fact but the consummation of that state into which the παγίς τοῦ διαβόλου is the introduction. I therefore unhesitatingly adopt (1)—the condemnation into which Satan fell through the same blinding effect of pride).

7.] Moreover (δέ, bringing in the contrast of addition; 'more than this,' . . . καί, the addition itself of a new particular) he must have a good testimony (reff.) from those without (lit. 'those from without': the unusual -θεν [reff.] being added as harmonizing with the ἀπὸ, the testimony coming 'from without'), lest he fall into (a question arises which must be answered before we can render the following words. Does ὀνειδισμόν (1) stand alone, 'into reproach, and the snare of the devil,' or is it (2) to be joined with παγίδα as belonging to διαβόλου? For (1), which is the view of Thl., Est., Wolf, Heyden., Huther, Wiesinger, al., it is alleged, that ὀνειδισμόν is separated from καὶ παγίδα by ἐμπέσῃ. But this alone cannot decide the matter. The Apostle may have intended to write merely εἰς ὀνειδισμόν ἐμπέσῃ τοῦ διαβόλου. Then in adding καὶ παγίδα, we may well conceive that he would keep εἰς ὀν. ἐμπ. for uniformity with the preceding verse, and also not to throw κ. παγίδα into an unnatural prominence, as would be done by placing it before ἐμπέσῃ. We must then decide on other grounds. Wiesinger, seeing that the ὀνειδισμός τοῦ διαβόλου, if these are to be taken together, must come immediately from οἱ ἔξωθεν, objects, that he doubts whether anywhere the devil is said *facere per se* that which he *facit*

f Rom xvi. 1. ^{8 f} Διακόνους ^g ὡσαύτως ^h σεμνούς, μὴ ⁱ διλόγους, μὴ ^{ADFG} οἴνω πολλῷ ^k πρὸς ἐχόντας, μὴ ¹ αἰσχροκερδεῖς, ^{9 in} ἔχον- ^{HJK}
 g ch. ii. 9.
 h Phil. iv. 8.
 ver. 11. Tit.
 ii. 2 only. i here only †. k ch. i. 4 reff. l Tit. i. 7 only †. m = ch. i. 19.

lat.-ff.—8. σεμνους om 46¹. 109. 219¹.—δικολογους 28: διαλογους 37. 115 Thdrt.-ms.—

per alterum. But surely 1 John iii. 8 is a case in point: ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἔφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, — and indeed Eph. ii. 2, τὸ πνεῦμα τὸ νῦν ἐνεργοῦν ἐν τοῖς υἱοῖς τῆς ἀπειθείας. Huther supports this view by ch. v. 14: but I am unable to see how that verse touches the question: for whether the ὀνειδισμός belong to τοῦ διαβ. or not, it clearly must come in either case from οἱ ἐξώθεν. One consideration in favour of this view has not been alleged:—that ἡ παγίς τοῦ διαβόλου seems, from 2 Tim. ii. 26, to be a familiar phrase with the Apostle, and therefore less likely to be joined with another governing substantive. —For (2), we have Thdrt [τῶν ἐξώθεν τῶν ἀπίστων λέγει. ὁ γὰρ καὶ παρ' ἐκείνοις πλείστην ἔχων πρὸ τῆς χειροτονίας διαβολὴν, ἐπονιδιστος ἐστίν, καὶ πολλοὶς ὀνειδεσι περιβαλεῖ τὸ κοινόν, καὶ εἰς τὴν προτέραν ὅτι τάχιστα παλινδρομήσει παρανομίαν, τοῦ διαβόλου πάντα πρὸς τοῦτο μηχανωμένου], al.,—Bengel [“diabolus potest antistiti malis testimoniis laboranti plurimum excitare molestias, per se et per homines calumniatores”], De W., al. The chief grounds for this view are, (a) grammatical—that the εἰς is not repeated before παγίδα. I am not sure, whether we are right in applying such strict rules to these Pastoral Epistles: but the consideration cannot but have some weight. (b) contextual—that the Apostle would hardly have alleged the mere ἐμπειεῖν εἰς ὀνειδισμόν as a matter of sufficient importance to be paralleled with ἐμπ. εἰς παγίδα τοῦ διαβόλου. This latter, I own, inclines me to adopt (2), but I would not by any means speak strongly in repudiation of the other) the reproach and the snare of the devil' (reff. This latter is usually taken as meaning, the danger of relapse [cf. Thdrt cited above]: so Calv.: “ne infamiae expositus, perfrictae frontis esse incipiat, tantoque majore licentia se prostituat ad omnem nequitiam: quod est diaboli plagis se irretire. Quid enim spei restat ubi nullus est peccati pudor?” Grot. gives it a different turn: “ne contumeliis notatus quaerat se ulcisci.” These, and many other references, may well be contained in the expression, and we need not, I think, be at the pains precisely to specify any one direction which the evil

would take. Such an one's steps would be shackled—his freedom hampered—his temper irritated—his character lost—and the natural result would be a fall from his place, to the detriment not of himself only, but of the Church of Christ).

8—13.] *Precepts regarding deacons and deaconesses* (see below on ver 11). 8.] The construction continues from the preceding—the δὲ εἶναι being in the Apostle's mind as governing the accusatives.—‘In like manner (the ὡσαύτως seems introduced by the similarity of character,—not merely to mark an additional particular) the deacons (mentioned as a class, besides here, only Phil. i. 1, where as here, they follow the ἐπίσκοποι. Phoebe, Rom. xvi. 1, is a διάκονος of the church at Cenchrea. The term or its cognates occur in a vaguer sense, but still indicating a special office, in Rom. xii. 7. 1 Pet. iv. 11. The connexion of the ecclesiastical deacons with the seven appointed in Acts vi. is very doubtful: see Chrysostom's and Oec.'s testimony, distinguishing them, in note there. But that the ecclesiastical order sprung out of similar necessities, and had for its field of work similar objects, can hardly be doubted. See Suicer, διάκονος: Winer, RWB.: Neander, Pfl. u. Leit. i. p. 54 note) (must be) grave, not of double speech (= διγλωσσοσ, Prov. xi. 13, not quite as Thl., ἄλλα φρονοῦντας κ. ἄλλα λέγοντας, but rather as Thdrt [and Thl., additional] ἔτερα τούτῳ, ἔτερα δὲ ἐκείνῳ λέγοντας), not addicted (applying themselves, reff.) to much wine (= μὴ οἴνω πολλῷ δεδουλωμένας, Tit. ii. 3), not greedy of gain (hardly as E. V., to be doubly rendered,—‘greedy of filthy lucre,’—so also Thdrt, ὁ ἐκ πραγμάτων αἰσχροῦ κ. λίαν ἀτόπων κέρδη συλλέγειν ἀνεχόμενος. It would appear from Tit. i. 11, διδάσκοντες ἃ μὴ εἰσὶν αἰσχροῦ κέρδους χάριν, that all κέρδος is αἰσχρόν which is set before a man as a by-end in his work for God: so likewise in 1 Pet. v. 2,—ἐπισκοποῦντες μὴ . . . μὴ δὲ αἰσχροκερδῶς . . . ‘nor with a view to gain,’ such gain being necessarily base when thus sought. This particular of the deacons' character assumes special importance, if we connect it with the collecting and distributing alms. Cyprian, Ep. 54, stigmatizes the deacon Felicissimus as ‘pecuniae commissae sibi fraudator’) holding the mystery of the (or their) faith (that great objective truth which

^ε το ^{μυστ.} τας τὸ ¹⁰ ^{μυστήριον} τῆς πίστεως ἐν ^ο καθαρῇ ^ο συνειδήσει. ¹¹ καὶ οὗτοι ^{δὲ} ἡ δοκιμαζέσθωσαν πρῶτον, εἴτα ¹¹ διακον-
^{ACDFG} ^{HJK} εἴτωσαν, ^ς ἀνέγκλητοι ὄντες. ¹¹ γυναῖκας ^ς ὡσαύτως
^p Matt. x. 18 reff. ² Tim. iii. 12 only in Paul. ^q = Luke xiv. 19. ¹ Cor. iii. 13. ² Cor. viii. 8. ¹ Thess.
^v 21. ^{Prov.} xvii. 3. ^r = ver. 13. ¹ Pet. iv. 11 (?) only. ^s 1 Cor. i. 8. ^{Col.} i. 22. ^{Tit.} i.
⁶, 7 only. ^{P.} † ³ Macc. v. 31. ^{syrr.} ch. i. 5
^{ref.}

δισχροκερδεῖς 109.—9. for μυστ., *ministerium* Jer Gild Sed-somet.—for πίστεως, ἀνα-
 στασεως 61.—10. for οὗτοι, αυτοὶ H 73—for εἴτα, καὶ οὕτω D¹ d v goth Jer Ambrst.—
 for ἀνέγκλητοι ὄντες, ἀπεν κλητοῖον ἔχοντες (sic) 9: *nullum crimen habentes* g v Jer;

man of himself knows not, but which the Spirit of God reveals to the faithful: cf. Rom. xvi. 25 f. 1 Cor. ii. 7—10: and even Him who in fact is that mystery, the great object of all faith; see note on ver. 16, τὸ τῆς εὐσεβείας μυστήριον. That expression makes it probable that τῆς πί-
 στιως is here to be taken subjectively: *the*, or *their*, *faith*: the apprehension which appropriates to them the contents of God's revelation of Christ. That revelation of the Person of Christ, their faith's μυστή-
 ριον, they are to hold) in pure conscience (see reff. and ch. i. 5. 19. From those pas-
 sages it appears, that we must not give the words a special application to their official life as deacons, but understand them of earnestness and singleness of Christian character:—being in heart persuaded of the truth of that divine mystery which they profess to have apprehended by faith).

10.] And moreover (the δέ introduces a caution—the slight contrast of a necessary addition to their mere present character. On this force of καὶ . . . δέ, see Hartung, i. 182. There is no connexion in καὶ . . . δέ with the former requirements regarding ἐπίσκοποι) let these (who answer, in their candidacy for the diaconate, to the above character) be put to the proof first (viz. with regard to their blamelessness of life, cf. ἀνέγκλ. ὄντες below: e. g. by tes-
 timonials, and publication of their intention to offer themselves: but no formal way is specified, only the reality insisted on), then let them act as deacons (or, *minister*: but more probably here in the narrower technical sense, as in reff. (?) Not, 'be made deacons,' as Conyb.: the word is of *their act* in the office, not of their reception of it, which is of course understood in the back-
 ground), if they are (found by the δοκιμή to be) irreproachable.

11.] The women also (who are these? Are they (1) the women who were to serve as deacons,—the deaconesses?—or (2) the wives of the deacons?—or (3) the wives of the deacons and overseers?—or (4) women in general? I conceive we may dismiss (4) at once, for Chrys.'s reason: τί γὰρ ἐβούλετο μεταξὺ τῶν ἐιρημένων παρεμβαλεῖν τι περὶ γυναι-

κῶν;—(3), upheld by Calv., Est., Calov., and Mack, may for the same reason, seeing that he returns to *διάκονοι* again in ver. 12, be characterized as extremely improba-
 ble.—(2) has found many supporters among modern commentators: Luth., Beza, Beng. [who strangely adds, 'pendet ab *habentes* ver. 9'], Rosenm., Heinr., Huther, Conyb., al., and E. V. But it has against it (a) the omission of all expressed reference to the deacons, such as might be given by αὐτῶν, or by τὰς: (b) the expression of ὡσαύτως, by which the *διάκονοι* them-
 selves were introduced, and which seems to mark a new ecclesiastical class: (c) the introduction of the injunction respecting the deacons, ἐστῶσαν μᾶς γυναῖκός ἀνδρες, as a new particular, which would hardly be if their wives had been mentioned before: (d) the circumstance, connected with the mention of Phoebe as *διάκονος* of the church at Cenchrea in Rom. xvi. 1, that unless these are deaconesses, there would be among these injunctions no mention of an important class of persons employed as officers of the church. We come thus to consider (1), that these γυναῖκες are *deaconesses*,—*ministrae*, as Pliny calls them in his letter to Trajan [see note on Rom. xvi. 1]. In this view the ancients are, as far as I know, unanimous. Of the moderns, it is held by Grot., Mosh., Mich., de W., Wiesinger. It is alleged against it—(a) that thus the return to the *διάκονοι*, verse 12, would be harsh, or, as Conyb. "on that view, the verse is most unnaturally interpolated in the midst of the discussion concerning the deacons." But the ready answer to this is found in Chrys.'s view of verse 12, that under *διάκονοι*, and their household duties, he comprehends in fact both sexes under one: ταῦτα καὶ περὶ
 γυναικῶν διακόνων ἀρμόττει εἰρησθαι: (b) that the existence of deaconesses as an order in the ministry is after all not so clear. To this it might be answered, that even were they no where else mentioned, the present passage stands on its own grounds; and if it seemed from the context that such persons were indicated here, we should reason from this to the fact of their

t = 2 Tim. iii. 3. Tit. ii. 3. only
u ver. 2.
ua 2 Tim. iv. 5. ref.
v ver. 4.
w here only.
(4 Kings xx. 9, 10, 11 vat.)
x Acts xx. 28 only. Gen. xxxi. 18. Isa. xxxi. 5.
15. Col. i. 4. 2 Tim. iii. 15.

^h σεμνὰς, μὴ ^τ διαβόλους, ^u νηφαλίους, πιστὰς ^{uu} ἐν πᾶσιν. ACDFG HJK
¹² f ¹² δῖακονοι ἔστωσαν ^u μιᾶς γυναικὸς ^u ἄνδρες, τέκνων
καλῶς ^v προϊστάμενοι καὶ τῶν ἰδίων οἰκῶν. ¹³ οἱ γὰρ
καλῶς ^r διακονήσαντες ^w βαθμὸν ἑαυτοῖς καλὸν ^x περι-
ποιῶνται, καὶ ^y πολλὴν ^y παρρῆσιαν ἐν πίστει τη ^z ἐν
y (2 Cor. iii. 12 ref.) = 1 John iii. 21. Heb. iv. 16. z Gal. iii. 26. Eph. i.

sine crimine Ambrst.—11. σεμνοὺς A.—for διαβ., διλογους Chr.—rec νηφαλεους, with D³(F²)K &c Dam : -λαιους GJ 39. 72. 93. 123 : -λαι 238 : txt ACD¹H all ff.—12. διακ. δε FG g.—καλων F.—13. καλον εαυτοις 219.—for τη εν, την εν FG (46¹ om εν

existence, not from the absence of other mention to their non-indication here. I decide then for (1) : that these women are *deaconesses* (must be) **grave, not slanderers** (corresponds to μὴ διλόγους in the males, being the vice to which the female sex is more addicted. Cf. Eurip. Phœn. 298 ff., φιλόφρον δὲ χρῆμα θηλειῶν ἔφν, | σμικράς τ' ἀφορμὰς ἦν λάβωσι τῶν λόγων, | πλείους ἐπιεικτέρουσιν ἡδονὴ δέ τις | γυναιξί, μηδὲν ὕγιες ἀλλήλαις λέγειν.

διάβολος in this sense [reff.] is peculiar to these Epistles) **sober** (see on ver. 2, corresponding to μὴ οἶνῳ πολλῷ προέχοντας), **faithful in all things** (corresponds to μὴ αἰσχροκερδεῖς : trusty in the distribution of the alms committed to them, and in all other ministrations).

12.] General directions respecting those in the diaconate (of both sexes, the female being included in the male, see Chrys. cited above), with regard to their domestic condition and duties, as above (verses 4, 5) respecting the episcopate. 'Let the deacons be husbands of one wife (see on this above, ver. 2), ruling well over children (the emphatic position of the anarthrous τέκνα, as above ver. 4, makes it probable that the *having children to rule* is to be considered as a qualification : see Tit. i. 6, note. Chrys. gives a curious and characteristic reason for the precept : πανταχοῦ τίθησι τὴν τῶν τέκνων προστασίαν, ἵνα μὴ ἀπὸ τούτου οἱ λοιποὶ σκανδαλίζωνται) and their own houses.' 13.] The importance of true and faithful service in the diaconate. 'For those who served well the office of deacon (the aor. participle, not the perf., because the standing point of the sentence is at first the great day, when their διακονία has past by. In fact this aor.-participle decides between the interpretations : see below) are acquiring (the Apostle having begun by placing himself at the great day of retribution, and consequently used the aor. participle, now shifts, so to speak, the scene, and deals with their present conduct : q. d., 'Those who shall then be found to have served well, &c.

... are now, &c.' On περιποιεῶ and περιποιήσις, see notes, Eph. i. 14. 1 Thess. v. 9) **for themselves** (emphatic—besides the service they are rendering to the church) a **good standing-place** (viz. at the great day : cf. ch. vi. 19, ἀποθησανρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς :—and Dan. xii. 13, where however the metaphor is different.—The interpretations of βαθμὸν, a step, or place to stand on, have been very various. (1) Ambr., Jer., Pel., Thl., Erasm., Bull, Beza, Corn.-à-Lap., Est., Grot., Lightf., Beng., Wolf., Mosh., Schöttg., al., understand it of a *degree of ecclesiastical preferment*, scil. from the office of deacon to that of presbyter, and take καλόν for a comparative. Against this is (a) the forcing of καλόν ; (b) the improbability that such a rise upwards through the ecclesiastical offices was known in the Apostle's time : (c) the still greater unlikelihood, even if it were known, that he would propose as a motive to a deacon to fulfil his office well, the ambitious desire to rise out of it. (2) Mack, Matth., Olsh., Huther, al., following Calv. and Luther, understand by it a high place of honour in the esteem of the church [see on παρρῆσι below] : "qui probe functi fuerint hoc ministerio, non parvo honore dignos esse." Calv. Against this is (a) that there is not a more distinct reference made to the estimation of the church ; indeed that the emphatic ἑαυτοῖς [see above] is altogether against such reference : (b) that thus again an unworthy motive would be set before the deacons : (c) that again [see below] παρρῆσι will not on this interpretation, bear any legitimate rendering. (d) the aor. part. διακονήσαντες, as before. (3) Musc., al., take it *spiritually*, as meaning *progress in the faith*. Chrys. is claimed for this view, but this is somewhat doubtful. His words are τουτέστι, προκοπὴν καὶ παρρῆσιαν πολλὴν τὴν ἐν πίστει χρ. Ἰησοῦ ὥστε ἔλεγεν, οἱ ἐν τοῖς κάτω δίδξαντες ἑαυτοὺς διεγχεμένους, τάχως καὶ πρὸς ἐκείνα ἀνελύσσονται : where, notwithstanding that προκοπὴν

ἐπιστολῶν H
ACDFG JK
χριστῷ Ἰησοῦ. ¹⁴ Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν ^a John xiii. 27.
πρὸς σε ^a τάχιον. ¹⁵ ἐὰν δὲ ^b βραδύνω, ἵνα εἰδῇς πῶς δεῖ ^{xx. 4. Heb.}
^{only. 1 Macc.}
^{ii. 40.}
^{b 2 Pet. iii. 9 only. Deut. vii. 10.}

πισ. τη).—14. for σοι, δε lect 8².—ἐλπίζω FG 37 g.—πρὸς σε om FG 6. 67¹. 137 arm : ins bef ἐλθεῖν 46 v-ed.—for τάχιον, ἐν ταχει (appy corr̄ for simplicity) ACD¹ 17. 71-3 : ταχειως Chr (Mtt's mss) : ταχειον 93 : txt D³FGJK mss nrly (appy) Chr Thdrt Dam al.—15. βραδύνωσιν 17.—εἰδῇς A(appy)D¹G 91.—δεῖ σε D¹ d v arm Orig lat.-ff.—for

would seem to mean subjective progress, Thl.'s explanation of ἐκεῖνα,—τὰ ἀνώτερα, the higher office, seems best to fit the sentence : and thus προκοπή must be objective,—*preferment*. But (a) the whole [especially βαθμὸν περιποιῶνται] is of too objective a character thus to be interpreted of a merely subjective process—besides that (b) thus also the present περιποιῶνται would require a present part. διακονήσαντες. (4) Thdrt [below], Croc., Platt, Heinrichs [modified : see below], De W., Wiesinger, understand it nearly as above—of the station or standing-place which the faithful deacon acquires before God, with reference to his own salvation. The opinions of these commentators are, however, somewhat various as to the exact time to which the standing on this βαθμός is to be referred. Thdrt says : εἰ καὶ ἐλάττωνα, φησί, τιμὴν ἔχουσι κατὰ τόνδε τὸν βίον, ἀλλ' οὖν εἰδεῖναι προσήκει, ὡς τὴν ἐγγειμνομένην πεπληρωμένην διακονίαν, τὸν τιμιώτατον βαθμὸν ἐν τῷ μέλλοντι λήψονται βίω, καὶ τῆς πρὸς τὸν δεσπότην χριστὸν ἀπολαύσονται παρῥησίας. Heinrichs, with whom De W. and Wiesinger are disposed to agree, understands that they procure to themselves a good expectation of salvation ; a βαθμός i. e. in this life, with reference to the future one. I believe, from the form of the sentence, that the truth will be found by combining the two views. The διακονήσαντες, as above stated, is used with reference to their finished course at that day. The περιποιῶνται transfers the scene to the present time. The βαθμός is that which they are now securing for themselves, and will be found standing on at that day : belonging therefore in part to both periods, and not necessarily involving the idea of different degrees of blessedness, though that idea [cf. 1 Cor. iii. 15] is familiar to St. Paul,—but merely predicating the soundness of the ground on which these διάκονοι will themselves stand) and much confidence (this also is variously understood, according as βαθμός is interpreted. Those who think of ecclesiastical preferment, render παρῥησία 'freedom of speech as regards the faith [obj.], i. e. in teaching ['majore fiducia aliis Evangelium

prædicabunt.' Grot.], or in resisting error, —or 'libertas ingenue agendi,' as Est. : or 'a wide field for spiritual action,' as Matthies. To these there might be no objection, but for the adjunct παρῥησία, ἐν πίστει τῇ ἐν χριστῷ Ἰησοῦ. Thus defined, παρῥησία must necessarily have a subjective reference,—i. e. to the confidence towards God possessed by those who have made good advance in faith in Christ, as in reff. And so Thdrt [above], Ambr., Croc., Cocc., Platt, Calv., Beza [these two understand it more generally, of the confidence wrought by a good conscience], Bengel, Wies., de W., al.) in the faith (subjective, from what follows) which is in (see reff. ἐν denotes more the repose of faith in, εἰς the reliance of faith on, Christ) Christ Jesus.'

14—16.] CLOSE OF THE ABOVE DIRECTIONS by a solemn statement of their object and its glorious import. 'These things (the foregoing precepts, most naturally : hardly, as Bengel, 'totam epistolam') I write (expressed in the epistolary aor., Philem. 19, 21 : but in the pres., 1 Cor. xiv. 37. 2 Cor. i. 13 ; xiii. 2. Gal. i. 20. [1 John i. 4 ; ii. 1, &c.]) to thee, hoping ('though I hope' "part. ἐλπίζων per καίπερ seu similem particulam esse resolvendum, nexus orationis docet." Leo, cited by Huther) to come to thee sooner (than may seem) (on the comparative,—which must not be broken down into a positive, as it is by almost all the commentators,—see John xiii. 27 note, and Winer, § 36. 3. Also Acts xvii. 21 ; xxv. 10 ; xxvii. 13. Heb. xiii. 19. 23, which last is exactly parallel with this. Some supply it,—before this Epistle come to thee : or, before thou shalt have need to put these precepts into practice : but the above seems simpler, and suits better the usage elsewhere) : but if I should delay (coming) (from ἐλπίζων to βραδύνω may be regarded as parenthetical, the ἵνα belonging immediately to γράφω) that thou mayest know how thou oughtest to conduct thyself (reff. Huther would take πῶς δεῖ ἀναστρέφεισθαι generally,—'how men ought to behave themselves ;' alleging, that in the preceding, there is no direct prescription how Timotheus is himself to act, and that if we supply σε, we confine the

^c = Heb. x. 21. ^εν ^c οἴκῳ θεοῦ ^d ἀναστρέφεσθαι, ^e ἥτις ἐστὶν ^f ἐκκλησία ^{ACDFG}
¹ Pet. ii. 5. ^g θεοῦ ^g ζῶντος, ^h στύλος καὶ ⁱ ἰδραίωμα ^{JK} τῆς ἀληθείας.
^d = Matt. xvii. 22. ² Cor. i. 12. Eph. ii. 3 reff. ^e Acts x. 41, 47. xiii. 32, 43 al. Paul, passim. ^f ver.
⁵ reff. Paul only. ^g Acts xiv. 15. (Paul.) ² Cor. iii. 3. vi. 16. ch. iv. 10. Heb. iii. 12. ix. 14. x. 31. xii.
²². ¹ Pet. i. 23. Rev. vii. 2. xv. 7. ^h Gal. ii. 9. Rev. iii. 12. x. 1 only. (3 Kings vii. 41.) ⁱ here only 7.

αληθείας, ἐκκλησίας 66-marg.—16. ο και 61: *et quidem* Ambrst.—for ευσεβ., ἐκκλη-

reference of οἶκος θεοῦ to the Ephesian church. The latter objection need not detain us long. If the church in general is the house of God, then any portion of it may clearly partake of the title and the dignity. To the former, we may reply, that in fact, the whole of what has preceded does regard Timotheus's own behaviour. He was to see to all these things—to take care that all these precepts were observed) in the house of God (see Heb. iii. 2, 5, 6, and notes. 1 Pet. iv. 17. 1 Cor. iii. 16. 2 Cor. vi. 16. Eph. ii. 22:—that congregation among whom God dwells, by His Spirit);—for such (the house of God: the ἥτις brings out into prominence the appository explanation, and specially applies it to the antecedent) is the congregation (ἐκκλησία) οὐ τοὺς οἴκους λέγει τοὺς ἐκτετήριους, κατὰ τὴν τῶν πολλῶν συνήθειαν, ἀλλὰ τῶν πιστῶν τὸν σύλλογον. Theod. Mops.) of the living God (thus designated for solemnity, and to shew His personal and active presence among them), the pillar (see below) and basement (= θεμέλιος, 2 Tim. ii. 19: 'firmamentum.' It is a climax, not as Bengel, "instar unius vocabuli solidissimum quidam experimentis:" the στύλος is the intermediate, the ἰδραίωμα the final support of the building: as Wahl,—“omne id, cui ut primario et præ ceteris insigni innititur aliquid”) of the truth (these latter words are variously referred: being I. by Camero, Er-Schmid., Limborch, Le Clerc, Schöttg., Beng., Mosh., Rosenm., Heinr., Wegsch., Heydenr., Flatt, al. [see in Wolf. Not Chillingworth, as stated in Bloomf.: see below], joined with the following sentence, putting a period at ζῶντος, and proceeding στύλος καὶ ἰδραίωμα τῆς ἀληθείας καὶ ὁμολογουμένως μέγα ἐστὶν τὸ μυστ. κ.τ.λ. To this I can only say, that if any one imagines St. Paul, or any other person capable of writing this Epistle, able to have indited such a sentence, I fear there is but little chance in arguing with him on the point in question. To say nothing of its abruptness and harshness, beyond all example even in these Epistles, how palpably does it betray the botching of modern conjectural arrangement in the wretched anticlimax—στύλος καὶ ἰδραίωμα [rising in solemnity] τῆς ἀληθείας, καὶ [what grander

idea, after the basement of the whole building, does the reader suppose about to follow?] ὁμολογουμένως μέγα! These two last words, which have [see below] their appropriate majesty and grandeur in their literal use at the emphatic opening of such a sentence as the next, are thus robbed of it all, and sink into the very lowest bathos; the metaphor being dropped, and the lofty imagery ending with a vague generality. If a sentence like this occurred in the Epistle, I should feel it a weightier argument against its genuineness than any which its opponents have yet adduced. II. by Gregory of Nyssa [de vita Moysis: οὐ μόνον Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης στύλοι τῆς ἐκκλησίας εἰσὶ . . . ὁ θεὸς ἀπόστολος καὶ τὸν Τιμόθεον στύλον καλὸν ἐτεκτήνατο, ποιήσας αὐτὸν, καθὼς φησὶ τῇ ἰδίᾳ φωνῇ, στύλον καὶ ἰδραίωμα τῆς ἀληθείας], Chillingworth [Religion of Protestants, &c., ch. iii. 76: but he allows as possible, the reference to the Church: "if you will needs have St. Paul refer this not to Timothy, but to the Church, I will not contend about it any further, than to say, Possibly it may be otherwise"],—by others mentioned in Wolf, and in our own days by Conybeare, it is taken as referring to TIMOTHEUS:—"that thou mayest know how to conduct thyself in the house of God, which is &c. . . . as a pillar and basement of the truth." In the very elaborate discussion of this passage by Suicer [s. v. στύλος], he cites those fathers who seem more or less to have favoured this idea. Of these we must manifestly not claim for it those who have merely used the word στύλος or column of an Apostle or teacher, or individual Christian,—as that is justified, independently of our passage, by Gal. ii. 9. Rev. iii. 12:—but Greg. Naz. applies the very words to Eusebius of Samosata [Ep. xxix.], and to Basil [Orat. xix. init.]: and Basil in the Catena says, εἰσὶ καὶ στύλοι τῆς Ἱερουσαλὴμ οἱ ἀπόστολοι, κατὰ τὸ εἰρημένον, στύλος καὶ ἰδραίωμα τῆς ἀληθείας: and in the Epistle of the churches of Lyons and Vienne, Euseb. v. 1, it is said of Attalus, στύλον καὶ ἰδραίωμα τῶν ἐνταῦθα ἀεὶ γεγονότα. Other cognate expressions, such as τὸ στερέωμα τῆς πίστεως [Chrys., of St. Peter, Hom. xxxii. vol. v. p. 199; and Basil, of Eusebius, ut supr.],

16 καὶ ὁμολογουμένως ¹μέγα ἐστὶν τὸ τῆς ^mεὐσεβείας ^k here only †.
 μυστήριον, ὃς ⁿἐφανέρωθη ^oἐν σαρκί, ^pἐδικαιώθη ἐν ^l Jos. Antt. ii.
 μυστ., see 2 Thess. ii. 7. ver. 9. m ch. ii. 2 reff. n w. μυστ., Rom. xvi. 26. Col. i 26, see
 1 John i. 2. 2 Tim. i. 10. o 2 Cor. x. 3. Gal. ii. 20. Phil. i. 22, 24. Col. ii. 1. Philem. 16.
 p = Matt. xi. 10? see note.

σίας 73: *justitiæ* Syr ar-erp: *inst. s. veritatis* æth: *huius pietatis* Ambrst.—on the famous disputed reading in this verse, I give an analysis of the present state of the evidence:—I. rec θεος, i. e. ΘC, with the follg: A(accg to Mill, Woide, and many others: the

πίστεως ἔρισμα [Greg. Naz., of Basil, Or. xix.], τὸ τῆς ἐκκλησίας στήριγμα [Thl. on Luke xxii., of St. Peter], *θρησκείας στήριγματα* [of Pastors, Nicephorus Hist. vii. 2], are adduced by Suicer. The principal modern reasons for adopting this view have been (a) polemical—as against Roman Catholic infallibility of the Church, or (b) for uniformity of symbolism, seeing that in Gal. ii. 9, Rev. iii. 12, *men* are compared to pillars [see this very copiously illustrated in Suicer]. On both of these I shall treat expressly below.—To the *grammatical* construction of the sentence thus understood, there is no objection. The nom. *στύλος* after *δεῖ* would be not only allowable, but necessary, if it expressed, not a previous predicate of the understood *σε*, but the character which by the *ἀναστρέφεισθαι* he was to become or shew forth: cf. Plat. and Demosth. in Kühner, § 646, 2 anm., who however has not apprehended the right reason of the idiom.—But to the sentence itself thus arranged and understood, there are weighty, and I conceive fatal objections: to wit, (c) if *στύλος* κ.τ.λ. had been meant to apply to Timothy, it would hardly have been possible that *σε* should be omitted. He would thus be the prominent object in the whole passage, not as now the least prominent, lurking behind *ἀναστρέφεισθαι* to make way for greater things. (d) I can hardly think, that, in this case, *στύλος* would have been anarthrous. Though ‘a pillar’ might be the virtual meaning, *σε, τὸν στύλον, or σε ἀναστρέφεισθαι, . . . ὁ στύλος*, would certainly be the Greek expression. (e) In this case also, the *καὶ ὁμολογουμένως* which follows would most naturally refer, not to the great deposit of faith in Christ which is entrusted to the church to keep,—but to the very strong and unusual expression which had just been used of a young minister in the church,—‘and confessedly great is the dignity of the least of the ministers of Christ: for, &c.’ III. The reference to THE CHURCH is upheld by Chrys. [*οὗχ ὡς ἐκεῖνος ὁ ἰουδαϊκὸς οἶκος θεοῦ. τοῦτο γάρ ἐστι τὸ συνέχον τὴν πίστιν καὶ τὸ κήρυγμα· ἡ γὰρ ἀληθεία ἐστὶ τῆς ἐκκλησίας καὶ στύλος καὶ ἐδραῖωμα*. This inversion of the sentence may have arisen from taking τῆς ἀληθείας

as a genitive of apposition]. Thdrt [*οἶκον θεοῦ καὶ ἐκκλησίαν τῶν πεπιστευκότων τὸν σύλλογον προσηγόρευσε. τοῦτους ἢ στύλον καὶ ἐδραῖωμα τῆς ἀληθείας. ἐπὶ γὰρ τῆς πέτρας ἰηρησιμένοι καὶ ἀκρόνῃτοι διαμείνουσι, καὶ διὰ τῶν πραγμάτων κηρύττοντες τὴν τῶν δογμάτων ἀλήθειαν*]. Theodor-mops. [as cited above, on ἐκκλησία, as far as σύλλογον, then he proceeds, ὅθεν καὶ στύλον αὐτὴν καὶ ἐδραῖωμα τῆς ἀληθείας ἐκάλεσεν, ὡς ἂν ἐν αὐτῇ τῆς ἀληθείας τὴν σύστασιν ἐχούσης], Thl., Oec., Ambr., Pel., the Roman commentators, Luth., Calvin. [“nonne Ecclesia mater est piorum omnium, quæ ipsos regenerat Dei verbo, quæ educat alitque tota vita, quæ confirmat, quæ ad solidam perfectionem usque perducit? eadem quoque ratione columna veritatis prædicatur: quia doctrinæ administrandæ munus, quod Deus penes eam deposuit, unicum est instrumentum retinendæ veritatis, ne ex hominum memoria pereat”], Bez., Grot. [“veritatem sustentat atque attollit ecclesia, efficit ne labatur ex animis, efficit ut longe lateque conspiciatur”], Calov., Wolf, &c., De Wette, Huther, Wiesinger, al. And this interpretation agrees with 2 Tim. ii. 19: see note there. But there is brought against it the objection, that there is thus introduced confusion of metaphor. The ἐκκλησία, which was the οἶκος above, now becomes στύλος, a part of the οἶκος. This is not difficult to answer. The house contains in itself both στύλος and ἐδραῖωμα—the pillar and the basement both belong to the house. Why may not the στύλος be taken collectively? the very word ἐκκλησία, occurring since, has pluralised the idea—the building consists of the κλητοί, who are so many στύλοι—why should it not in the aggregate be described as the στύλος? This seems to me far better than with some in Suicer to suppose a monumental pillar, or base of an image, to be meant. The way in which the congregation of the faithful is the pillar and basement of the truth is admirably given by Thdrt and Calvin above: viz. in that it is the element in which and medium by which the truth is conserved and upheld]. 16.] And (follows on the preceding: it is indeed worth all thy

q see 1 Pet. iii. 18. ¹ πνεύματι, ² ὥφθη ἀγγέλοις, ³ ἐκηρύχθη ἐν ἔθνεισιν, ⁴ ἐπι- ACDFG JK
^r = & constr., Matt. xvii. 33. ⁵ στεύθη ^u ἐν κόσμῳ, ^v ἀνελήμθη ^w ἐν δόξῃ. IV. 1 x Tò
^t 1. xxii. 43. xiv. 34 al. 1 Cor. xv. 5, &c. ^s passive, 1 Cor. xv. 12. 2 Cor. i. 19. (Col. i. 23.)
^t 1 = passive, Rom. x. 10. 2 Thess. i. 10 only. ^u Rom. v. 13. 1 Cor. viii. 4. xiv. 10. Phil. ii 15. Col. ii.
²⁰ 1 Pet. v. 9. 2 Pet. i. 4. ἐν τῷ κ., Gussop.; but Paul, only 2 Cor. i. 12. ^v = Mark xvi. 19. Acts i.
², &c. x. 16 only. ^w = Luke ix. 31. 1 Cor. xv. 43. 2 Cor. iii. 7, 8, 9, 11. Phil. iv. 19. Col. iii. 4 only. L. P.
x see Acts xvi. 6, 7. xxi. 11.

line in the Θ has been (if it ever existed) unfortunately retouched in modern times, but the above witnesses depose to having discovered parts of the ancient stroke beyond the modern one, which does not fill the whole space. The mark of abbreviation above is of a darker colour, and thicker than such strokes in the MS itself) C(accg to some: but see below) D³JK(F? has OC without any apparent stroke in the O) about 270 (i. e. nearly all) mss, arab (in the Polyglott), slav & georgian vss. The testimonies of the fathers for θεος are very doubtful. Few make a *direct citation* of the passage as thus read: those which seem to do so being naturally explained on the supposition of their supplying θεός as the subject of ὅς. The readg θεος is *directly supported* by Chrysostom, Theodoret, Euthalius, Macedonius (who has been charged by some of the Latins with introducing the reading), Joh.-Damascenus, Theophylact, Œcumenius. Those *supposed to favour* the reading are Ignatius (ad Eph. 19.—θεοῦ [but the Syriac has νιοῦ] ἀνθρωπίνως φανε- ρούμενον: αὐτὸς ὡς ἀνθρώπου φαινόμενον), the Apostolic Constitutions (θεὸς κύριε ὁ ἐπιφανείς ἡμῖν ἐν σαρκί) Hippolytus (agst Noetus: θεὸς ἐν σώματι ἐφανερῶθη) Gregory Thaum or rather Apollinaris (in Phot: θεὸς ἐν σαρκί φανερωθείς). The testimonies of Athanasius, Greg-Nyss Cyr-Alex, usually adduced in favour of θεός, are either uncertain from var readgs, or inapplicable (see below). II. oc, i. e. OC, is found in the follg: A(accg to Wtst Griesbach and recently Tischendorf, see prolegom to his edn of the Codex Ephremi, p. 39)C(see Tischendorf, *ibid*)FG 17. 73. 181 & mss mentd by Liberatus (Cent VI) Victor Tununensis (Cent VI) & Hincmar (Cent IX), who charge Macedonius with introducing θεός,—goth syr (or syr-marg) copt sah,—Cyr-alex (de recta fide ad Theodo- sium, τὸ μέγα τῆς εὐσεβείας μυστήριον, τοῦτ' ἐστὶ χριστὸς, ὃς ἐφανερῶθη . . . οἶμαι οὐχ ἕτερον τὸ τῆς εὐσεβείας μυστήριον ἢ αὐτὸς ἡμῶν ὁ ἐκ τοῦ θεοῦ πατρὸς λόγος, ὃς ἐφανερῶθη &c. That Cyril read ὃς as in the mss, and not θεος as in the present edn, is testified by Oec and Photius h l & by the scholia of several mss of the N. T.) Theodor- mops (Acts of the Council of Constantinop Mansi ix. 221) Epiph² Pseud-Chrys (but ὅ quod al) Gelasius of Cyzicum (or rather Macarius of Jerusalem [Cent IV] cited by Gelas. in the Acts of the Nicene Council) Jerome (on Isa liii. 11):—ὅς or ὅ is read in Syr ar-erp. III. ὅ (correction to agree with μυστήριον) D¹ (accg to Wetstein and Griesbach and recently Tischendorf) it v all lat-f exx Jerome.—The reading ὃς seems to be supported by the follg: Barnabas (epist. 12, "Ἰησοῦς οὐχ ὁ υἱὸς ἀνθρώπου ἀλλ' ὁ υἱὸς τοῦ θεοῦ τύπῳ καὶ ἐν σαρκί φανερωθείς) Theodotus (ὁ σωτὴρ ὥφθη κατιῶν τοῖς ἀγγέλοις) Justin? to Diognetus (ἀπίστευτε λόγον ἵνα κόσμῳ φανῇ, ὃς . . . διὰ ἀποστόλων κηρυχθείς ὑπὸ ἐθνῶν ἐπιστεῖσθῃ) Clem-alex in Oecum (ὡ μυστήριον· μεθ' ἡμῶν ἰδεῖν οἱ ἄγγελοι τὸν χριστόν) Orig (Ἰησοῦς ἐν δόξῃ ἀναλαμβάνεσθαι λέγεται) Orig-int (*Is qui verbum caro factus apparuit positus* (or *positus*) in carne, sicut Apostolus dicit quia (perhaps *qui*?) *manifestatus est in carne, justificatus* &c) Greg-Nyss (τὸ μυστήριον ἐν σαρκί ἐφανερῶθη. καλῶς τοῦτο λέγων, οὗτος ὁ ἡμέτερος λόγος) Basil (τοῦ μεγάλου μυστηρίου ὅτι ὁ κύριος ἐφανερῶθη ἐν σαρκί) Nestorius in Arnob-jun (τὸ ἐν τῇ Μαρίᾳ γεννηθὲν . . . ἐφανερῶθη γὰρ, φησὶν, ἐν σαρκί, ἰδικαιώθη &c) Didymus (*secundum quod dictum est: manifestatur in carne*, on 1 John iv).—It is hardly possible that merely external considerations should ever settle this question. Probabilities, and authorities, are too nearly balanced: and strong bias on the side of one or the other reading has caused editors to mis-state the evidence. The substitution, whichever way it took place, was made in very early times.—Thus we seem driven to internal considerations: and the grounds which have led me, after mature consideration, to decide for ὅς, are detailed in the note.—*εφαερ.* γαρ 52.—for ἀγγελοις, ἀνθρωποις 5 Clem-in-Oec.—bef εθν., om εν 7. 33-5. 115 al d v Did Thl Ambrst Hil Vict.

care to conduct thyself worthily in this house of God—for that truth which is there conserved and upheld is great and glorious above all others, being [see below] none other in fact than the Lord Himself in all His gracious manifestation and glorious triumph) *confessedly* ('as is acknowledged

on all hands:' so Thucyd. vi. 90, "Ἰβηρας καὶ ἄλλους τῶν ἐκεῖ ὁμολογουμένως νῦν βαρβάρων μαχιμωτάτους: Xen. Anab. ii. 6. 1, Κλέιρχος ὁμολογουμένως ἐκ πάν- των τῶν ἐμπείρους αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικός, κ.τ.λ.): see other examples in Palm and Rost, Lex.,

δὲ πνεῦμα ^γ ῥητῶς λέγει, ὅτι ἐν ^z ὑστέροις ^z καιροῖς ^α ἀπο- ^γ here only t. later Gr. writers freq. see Wetst. 2 here only. 1 John iv. 1.
στήσονται ^β τινὲς τῆς πίστεως, ^ε προσέχοντες ^δ πνεύμασιν
a = Luke viii. 13. b = ch. i. 3 ref. c ch. i. 4 ref. d = 1 Cor. xii. 10. xiv. 32.

CHAP. IV. 1. πνεῦμα δε 219: δε πν. αγιον arm.—for υστ., εσχαιτοις 17.—bef πιστ., ins υγιανουσης Ath-somet Socr Gelas Cyz: for πιστ., veritate d.—for πνευμασι,

and in Wetst. In this word there is a reference to the *ἐκκλησία* as the upholder of the truth: *confessedly, among the κλητοί*. But we must not therefore take the word in a formal sense, 'as we confess,' and then *in consequence* regard the following words as a portion of a confession or song of praise [see below]. The adverb is of too general signification for this special reference) **great is the mystery** (see ver. 9: that which was hidden from man until God revealed it, historically, in Redemption) of **piety** (see ch. ii. 2, note: 'of the religious life.'—In order to comprehend fully what follows, we must endeavour to realize the train of thought in the Apostle's mind at the time. This '*mystery*' of the life of God in man, is in fact the unfolding of Christ to and in him: the key text to our passage being Col. i. 27, οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τις ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστιν χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης. This was the thought in St. Paul's mind; that the great revelation of the religious life is, CHRIST. And in accordance with his practice in these Epistles, written as I believe, far on in his course, and after the figures and results of deep spiritual thoughts had been long familiar to him, he at once without explanation, or apology as beforetime in Col. i. 27, or expression of the *χριστός* justifying, as there, the change of gender in the relative, joins the deep and latent thought with the superficial and obvious one, and without saying that the mystery *is in fact* Christ, passes from the mystery to the Person of Christ as being one and the same. Then, thus passing, he is naturally led to a summary of those particulars wherein Christ has been revealed as a ground for the *ὑπόβεια* of His Church. And, the idea of *μυστήριον* being prominent before him, he selects especially those events in and by which Christ was *manifested forth*—came forth from that secrecy in which he had beforetime been hidden in the counsels of God, and shone out to men and angels as the Lord of life and glory. Let me say in passing, that it should be noticed, in a question which must so much depend on internal considerations, how completely the whole glorious sentence is marred and disjoined by the substitution of *θεός*. It is not the objective fact of *God being manifested*, of which the

Apostle is speaking, but the life of God lived in the church,—the truth, of which the congregation of believers is the pillar and basement,—as identical [John xiv. 6] with Him who is its centre and heart and stock—as unfolded once for all in the unfolding of Him. The intimate and blessed link, furnished by the *ὅς*, assuring the Church that it is not they that live, but Christ that liveth in them, is lost if we understand *μυστήριον* merely as a fact, however important, historically revealed. There is hardly a passage in the N. T., in which I feel more deep personal thankfulness for the restoration of the true and wonderful connexion of the original text)—**who** (thus, and not 'which,' should we render, preserving the same transition, from the mystery, to Him of whom now all that follows is spoken) **was manifested in the flesh** (it has been often maintained of late, e. g. by Mack, Winer, Huther, Wiesinger, Conyb., al., that these sentences, from their parallelism and concinnity, are taken from some hymn or confession of the ancient church. We cannot absolutely say that it may not have been so: but I should on all grounds regard it as very doubtful. I can see no reason why the same person who wrote the rhetorical passages, Rom. viii. 38, 39; xi. 33–36, 1 Cor. xiii. 4–7, and numerous others, might not, difference of time and modified mental characteristics being allowed for, have written this also. Once written, it would be sure to gain a place among the choice and treasured sayings of the Church, and might easily find its way into liturgical use: but I should be most inclined to think that we have here its first expression. The reason which some of the above commentators adduce for their belief,—the abrupt insulation of the clauses disjoined from the thought in the context, has no weight with me: I on the other hand feel that so beautiful and majestic a sequence of thoughts springing directly from the context itself, can hardly be a fragment pieced in, but must present the free expansion of the mind of the writer in the treatment of his subject. On the sense of this clause, cf. John i. 14, ὁ λόγος σὰρξ ἐγένετο,—and 2 Tim. i. 10. This is put first in the rank, as being the preliminary to all the rest. It is followed by the next clause, be-

e Matt. xxvii. 63. 2 Cor. vi. 8. 2 John i. 7 (bis) only. Jer. xxiii. 32. f ch. i. 10 reff. h Paul, Gal. ii. 13 only. (see reff. there.) g Paul, 1 Cor. x. 20 only. Gosp., passim, Acts xvii. 18. James ii. 19. Rev. ix. 20 only. xvi. 14. i k here only †. l see ch. i. 5 reff. Tit. i. 15.

πραγμασι 106. — *πλανης* (*prob from* 1 John iv. 6) 1. 31-7. 44 al 20 or more v Justin Clem₁-ms₂ Orig-mss Ath-somet, all: txt ACDFGJK &c vss Clem₁ or 2 Ath₁ lat.-ff.—και om D¹ d lat.-ff.—*δαιμονων* 108¹-12-15 Chr Phot Thl (Epiph-Thdrt have both).—2. *κεκαυστηριασμ.* AJ 114 al₂ Orig-ed Cyr Thdrt₁: txt CDFGK most mss Clem Orig most-mss al: pref και 39 v Pel.—for *ιδιαν*, *οικειαν* Orig₁, *εαυτων* aft *συνειδ.* D¹:

cause the assertion and assurance of Christ's perfect unsinning righteousness was the aim of his manifestation in our flesh all those thirty years which preceded His public ministry: see below) **was justified** (i. e. approved to be righteous,—according to the uniform Pauline usage: not as De W., al., 'proved to be what He was.' The Apostle is following the *historical order of events during the manifestation of our Lord on earth*. That this is so, is manifest by the final clause being, *ἀνελήμφθη ἐν δόξῃ*. I take these events then in their order, and refer this to our Lord's baptism and temptation, in which His righteousness was approved and proved) **in the Spirit** (He was dwelt on by the Spirit in His baptism—led up by the Spirit to His great trial, and *ἐν πνεύματι*, the Spirit of God being His Spirit, that of which He said τὸ πνεῦμα μὲν πρόθεμον, ἡ δὲ σὰρξ ἀσθενής, He was proved to be righteous and spotless and separate from evil and its agent. See Rom. i. 3, 4, where another proof of this His spiritual perfection is given, viz. the great and crowning one of the Resurrection from the dead. Some have thought of that proof here also: others, of the continued course of His miracles, *especially* the Resurrection: Bengel of the Resurrection and Ascension, by which He entered into His glory: alii aliter. But I prefer keeping the historical order, though I would by no means limit the *δικαίωσις* to that time only: *then* it was chiefly and prominently manifested), **was seen by angels** (viz. when they came and ministered to Him after His temptation. This seems to be regarded as the first, or at all events is the first recorded occasion on which they ministered to Him. And thus Chrys. and Thdrt's remark may apply: τὴν γὰρ ἀόρατον τῆς θεότητος φύσιν οὐδὲ ἐκείνοι ἐώραν, σαρκωθέντα δὲ ἐθεάσαντο, Thdrt:—μεθ' ἡμῶν, as Chrys. This, one of the particulars of the glory and manifestation of the incarnate Saviour, is, though not immediately concerning the mystery of piety as upheld in the Church, cited as belonging to the *unfolding* of that mystery in Christ), **was preached among the nations** (that preaching commencing

with the sending out of the Apostles, and though not then, in the strict technical sense, carried on *ἐν ἔθνεσιν*, yet being the beginning of that which waxed onward till it embraced all nations. See and compare Rom. xvi. 26 [Eph. iii. 8]. So that we are still proceeding with our Lord's ministry, taking *ἔθνεσιν* in that wider sense in which the Jews themselves are numbered among them [so also Chrys., Huther], and the fact itself as the great commencement of the proclamation of Christ to men), **was believed on in the world** (including all that winning of faith first from His disciples [John ii. 11], then from the Jews [ib. 23, viii. 30], and Samaritans [iv. 41, 42]: see also id. x. 42. Our clause bears with it a reminiscence of His own great saying, John iii. 16, 17,—οὕτως γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον. οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ δὲ μὴ πιστεύων, ἥδη ἐκρίναι κ.τ.λ.), **was received up in glory** (at His Ascension [against De Wette, who understands it of *celestial precedence* (von einem himmlischen Vorgange): but qu. his meaning?]: cf. reff. *ἐν δόξῃ* is best taken as a pregnant construction—was taken up into, and reigns in, glory.—It is this distinct reference to the fact of our Lord's personal Ascension, which in my mind rules the whole sentence and makes it, whatever further reference each clause may have, a chain of links of the divine manifestation of the Person of Christ, following in chronological order from His incarnation to His assumption into glory. The order and connexion of the clauses has been very variously understood, as may be seen in Wolf, and in De Wette. The triple antithesis, so characteristic of St. Paul, can hardly escape any reader: *ἐν σαρκί, ἐν πνεύματι, — ἀγγέλοις, ἔθνεσιν, — ἐν κόσμῳ, ἐν δόξῃ*: but further it is hardly worth while to reproduce the distinctions which some have drawn, or motives for arrangement which they have supposed).

CH. IV. 1—16.] *Of future false teachers*

3^m κωλυόντων γαμῖν, ἡ ἀπέχουσαι ὁ βρωμάτων, ἡ ὁ θεός m=Luke xxiii.
2. Acts viii.
36. 1 Cor.
xiv. 39.
1 Thess. ii. 16.
p 1 Cor.
 ἡ ἔκτισεν εἰς ἡ μετάληψιν ἡ μετὰ ἡ εὐχαριστίας τοῖς πιστοῖς
 n w. gen., Acts xv. 29. constr., ch. ii. 12. 1 Cor. xiv. 34. o 1 Cor. vi. 13 al.
 xi. 9. Eph. iii. 9. Col. i. 16 al. Paul. q here only †. μεταλαβεῖν τροφῆς, Acts xxvii. 33.
 r Phil. iv. 6.

om 41-6¹ Clem Archel Ambrst.—3. after γαμῖν ins *et jubentium* Orig-int.—*απεχόντων* ar-erp Faust in-Aug.—for α, ων C.—μετ ευχαρ. om 115 arm Chrys-comm₁: μετὰ 238.—

(1—6); *directions to Timotheus in reference to them* (7—11): *general exhortations to him* (12—16).

1.] 'But (contrast to the glorious mystery of piety which has been just dwelt on) the Spirit (viz. the Holy Spirit of prophecy, speaking in the Apostle himself, or in others,—or, which is most probable, in both—in the general prophetic testimony which He bore throughout the church: cf. γίνωσκε, spoken from the same point of prophetic foresight, 2 Tim. iii. 1. Some [even Wiesinger] have supposed the Apostle to refer to some prophetic passage of the O. T., or to the general testimony of the O. T. prophecies [Dan. vii. 25; viii. 23; xi. 30], or those of our Lord [Matt. xxiv. &c. and 11], or of the Apostles [2 Thess. ii. 3 ff. 1 John ii. 18. 2 Pet. iii. 3. Jude 18], or all these combined. But in the two former cases, we should hardly have had τὸ πνεῦμα λέγει, but ἡ γραφή, or ὁ κύριος, or the like; τὸ πνεῦμα implying rather the present agency of the Spirit: and the latter is only a less clear way of putting the explanation given above: for why should writings be referred to, when the living men were yet testifying in the power of the Spirit among them? Besides see the way in which such written prophecies are referred to, in Jude 17) expressly ('plainly,' 'in so many words:' ῥητῶς is a post-classical word, found once in Polyb. [iii. 23. 5; given by Schweigh. Lex., and Palm-Rost, wrongly ii. 23. 5; and by Liddell and Scott, in consequence, Polyb. without a reference], ὑπὲρ δὲ Σικελίας τάναντία διαστέλλονται ῥητῶς, and often in later writers—cf. examples in Wetst., especially Sext. Empir. a log. 1. 8, —ὁ Ξενοφῶν ἐν τοῖς ἀπομνημονεύμασι ῥητῶς φησιν, ἀπαυνεῖσθαι αὐτὸν [τὸν Σωκράτην] τὸ φυσικόν), saith, that in after times (not as E. V. in 'the latter times,' which though not quite so strong as 'in the last times,' yet gives the idea of close connexion with them: whereas here the Apostle speaks only of times subsequent to those in which he was writing: see the difference in 2 Tim. iii. 1: and compare Acts xx. 29) certain men (not the false teachers: rather, those who will be the result of their false teaching) shall depart (or decline: not by formal apostasy,

or the danger would not be that which it is here represented: but subjectively, declining in their own minds and lives from holding Christ in simplicity) from the faith (objective—the doctrine which faith embraces, as so often), giving heed to (see reff.: the participle contains the reason and process of their declension) seducing spirits (πνεύμασιν, as Huther remarks, is in contrast with τὸ πνεῦμα, ver. 1;—it is to be understood as in 1 John iv. 1 and 6, in which last verse we have the cognate expression τὸ πνεῦμα τῆς πλάνης. Wolf's 'spiritualibus seductoribus' or 'doctoribus seducentibus' is quite inadmissible. The spirits are none other than the spirits of evil, tempting, energizing in, seducing, those who are described, just as the Spirit directs and dwells in those who abide in the faith), and teachings of demons (doctrines taught by, suggested by, evil spirits: gen. subjective: cf. σοφία δαιμονιώδης, James ii. 15, and Tert. de præscr. hæc. c. 7, "Hæ sunt doctrinæ hominum et dæmoniorum, prurientibus auribus natæ:" see Col. ii. 22. So Thdrt [Chrys. is vague], and the fathers generally: [Grot., vaguely,] Wolf, Bengel, Olsh., De W., Huther, Wiesinger, Conyb. Two wrong interpretations have been given: (1) understanding the genitive as objective, 'teachings concerning demons;' so Mede, Works, p. 626 ff., supporting his view by διδασκαί βαπτισμῶν, Heb. vi. 2, &c., and Heydenreich ['a characteristic designation of the essene-gnostic false teachers, who had so much to say of the higher spirit-world, of the æons, &c.:' in Huther]—but against the context, in which there is no vestige of allusion to idolatry [notwithstanding all that is alleged by Mede], but only to a false and hypocritical asceticism: (2) applying δαιμονίων to the false teachers, who would seduce the persons under description [so Mosheim, Mack, al., and even Calvin—"quod perinde est ac si dixisset attendentes pseudo-prophetis et diabolicis eorum dogmatibus"]; but this is without example harsh and improbable. The student may refer, as a curiosity, to the very learned disquisition of Mede on these δαιμόνια;—not merely for the really valuable information which it contains, but also as a

see Col. i. 6.
 † James i. 18.
 Rev. v. 13.
 viii. 9 only †.
 u Gen. i. 31.
 v here only †.

καὶ ^s ἐπεγνωκόσιν τὴν ^s ἀλήθειαν. ⁴ ὅτι πᾶν ^t κτίσμα θεοῦ ^{ACDFG JK}
^u καλὸν, καὶ οὐδὲν ^v ἀπόβλητον, ^r μετὰ ^r εὐχαριστίας λαμ-

lesson, to assure the ground well, before he begins to build with such pains) in the (following in the . . . , ἐν giving the element, in which: see below) **hypocrisy of those who speak lies** (the whole clause belongs to **τινὲς ἀποστήθονται**, the previous one, **προσέχοντες . . . δαιμονίων**, being complete in itself. Bengel gives the construction well: 'construe cum deficient. *Hypocrisis* ea quæ est *falsiloquorum*, illos auferet. **τινὲς**, *aliqui*, illi, sunt seducti: *falsiloqui*, seductores: *falsiloquorum*, genitivus, unice pendet ab *hypocrisi*. **τό falsiloquorum** dicit relationem ad alios: ergo antitheton est in **ἰδῖαν, sua**.' This is much better than to join the gen. **ψευδολόγων** with **δαιμονίων** [so Wegscheider and Conybeare, but understanding that which is said of the dæmons as meant of those who follow them], or with **διδασκαλίας** [Estius,— 'doctrinis, inquam, hominum in hypocrisi loquentium mendacium'],—as making the sentence which follows apply to the false teachers [cf. **κωλύοντων**], whom the **τινὲς** follow. And so De W., Huther, Wiesinger: and Mede himself, book iii. ch. 2, p. 677), **of men branded** (with the foul marks of moral crime: so Cic. Catil. i. 6, 'quæ nota domesticæ turpitudinis non iusta vitæ tuæ est?' Livy, iii. 51, 'ne Claudie genti eam inustam maculam vellent? Plato, Gorg. 524 E, οὐ 'Ραδάμανθου . . . πολλάκις τοῦ μεγάλου βασιλέως ἐπιλαβόμενος ἢ ἄλλου ὀνονοῦν βασιλέως ἢ δυνάστου κατέιδεν οὐδὲν ὑγιὲς ὃν τῆς ψυχῆς, ἀλλὰ διαμεμασμένην καὶ οὐλῶν μεσθὴν ὑπὸ ἐπιτοκίων καὶ ἀδικίας. See more examples in Wetst. and Kypke. **καυτηριάξω** is properly to burn in a mark with a **καυτήρ**, a branding-instrument of hot iron. Thl. explains: **ἐπεὶ συνίσασιν ἑαυτοῖς ἀκαθαρσίαν πολλήν, διὰ τοῦτο τὸ συνειδὸς αὐτῶν ἀνιξαλείπτους ἔχει τοὺς καυτήρας τοῦ ῥυπαροῦ βίου**. Thdrt gives an explanation more ingenious than correct: **κεκ. δὲ τὴν ἰδ. συν. αὐτοὺς κέκληκε, τὴν ἐσχάτην αὐτῶν ἀπαληγῆσαν διδάσκων. ὁ γὰρ τοῦ καυτήρος τόπος νεκρωθεὶς τὴν προτέραν αἴσθησιν ἀποβάλλει**. The idea rather seems to be as Bengel, 'qui ipsi in sua sibi conscientia, inustis ei perfidiæ maculis, infames sunt: cf. Tit. i. 15; iii. 11, where **αὐτοκατάκριτος** seems to express much the same. The gen. still depends on **ὑποκρίσει**, as does **κωλύοντων** also) in **their own conscience** (**τὴν ἰδίαν**, as Beng. above—these false teachers are not only the organs of foul spirits, but are themselves

hypocritical liars, with *their own* consciences seared by crime. The accus. is one of reference: cf. ch. vi. 5) **hindering from marrying** (this description has been thought by some to fit the Jewish sects of Essenes and Therapeutæ, who abstained from marriage, Jos. B. J. ii. 8. 2; Philo de vit. contempl. pp. 894, 900: cf. Col. ii. 18 ff. But as De W. remarks, the abstinence by and by mentioned seems too general to suit the idea that they were Jews [see below]: besides that the Epistle does not describe them as *present*—but as *to come* in after times), (**commanding**) (see a like ellipsis [*zeugma*], in which a second but logically necessary verb is omitted, and must be supplied from the context,—in ch. ii. 12, 1 Cor. xiv. 34. Bengel quotes a similar construction from Chrys., **ταῦτα λέγω, οὐ κηδεύειν κωλύων, ἀλλὰ μετὰ συμμετρίας τοῦτο ποιεῖν**) to **abstain from meats** (compare Col. ii. 16. It does not appear here from what sort of food this abstinence would be enjoined: but probably the eating of flesh is alluded to. Euseb. H. E. iv. 29, quotes from Irenæus [i. 28], **ἀπὸ Σατυρνίνου καὶ Μαρκίωνος οἱ καλοῦμενοι Ἐγκρατεῖς ἀγαμίαν ἐκέρυξαν, ἀθετοῦντες τὴν ἀρχαίαν πλάσιν τοῦ θεοῦ, καὶ ἡρέμα κατηγοροῦντες τοῦ ἄρρεν καὶ θῆλυ εἰς γένεσιν ἀνθρώπων πεποιηκότος καὶ τῶν λεγομένων παρ' αὐτοῖς ἐμψύχων ἀποχρῆς ἐληγήσαντο, ἀχαριστοῦντες τῷ πάντα πεποιηκότι θεῷ**. These seem to be the persons here pointed at: and though the announcement of their success in after time is prophetic, we may fairly suppose that the seeds of their teaching were being sown as the Apostle wrote. The existence of gnosticism in its earlier form is certainly implied in ch. vi. 20: and in 2 Tim. 17, 18, we find that denial of the resurrection which characterized all the varieties of subsequent gnosticism. See the whole subject discussed in the Prolegg.), **which God made for participation with thanksgiving by those who believe and have received the knowledge of the truth.**' (This last description of the worthy partakers of God's bounties is well illustrated by Calvin: 'Quid ergo? annon solem suum quotidie oriri facit Deus super bonos et malos [Matt. v. 45]? annon ejus jussu terra impiis panem producit? annon ejus benedictione etiam pessimi aluntur? est enim universale illud beneficium quod David Psal. civ. 14 decantat. Respondeo, Paulum de usu licito hic agere, cujus ratio

βανόμενον· ⁵ w ἀγιαζεται γὰρ ^x διὰ ^x λόγου θεοῦ καὶ ^y ἐν- ^{w = 1 Cor. vii. 14.}
 τεύξω. ⁶ Ταῦτα ^z ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ^{x see 3 Kings xvii. 1. Sir. xlviii. 3.}
 y ch. ii. 2 reff. z = here only. (Rom. xvi. 4.) Jer. xlii. 25.

6. υποτιθέμενοις 109.—rec ιησ. χριστου, with D³ &c Syr al Chr Thdrt-ms al Aug :

coram Deo nobis constat. Hujus minime compotes sunt impii, propter impuram conscientiam quæ omnia contaminat, quemadmodum habetur ad Titum, i. 15. Et sane, proprie loquendo, solis filiis suis Deus totum mundum et quicquid in mundo est destinavit, qua ratione etiam vocantur mundi hæredes. Nam hac conditione constitutus initio fuerat Adam omnium dominus, ut sub Dei obedientia maneret. Proinde rebellio adversus Deum jure quod illi collatum fuerat, ipsi una cum posteris spoliavit. Quoniam autem subjecta sunt Christo omnia, ejus beneficio in integrum restitui-mur, idque per fidem . . . Posteriore membro definit quos vocat fideles, nempe qui notitiam habent sanæ doctrinæ.' On μετὰ εὐχαριστίας, see 1 Cor. x. 30 : and below on ver. 5).

4. 5.] Reason for the above assertion. 'Because (ὅτι is more the objective,—γάρ, which follows, the subjective causal particle : ὅτι introduces that which rests on a patent fact, as here on a Scripture quotation, — γάρ, that which is in the writer's mind, and forms part of his own reasoning) every thing which God has made is good (in allusion to ref. Gen. See also Rom. xiv. 14, 20) ; and nothing (which God has made) is to be rejected (Wetst. cites Hom. Il. γ. 65, οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα—on which the Schol., — ἀπόβλητα, ἀποβολῆς ἀξία τὰ ὑπὸ θεῶν, φησί, δεδομένα δῶρα οὐκ ἐστὶ μὲν ἀρνῆσθαι), if received with thanksgiving ("properly, even without this condition, all things are pure : but he did not rise to this abstraction, because he was regarding meats not *per se*, but in their use, and this latter may become impure by an ungodly frame of mind." De Wette) : for (see on ὅτι and γάρ above) it (this subject is gathered out of the preceding clause by implication, and = 'every κτίσμα which is partaken of with thanksgiving') is hallowed (more than 'declared pure,' or even than 'rendered pure' : the latter it does not want, the former falls far short of the work of the assigned agents. The emphasis is on ἀγιαζεται, and a new particular is introduced by it—not purity merely, but holiness,—fitness for the godly usage of Christian men. To this, which is more than mere making or declaring pure, it is set apart by the εὐχαριστία :—so that the minus is proved by the majus. There is

certainly a slight trace of reference to the higher consecration in the Lord's Supper. The same word εὐχαριστία is common to both. Ordinary meals are set apart for ordinary Christian use by asking a blessing on them : *that meal*, for more than ordinary use, by asking on it its own peculiar blessing) by means of the word of God and intercession' (*what* 'word of God?' how to be understood ? treating the plainer word first, the ἐντευξις is evidently intercession [see on ch. ii. 1] *on behalf of the κτίσμα partaken of*—that it may be 'sanctified to our use.' This, bound on as λόγου θεοῦ is to ἐντεύξω by the non-repetition of the preposition, may serve to guide us to its meaning. And first, negatively. It cannot mean any thing which does not form part of the εὐχαριστία : such as God's word in the Scripture just cited [Mack], or in any other place [Grot., al.] : or God's word in the foundation-truths of Christianity. Then, positively : it must mean in some sense the εὐχαριστία, or something in it. But not, as Wahl and Leo, the 'word addressed to God,' 'oratio ad Deum facta,' which would be an unprecedented meaning for λόγος θεοῦ : the only way open for us is, that the εὐχαριστία itself, or some part of it, is in some sense the word of God. This may be (1) by its consisting in whole or in part of Scripture words, or (2) by the effusion of a Christian man, speaking in the power of God's Spirit, being known as λόγος θεοῦ. This latter is perhaps justified by the reff. : but still it seems to me hardly probable, and I should prefer the former. It would generally be the case, that any form of Christian thanksgiving before meat would contain words of Scripture, or at all events thoughts in exact accordance with them : and such utterance of God's revealed will, bringing as it would the assembled family and their meal into harmony with Him, might well be said ἀγιαζειν the βρώματα on the table for their use. Many of the commentators quote from the Constt. Ap. vii. 49, the following grace before meat, used in the primitive times : εὐλογητός εἰ κύριε ὁ τρέφων με ἐκ νεότητός μου, ὁ εἰδὼς τροφήν πάσῃ σαρκί· πληρώσων χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, ἵνα πάντοτε πᾶσαν ἀντάρκειαν ἔχοντες, περισσεύωμεν εἰς πᾶν ἔργον ἀγαθὸν ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, εἰ' οὐ σοὶ δοῶα τιμὴ

a = 1 Cor. iii. 6 al. Eph. iii. 7. Col. i. 23 al. b here only †. τοὺς λόγους ἐνεγράφη, Galen ap. West. Eur. Phoen. 371. c ch. i. 10 reff. d Mark xvi. 17. Luke i. 3. 2 Tim. iii. 10 only †. 2 Macc. viii. 11. 32 B. A. Wetst. g ch. i. 4 reff. i Heb. v. 14. xii. 11. 2 Pet. ii. 14 only †. j = Rom. iii. 26 al. see note. k ch. ii. 2 reff. l Luke iii. 22 only (see Col. ii. 9) †. m here only †. n = here only (see note). James iv. 14. Heb. xii. 10. o past. epp. only. 2 Tim. iii. 16. Tit. iii. 8.

ἔσῃ ^a διάκονος χριστοῦ Ἰησοῦ, ^b ἐντρέφόμενος τοῖς λό- ACDFG JK
γοις τῆς πίστεως, καὶ τῆς καλῆς ^c διδασκαλίας ἣ ^d παρ-
ηκολούθηκας. ^e 7 τοὺς δὲ ^e βεβήλους καὶ ^f γραῶδεις ^g μύ-
θους ^h παραιτοῦ. ⁱ γύμναζε δὲ σεαυτὸν ^j πρὸς ^k εὐσέβειαν·
^δ ἡ γὰρ ^l σωματικὴ ^m γυμνασία ⁿ πρὸς ὀλίγον ἐστὶν ὁ ὠφέ-
λιμος· ^ο ἡ δὲ ^k εὐσέβεια ⁿ πρὸς πάντα ὁ ὠφέλιμός ἐστιν,

txt ACD¹FGJK 37. 46-8 all it v copt arm syr Thdrt-ed Ambrst Pel.—εκτρέφόμενος 219.
—τοὺς λόγους 80.—τῇ καλῇ διδασκαλίᾳ 45-69. 91. 213 Syr arr Sedul : καλῆς om 115-
16 Chr-comm₁ : καλῶς 109.—ἡς A 80 : txt CDFGJK &c ff.—7. δε (2nd) om D¹ al d am :
exercens Ambrst.—for σεαυτον, αυτον 219¹ : την κεφαλην σου georg.—8. επαγγελιας

καὶ κράτος εἰς τοὺς αἰῶνας, ἀμήν. Here almost every clause is taken from some expression of Scripture. 6—11.] *Recommendatory application to Timothy of what has been just said, as to form part of his teaching, to the avoidance by him of false and vain doctrine, and to the practice of godliness.*—‘These things (hardly, as Rosenm., Heinr., Heyd., ch. iii. 16 f., nor as Chrys., ποῖα ; ἅπερ εἶπεν· ὅτι τὸ μυστήριον μέγα ἐστίν, ὅτι τὸ τούτων ἀπέχσθαι δαιμονίων ἐστίν, ὅτι διὰ λόγου καὶ ἐντεύξεως θεοῦ ἀγιάζεται—but simply the matter treated since the beginning of the chapter, —the coming apostasy after these ascetic teachers and the true grounds of avoiding it. This best suits the following context and the ὑποτιθέμενος, which certainly would not be used of the μέγα μυστήριον) suggesting (or counselling, cf. Il. θ. 36, βουλήν δ’ Ἀργεῖοις ὑποθησόμεθ’, ἥτις ὀνήσει : Herod. i. 156, Κροῖστος μὲν δὴ ταῦτα τε οἱ ὑπέτιθετο : . . . and Palm and Rost’s Lex. sub voce, 2, c) to the brethren, thou wilt be a good servant of Christ Jesus, ever training thyself in (the idea of ἐντρέφεται is not ‘nourish oneself with,’ but to grow up amongst, or to be trained in : cf. Eur. Phoen. 368, γυμνάσιον θ’, οἷσιν ἐνεγράφη : so ἐντρέφεσθαι νόμοις, ἔθουσιν, ὕλοις, μουσικῇ, λόγοις, τρυφῇ, Plat., Plutarch, al. : see Palm and Rost’s Lex. The pres., as Chrys., denotes *continuance* in this training, τὸ διηνεκὲς τῆς εἰς τὰ τοιαῦτα προσοχῆς ὁλῶν, and again, *μυροκώμενος* [ruminans], συνεχῶς τὰ αὐτὰ στρέφων, αἰεὶ τὰ αὐτὰ μελετῶν. Cf. 2 Tim. iii. 14) the words of the faith (the fundamental doctrines of the Gospel), and of the good instruction (not ‘words of the faith and good doctrine,’ as Conyb. The repetition of the art. forbids this, severs the ὃ παρ-ηκολούθηκας from τοῖς λόγοις τῆς πίστεως, and attaches it to καὶ τῆς καλῆς

διδασκαλίας only) the course of which thou hast followed (I have thus endeavoured to give παρῆκολούθηκας :—‘hast followed along, by tracing its course and accompanying it :’ see reff.). 7.] But profane and anile (Baur understands this epithet to refer to the gnostic idea of an *old universal mother*, the *σοφία* or *ἀρχαῖωθ* [see Irenæus, i. 4, 1 and following] : but Wiesinger well replies that this will not suit the word γραῶδης [from γραῦς, εἶδος, as *θεοειδής*], which must be subjective,—nor βεβήλος, which on this supposition would not be appropriate) fables (see note on ch. i. 4 and 9, and Prolegg.) decline (lit. ‘excuse thyself from,’ see reff. and Palm and Rost’s Lex.) : but exercise thyself for piety (τουτέστι, πρὸς πίστιν καθαρὰν καὶ βίον ὀρθόν· τοῦτο γὰρ εὐσέβεια· γυμνασίας ἄρα χρῆα καὶ πόνοις διηνεκῶν· ὁ γὰρ γυμναζόμενος καὶ ἀγῶνος μὴ ὄντος ἀγωνίζεται ἰδρώτος ἄχρῳ. Thl. [not Thdrt, as Huther]). πρὸς, with a view to, as an athlete with a view to the games : cf. Soph. El. 456, πρὸς εὐσέβειαν ἡ κόρη λέγει, —and the common expressions πρὸς ἡδονὴν λέγειν, δρᾶν, δημηγορεῖν, &c. : Soph. Antig. 1170, τὰλλ’ ἐγὼ καπνοῦ σκιάς οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν). 8.] for the exercise (gymnastic training : see below) of the body is to small extent (‘for but little,’—in reference only to a small department of a man’s being : not as in ref. Jam., ‘for a short time,’ as the contrast πρὸς πάντα below shews) profitable (to what sort of exercise does he allude? Ambr., Thom.-Aq., Lyra, Calv., Grot., Heydenr., Leo, Matthies, al., take it as alluding to corporal austerities for religion’s sake : ‘hoc nomine appellat quæcunque religionis causa suscipiuntur externæ actiones, ut sunt vigiliæ, longa inedia, humi cubatio, et similia,’ Calv. But against this are two considerations. 1) that these

^ρ ἐπαγγελίαν ἔχουσα ^ρ ζωῆς ^ρ τῆς ^ρ νῦν καὶ τῆς ^ρ μελλού-
 σης. ⁹ ^s πιστός ὁ λόγος καὶ ^s πάσης ^s ἀποδοχῆς ^s ἄζιος.
 10 ⁱ εἰς τοῦτο γὰρ καὶ ^u κοπιῶμεν ^v καὶ ὀνειδιζόμεθα, ὅτι
 s ch. i. 15 reff. t Rom. xiv. 9. 2 Cor. ii. 9. u Rom. xvi. 6. 1 Cor. iv. 12. Eph. iv. 28. Col.
 i. 29. v Matt. v. 11 j L. 1 Pet. iv. 14 al.

K 31-7 9. 44-6. 67¹ al.₂₄ (and more) goth syr Thdrt-ms (Scholz) Euthal Oec₂-ed.—10. καὶ (1st) om (as unnecessary) ACD 17. 47. 67². 80 d v Syr arr copt arm Chrys Ambrst Pel al: ins FGJK other mss appy g Chr₁ Thdrt Thl Oec.—for ονειδιζομ., αγωνιζομεθα (substitution as agreeing better with κοπιωμεν: see Col. i. 29) ACFGK 31-9. 47. 71-3. 93-117 syr-in-Wetst Chr₁: ωνειδιζομεθα lect 1: txt DJ most mss vss-nrly Chr₃-edd

are not now in question, but the immediate subject is the excellence of being trained and thoroughly exercised in piety: 2) that if they were, it would hardly be consistent with his previous severe characterization of these austerities, ver. 3, to introduce them thus with even so much creditable mention. [Wiesinger has taken up this meaning again and contended very strongly for it, maintaining that the πρὸς ὀλίγον ὠφέλιμος must be *moral*, not corporeal. But it may fairly be answered, if it be moral, then it cannot be said to be πρὸς ὀλίγον, for it would contribute to εὐσέβεια. And indeed he may be refuted on his own ground: he says that the σωματ. γυμνασία must belong to εὐσέβεια: for that if it meant bodily exercise merely, πνευματικὴ γυμνασία, not εὐσέβεια, would be the proper contrast to it. But surely we may say, if σωματικὴ γυμν. does belong to εὐσέβεια, how can it form a contrast to it? On his hypothesis, not on the other, we should require πνευματικὴ γυμνασία as the contrast. A part cannot be thus contrasted with the whole.] It is therefore far better to understand the words, as Chrys., Thl., Thdrt. [οἱ τῆς τοῦ σώματος, φησὶν, εὐξίας ἐπιμελούμενοι πρὸς ὀλίγον ταύτης ἀπολαύουσιν], Pel., Corn.-à-Lap., Estius, Wolf, al., Bengel, Mack, De W., Huther, of mere gymnastic bodily exercise, of which the Apostle says, that it has indeed its uses, but those uses partial only. Bengel adds, perhaps more ingeniously than conclusively, "Videtur Timotheus juvenis interdum usus fuisse aliqua exercitatione corporis [ch. v. 23] quam Paulus non tam prohibet quam non laudat." Two curious interpretations of the expression have been given; one by Chrys., as a sort of afterthought: ὁ δὲ λέγει, τοιοῦτόν ἐστι μὴδὲ εἰς γυμνασίαν ποτε καταθῆς σεαυτὸν διαλεγόμενος πρὸς ἐκείνους, ἀλλὰ ταῦτα τοῖς αὐτοῦ παραίνει. οὐ γὰρ ἐστὶ πρὸς τοὺς διστηραμένους μαχόμενον ὀνῆσαι τί ποτε,—the other by Braun [Selecta sacra i. 10. 156, cited by Huther], who understands by it the ceremonial law): but piety (the first member of

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the antithesis contained the *means*, ἡ σωματικὴ γυμνασία: this, the end, εὐσέβεια;—that which is sought by γυμνασία πρὸς εὐσέβειαν) is profitable for all things (not one portion only of a man's being, but every portion of it, bodily and spiritual, temporal and eternal), having (seeing that it has) the promise of the life which is now and which is to come (how is the genitive ζωῆς to be taken? is it the objective genitive, giving the substance of the promise, LIFE, in its highest sense? in this case it would be ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι. And seeing it is not that, but τῆς νῦν κ. τῆς μελλούσης, we should have to understand ζωῇ in two different meanings,—long and happy life here, and eternal life hereafter—it bears a promise of this life and of the life to come. This to say the least is harsh. It would be better therefore to take ἐπαγγελία as 'the promise,' in the sense of 'the chief blessedness promised by God,' the blessed contents of His promise, whatever they be, and ζωῆς as the possessive genitive: the best promise belonging to this life and to that which is to come. It may be said, this also is harsh; and to some extent I acknowledge it,—it is not however a harshness in *thought*, as the other, but only in construction, such as need not surprise us in these Epistles. The concrete ἐπαγγελία instead of the abstract is already familiar to us, Luke xxiv. 49. Acts i. 4; xiii. 32, al.: and the possessive genitive after ἐπαγγ. though not found elsewhere, is fully justified by the arrangement of the sentence).

9.] Faithful is the saying, and worthy of all acceptance (see on ch. i. 15. The words refer to what follows, not as Heinr. to ch. iii. 16, nor as De W., Huther, Wies., al., to what went immediately before: see on γὰρ below. The connexion is with καὶ τῆς μελλούσης. Piety has the promise of that life attached to it, according to the well-known Christian saying which follows. Otherwise verse 10 comes in disjointedly and unaccountably): for (γὰρ is introduced from a mix-

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w constr., Rom. w ἡλπίκαμεν ἐπὶ ^xθεῷ ζῶντι, ὅς ἐστιν σωτὴρ πάντων ACDFG JK
 xv. 12 reff.
 ch. vi. 17.
 w. acc., ch. v.
 b. 1 Pet. iii.
 b. var. read.
 x ch. iii. 15 reff.
 y Acts xx. 38.
 xxv. 26.
 xxi. 3. Gal.
 vi. 10. Phil. iv. 22. ch. v. 8, 17. 2 Tim. iv. 13. Tit. i. 10. Philem. 16. 2 Pet. ii. 10 only. z Acts xv. 5 reff.
 a Paul. Acts xxi. 4. b Rom. ii. 4. 1 Cor. xi. 22. ch. vi. 2. Heb. xii. 2. 2 Pet. ii. 10. c = Phil. iii.
 17. 1 Thess. i. 7. 2 Thess. iii. 9. Tit. ii. 7. 1 Pet. v. 3. d Gal. i. 13. Eph. iv. 22. Heb. xiii. 7. James
 iii. 13. 1 Pet. i. 15 ab. 2 Pet. ii. 7. iii. 11 only †. 2 Macc. v. 8.

Thdrt Dam al lat.-ff.—ηλπισα μεν D¹ al.—επι θεον ζωντα D¹—for σωτηρ, πατηρ 43
 syr-marg Antioch.—ανθρωπων om 31. 43. 93 Chr-comm Vig.—μαλιστα δε 74. 93 aeth
 Clem.—11. παραγγελε 109.—12. γενου 48. 72 lect 1.—rec aft εν αγαπη, add εν πνευ-

ture of two constructions, rendering a reason for καὶ τῆς μελλούσης, as if πιστός ὁ λόγος had not been inserted. We have the same construction in 2 Tim. ii. 11, where Huther, though he regards the γάρ as decisive against it here, refers the πιστός ὁ λόγος to what follows) to this end (viz. the σωτηρία implied in that which follows, introduced by ὅτι,—as in reff.: thus alone can the saying as a πιστός λόγος cohere together: and so Thdrt., Thl., Beza, Grot., Benj., Mosh., Wegsch., Leo, Wahl:—not, as De W., Huther, al., for the obtaining of the promise mentioned above [De W. claims Thdrt and Bengel for this meaning, but wrongly: the former says, τί δήποτε, &c. εἰ μὴ τις ἐστι τῶν πόνων ἀντίδοσις; ἀλλὰ γάρ ἐστιν ἀντίδοσις. αἰδιος γάρ θεός ἀγωνοθετεῖ τοῖς ἀθλοῦσι, καὶ πάντων ἐστὶν ἀνθρώπων σωτήρ κ.τ.λ.; and the latter, ‘hoc nomine, hoc fine, hac spe,’ referring to ἡλπίκαμεν]) we (Christians in general) both toil (more than labour [ἐργαζόμεθα]: it gives the idea of ‘toil and moil’: see reff.) and suffer reproach (climax: we might toil and be had in honour, but as it is we have both fatigue and shame to bear), because we have fixed our hope (the same perfect occurs 1 Cor. xv. 19. 2 Cor. i. 10: it refers to the time when the strong resolve and waiting begun, and to its endurance since that time) on (for construction see reff. Thus in Polyb. i. 82. 6, τὰς . . . ἀγοράς . . . ἐφ’ οἷς εἶχον τὰς μεγίστας ἐλπίδας) the living (inserted for emphasis and solemnity, to bring out the fact that the God in whom we trust is a veritable personal agent, not a creature of the imagination) God, who is the Saviour of all men (cf. ch. ii. 4: His will is that all men should be saved, and He has made full and sufficient provision for the salvation of all: so that, as far as salvation stands in Him, He is the Saviour of all men. And it is in virtue of this universality of salvation offered by God, that we have rested our hopes on Him and become πιστοί, especially them that believe (in these alone does that universal

salvation, which God has provided, become actual. He is the same σωτήρ towards and of all: but these alone appropriate His σωτηρία. Bengel rightly observes, ‘Latet nervus argumenti a minori ad majus:’ but he applies the σωτήρ πάντων to this life, and μάλιστα πιστῶν to the life to come. So also Chrys.: εἰ δὲ τοὺς ἀπίστους σώζει ἐνταῦθα, πολλῶ μᾶλλον τοὺς πιστοὺς ἐκεῖ. But this does not seem to suit the context, nor the higher sense to which σωτήρ is every where in the N. T. confined, and most especially in these Epistles, where it occurs very frequently. The true ‘argumentum a minori ad majus’ lies in this—“if God be thus willing for all to be saved, how much more shall he save them that put their trust in Him.” For the expression, see reff., and especially Gal. vi. 10). 11.] Command (see ch. i. 3) these things (viz. those insisted on since ver. 7) and teach them.’ 12—16.] General exhortations to Timotheus. ‘Let no one despise thy youth (as to the construction, Chrys. [μῆδεις διὰ τὴν νεότητα καταφρονήσῃ σου], Leo, Mack, Matthies, take σου as immediately governed by καταφρονήσῃ, and τῆς νεότητος as a second gen.—‘thee for thy youth.’ But though I cannot think with Huther that such a construction would be illegitimate [for in what does καταφρονέω differ in logical reference from κατηγορέω—cf. εἰ . . . παρὰ νόμων . . . ἡμελλον αὐτοῦ κατηγορεῖν, Demosth. Meid. p. 515. 26], yet ver. 15 seems to rule in favour of the simpler construction, where we have σου preceding its governing substantive with no such ambiguity. As to the matter of the youth of Timotheus, see Prolegg.; and remember, that his age relative to that of the Apostle himself, whose place he was filling, rather than his absolute age, is evidently that which is here meant. By the ἕως ἔρχομαι, we see that this comparison was before the Apostle’s mind. The interpretation of Bengel, “talem te gere quem nemo possit tanquam juvenem contemnere.” libenter id faciunt senes inanes,” thus endeavouring

στροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ^e ἀγνείᾳ. ¹³ ἕως ἔρχομαι, ^e ch. v. 2 only. 2 Chron. xxx. 19. ^f πρὸς ἔχει τῇ ^g ἀναγνώσει, τῇ ^h παρακλήσει, τῇ ⁱ διδασκαλίᾳ. ^f ch. i. 4 reff. ^g Acts xiii. 15. ^h 2 Cor. iii. 14 only. ⁱ Neh. vii. 3. viii. 1. ¹⁴ μὴ ^k ἀμελεῖν τοῦ ἐν σοὶ ^l χαρίσματος, ὃ ἐδόθη σοί. ¹ ch. i. 10 reff. ^k = Matt. xxii. 5. ^l 1 Cor. i. 7. vii. 7. xii. passim. ² Tim. i. 6. ¹ Pet. iv. 10.

ματι, with JK &c ar-pol al Thdrt Dam al: om ACDFG 31. 47. 70-1-3. 93. 109-78 it v syrr ar-erp copt æth arm vss Clem Chr al Ambrst Jer Aug all: ἐν πιστ. om 49.

to eliminate the *fact* of Timotheus's youth, is forced, and inconsistent with the τῆς. It is quite true [cf. what follows—ἀλλὰ τύπος γίνου, &c.] that the exhortation is to *him*, not to the Ephesian church: but it is grounded on the *fact of his youth*, in whatever light that fact is to be interpreted;—but *become* (by gaining their respect for the following acts and qualities) *a pattern of the believers* (the comma after πιστῶν, in which I have followed Lachmann, gives more force and independence to the clause adversative to μηδεὶς κ.τ.λ., and then leaves the specifications to follow),—in *word* (the whole of thine utterances, in public and private: ἐν λόγῳ is elsewhere contrasted, as in Col. iii. 17, with ἐν ἔργῳ) in *behaviour* (the other outward sign of the life within: ἐν ἔργῳ, Col. i. c., but expressing more—'in quotidiana consuetudine,' as Beng. The ἀναστροφή may testify, in cases where no actual deed is done), in *love*, in *faith* (the two great springs of Christian conduct, the one it is true set in motion by the other,—cf. Gal. v. 6, πίστις δι' ἀγάπης ἐνεργουμένη,—but both, leading principles of the whole man), in *purity* (probably, not chastity, in the more restricted sense, though in ch. v. 2 it certainly has this meaning from the context: but in the wider and higher meaning which the context here requires, all believers being in view, of general holiness and purity. Cf. for this,—ἀγνός, ch. v. 22. 2 Cor. vii. 11. James iii. 17,—ἀγνίζω, James iv. 8. 1 Pet. i. 22. From these passages the quality would appear definable as *simplicity of holy motive* followed out in *consistency of holy action*.

13.] Till I come (not as De W., as long as thou in my absence preside over the Ephesian church: for this supposes the Apostle to be the normal president of that Church, and Timotheus his locum-tenens, which was not the case. Timotheus was put there with a special commission from the Apostle: that commission would cease at the Apostle's coming, not because he would resume residence and presidency, but because he would enforce and complete the work of Timotheus, and thus, the necessity for special interference

being at an end, the church would revert to the normal rule of its own presbytery), attend to reading ("scripturæ sacræ, in ecclesia. Huic adjunguntur duo præcipua genera, *adhortatio*, quæ ad agendum, et *doctrina*, quæ ad cognoscendum pertinet, ch. vi. 2 fin. Rom. xii. 7 ff." Beng. This is certainly the meaning, cf. Luke iv. 16 ff. Acts xiii. 15. 2 Cor. iii. 14,—not that of Chrys. [ἀκούωμεν ἅπαντες, καὶ παιδευόμεθα μὴ ἀμελεῖν τῆς τῶν θείων γραφῶν μελέτης], Grot., Calv. ["certe fons omnis sapientiæ est Scriptura, unde haurire debent pastores quicquid proferunt apud gregem"], al., who understand private reading.—Whether the O. T. Scriptures alone, or in addition to them the earlier gospels were at this time included in this public reading, cf. Just. Mart. Apol. I. [2.] 67 [τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται, μέχρις ἐγχωρεῖ], cannot be determined with any certainty), to *exhortation* (also public), to *teaching* (also public, cf. Bengel above. Chrys. takes παρακλήσει as social, διδασκαλία as public—τῇ παρακλήσει τῇ πρὸς ἀλλήλους, τῇ διδασκαλίᾳ τῇ πρὸς πάντας—so Grot., 'in monendis aliis privatum, docendis publice': but why so?).

14.] Do not neglect (= ἀναζωπυρεῖν, 2 Tim. i. 6,—do not suffer to decay and smoulder by carelessness: 'negligent qui non exercent, nec putant se posse excidere,' Bengel) the *spiritual gift which is in thee* (see more at length in 2 Tim. i. 6. The spiritual-gift is that of teaching and ruling the church. Thdrt says, too narrowly, χάρισμα τὴν διδασκαλίαν ἐκάλεσε: it was not teaching only, but the whole grace of God given him for the office to which he was set apart by special ordination), which was given thee (by God, 1 Cor. xii. 4. 6) by means of prophecy (not as Mack, 'on account of prophecies,' alleging the plural in ch. i. 18. That verse [see note] refers to the same fact as this—viz. that, either at the first conversion of Timotheus, or at his ordination to the ministry [and certainly the latter seems here to be pointed at], the Holy Spirit spoke, by means of a prophet or prophets, His will to invest Him with

m ch. i. 18 reff. ¹ σοι διὰ ^m προφητείας ⁿ μετὰ ^o ἐπιθέσεως τῶν ^o χειρῶν τοῦ ^{ACDFG} JK
 n Acts xiv. 23. ^p πρεσβυτερίου. ¹⁵ ταῦτα ^q μελέτα, ^r ἐν τούτοις ^r ἴσθι.
 o Acts viii. 18. ^s ἵνα σοῦ ἡ ^s προκοπὴ φανερὰ ἢ πᾶσιν. ¹⁶ ^t ἔπεχε σεαυτῷ
 2 Tim. i. 6. Heb vi. 2 only. ^u καὶ τῇ ^u διδασκαλίᾳ. ^v ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν,
 p = here only. Luke xxii. 66. Acts xxi. 6. ^w καὶ σεαυτὸν ^w σώσεις καὶ τοὺς ^w ἀκούοντάς σου.
 q Mark xiii. 11. Acts ii. 25 only. Ps. ^{V.} ¹ Πρεσβυτέρω μὴ ^x ἐπιπλήξῃς, ἀλλὰ ^y παρακάλει
 ii. 1. ^r = 1 Thess. ii. 5. ^s Phil. i. 12 reff. ^t = Luke xiv. 7 (& constr.). Acts iii. 5. ^u ch. i. 10 reff.
 r Rom. vi. 1. xi. 22, 23. Col. i. 23. Acts xiii. 43 (rec.). ^w = ch. ii. 15. ^w 2 Tim. ii. 14.
 x here only t. Jos. Antt. xii. 4. 2. ^y = ch. ii. 1 al. fr.

—14. πρεσβυτερον 37 harl².—15. ηθα 238.—rec bef πᾶσιν ins εν (prob inserted from misunderstanding), with D³JK &c æth al Chr (for he expl μὴ ἐν τῷ βίῳ μόνον ἀλλὰ καὶ ἐν τῷ λόγῳ) Thdr̄t Dam al: om ACD¹FG 17. 31 it v syrr ar-erp goth copt arm Clem (in Griesb) Cyr lat-ff.—16. προσεχε 6. 17. 67². 74. 80. 93 syr-marg Chrys-comm.—εν αυτοῖς D¹ d v (not tol) goth al lat-ff: κ. αυτοῖς ἐπίμενε arm: ἐπ. εαυτοῖς 48.

χαρίσματα for the work, and thus the gift was said to be conferred, as to its certainty in the divine counsels, by such prophecy—‘ita jubente per os prophetarum Spiritu Sancto,’ Beza. All attempts to make διὰ bear other meanings [‘potest tamen sic accipi ut idem valeat quod εἰς προφητείαν, i. e. ad prophetandum; vel ἐν προφητείᾳ ita ut quod sit hoc donum exprimat apostolus,’ Beza] are illegitimate and needless, see Acts xiii. 1, 2, 3, which is a case precisely analogous: the gift was in Paul and Barnabas διὰ προφητείας, μετὰ ἐπιθέσεως χειρῶν. Bengel strangely joins προφητείας with πρεσβυτεριον, parenthesizing μετὰ ἐπιθ. τ. χειρῶν, alleging that ‘impositio manus proprie fit per unam personam et quidem digniorem: prophetia vero fiebat etiam per æquales,’ &c. But this certainly was not so: see below), with laying on of the hands (see on Acts vi. 6. Neander Ph. u. Leit. i. 267. There is no real difference, as De W. thinks, between this and 2 Tim. i. 6. There was a special reason there for putting Timotheus in mind of the fact that the Apostle’s own hands were laid on him: but that fact does not exclude this) of the presbytery (reff.: of the body of elders who belonged to the congregation in which he was ordained. Where this was, we know not: hardly in Lystra, where he was first converted: might it not be in Ephesus itself, for this particular office?).

15.] These things (viz. the things enjoined vv. 12—14) do thou care for, in these things be employed (Wetst. cites Plut. Pomp. p. 656 b, ἐν τούτοις ὁ Καῖσαρ . . . ἦν: Lucret. iii. 1093, ‘versamur ibidem, atq. insumus usque:’ Hor. Ep. i. 1. 11, ‘quod verum atque decens curo et rogo et omnis in hoc sum.’ To which I may add a more striking parallel, Hor. Sat. i. 9. 2, ‘Nescio quid meditans nugarum, et totus in illis’): that thy pro-

gress (ref.: towards perfection; certainly in the Christian life, as Heydenr., De W.: this is implied; but the more direct meaning is, ‘with reference to the duties of thine office:’ and especially as respects the caution given ver. 12, that no man despise thy youth) may be manifest to all.

16.] Give heed to thyself (summary of ver. 12) and to thy teaching (summary of ver. 13. “Duo sunt curanda bono pastori: ut docendo invigilet, ac se ipsum purum custodiat. Neque enim satis est, si vitam suam componat ad omnem honestatem, sibique caveat ne quod edat malum exemplum, nisi assiduam quoque docendi studium adjungat sanctæ vitæ: et parum valebit doctrina, si non respondeat vitæ honestas et sanctitas,” Calv.). Continue (reff.) in them (most naturally, the ταῦτα of ver. 15: but the words are ambiguous and puzzling. Grot. gives a curious interpretation: ‘mane apud Ephesios,’ which is certainly wrong: Bengel, as an alternative, refers it to τοὺς ἀκούοντας below, which is no better. I have punctuated it so as to connect this clause with what follows, and thus to render it not quite so harsh, seeing that it then will assume the form of a recapitulatory conclusion); for doing this (‘in doing this,’ as E. V.: not ‘by doing this’) thou shalt save (in the day of the Lord: the highest meaning, and no other, is to be thought of in both cases) both thyself and those that hear thee (thyself, in the faithful discharge of the ministry which thou hast received of the Lord: thy hearers, in the power of thine influence over them, by God’s word and ordinances).

CH. V. 1—25.] GENERAL DIRECTIONS TO HIM FOR GOVERNING THE CHURCH.

1, 2.] Injunctions respecting his behaviour to the elder and younger of either sex. πρεσβυτέρω] The re-

ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς· ² πρεσβυτέρους, ^z = Acts xx. 19 ^{ref.}
 ὡς μητέρας· νεωτέρας, ὡς ἀδελφάς, ἐν ^z πάσῃ ^a ἀγνείᾳ. ^{ach. iv. 13 only.}
³ Χήρας ^b τίμα τὰς ^c ὄντως χήρας. ⁴ εἰ δέ τις χήρα ^b Paul, here
 τέκνα ἢ ^d ἐκγονα ἔχει, ^e μανθανέτωσαν πρῶτον τὸν ἴδιον ^{only.}
^c Paul, 1 Cor. xiv. 25. Gal. iii. 21. vv. 6, 16. ch. vi. 19 only. Num. xxii. 37. ^d here only ^t.
^e = & constr., Phil. iv. 11. Tit. iii. 14. see ver. 13.

CHAR. V. 1. πρεσβυτερων and πατερας 109.—2. πρεσβ. ως μητ. om 219: πρεσβυτι-
 δας 67². 115 Thl.—3. οντας 48. 109.—4. η om 219¹.—εγγονα D¹. 44. 109.—μαθετω-
 σαν D¹: μανθανετω 3. 35 d v Ambr Aug Ambrst Pel.—των ιδιων οικων D¹.—rec bef

ference to an *office* was called in question as early as Chrys. ἀρα τὸ ἀξίωμα νῦν φησιν; οὐκ ἔγωγε οἶμαι, ἀλλὰ περὶ παντός γεγηρακότος. This indeed is evident from the quadruple specification in the verse. So even Mack, though he maintains that the νεώτεροι of Acts v. 6 were official. Leo, as cited by Wiesinger, gives well the connexion with the last chapter: "quum supra scripsisset, nemini licere ex iuventute Timothei ejus despiciendi occasionem sumere, nunc jam ipsum hortatur Timotheum, ut semper memor suæ νεότητος ita se gerat erga seniores uti revera deceat virum juniorem." But this connexion must not be too closely pressed. Some important general instructions have intervened since the μηδεὶς σου τῆς νεότητος καταφρονεῖτω.

ἐπιπλήξης] Thus II. xii. 211, "Ἐκτορ, αἰὶ μὲν πῶς μοι ἐπιπλήσεις ἀγορῆν | ἐσθλὰ φραζομένην. ἀλλὰ παρακάλει]

ὥσανεὶ πρὸς πατέρα, φησί, προσεγχεθείης ἀμαρτάνοντα, οὕτω πρὸς ἐκείνον διαλέγον, Chrys. νεωτέρους] understand παρα-

κάλει. Thus the prohibition, μὴ ἐπιπλήξης, applies to all, all being included in the παρακάλει which is the other and adopted alternative. ὡς ἀδελφούς] as on an equality with them, not lording it over them.

ὡς ἀδελφάς] 'Hic respectus egregie adjuvat castitatem,' Bengel. μηδὲ ὑποψίαν, φησί, δῶς. ἐπειδὴ γὰρ αἱ πρὸς τὰς νεωτέρας γινόμεναι ὁμιλίαι δυσκόλως διαφεύγουσιν ὑποψίαν, δεῖ δὲ γίνεσθαι παρὰ τοῦ ἐπισκόπου καὶ τοῦτο, διὰ τοῦτο "ἐν πάσῃ ἀγνείᾳ" προστιθῆσι. Chrys. See similar sentiments from profane writers in Wetst. The commentators cite the apologist Athenagoras (legat. pro christ. p. 36): καθ' ἡλικίαν τοὺς μὲν νιούς κ. θυγατέρας νοοῦμεν, τοὺς δὲ ἀδελφοὺς ἔχομεν καὶ ἀδελφάς· καὶ τοῖς προβιβηκόσι τὴν τῶν πατέρων καὶ μητέρων τιμὴν ἀπονέομεν.

3—16.] *Directions concerning widows.* This whole passage is somewhat difficult, and has been very variously understood. The differences will be seen below.

τίμα] Is this to be interpreted generally, 'honour' merely, or with reference to the context? The best guide to an

answer will be what follows. If the command be merely to hold them in honour, why should the destitute be held in more honour than those who had families? The command χήρας τίμα would surely apply to all alike. But seeing that it *does not* apply to all alike, we must necessarily limit its general meaning to that particular in which the one would be honoured, and the other not. Thus without giving or seeking for an unusual meaning to τίμα, we may fairly interpret it of this particular kind of honour, viz. being inscribed on the Church's κατάλογος (ver. 9) as a fit object of charitable sustenance. That such a roll existed in the very earliest days of the church, we know from Acts vi. 1. Cf. also Ignat. ad Polyc. c. 4: Justin M. Apol. i. 67: Euseb. H. E. vi. 43. Thus Huther and De W., after Grot., Calv., all.

τὰς ὄντως χήρας] cf. ver. 16 below,—'those who are really in a widowed (destitute) state,' as contrasted with those described ver. 4. But then the enquiry has been made, Is this ὄντως χήρα to be defined by mere external circumstances, or not rather by the religious character, described below, ver. 5? Or are we to bind (as Chrys., al.) the two together? In a certain sense, I believe we must thus unite them. The Apostle commands, 'Honour (by placing on the list) those who are widows indeed:' for it is these especially, they who are destitute of earthly friends, who are most likely to carry out the true religious duties of a widow. Thus, without the two qualifications being actually united, the former is insisted on as ordinarily ensuring the latter. 4.] The case of the χήρα who is not ὄντως χήρα, having earthly relations answerable for her support.

ἐκγονα.] τέκνα τέκνων, Hesych.; 'grandchildren:' not as E. V. 'nephews'; at least, not in its present sense. μανθανέτωσαν]

What is the subject? (1) The ancient commentators mostly understand αἱ χῆραι, implied in τίς χήρα: so vulg. (*discol*: see also in var. readd.), Chr. (see below), Thdrt, Oec., Jer., Pel., Ambr., Luth., Calv., Grot., Calov., Huther, al. (2) But

f Acts xvii. 23 οἶκον^f εὐσεβεῖν, καὶ^g ἄμοιβας^h ἀποδιδόναι τοῖςⁱ προ- ACDFG
only t. γόνοις· τοῦτο γὰρ ἐστὶν^k ἀποδεκτὸν^k ἐνώπιον τοῦ θεοῦ. JK
g here only t. 5 ἡ δὲ^l ὄντως χήρα καὶ^l μεμονωμένη^m ἡλπικεν^m ἐπὶ τὸν
οἶς . . . ἀπ- ἐδώκ' ἄμοι- θεὸν, καὶⁿ προσμένει ταῖς^o δεήσεσιν καὶ ταῖς^o προσευχαῖς
βάς οὐ κα- λας, Eurip. Orest. 468. (see Wetst.)
h Rom. xii. 17 p νυκτὸς καὶ^p ἡμέρας· 6 ἡ δὲ^q σπαταλῶσα^r ζῶσα
al.
i 2 Tim. i. 3 only t. k ch. ii. 3 only t. see ch. i. 15. Acts ii. 41 reff. l here only t. m Rom.
xv. 12 (dat.) reff. n — Acts xiii. 43 (of Paul). see Acts xi. 23. so προσκαρτερεῖν, Rom. xii. 12. Col. iv. 2.
o ch. ii. 1 reff. p Mark v. 5 al. fr. Paul, 1 Thess. ii. 9. iii. 10. 2 Tim. i. 3. Isa. xxxiv. 19. q James
v. 5 only. Ezek. xvi. 49. κατασπαταλῶ, Prov. xxix. 21. Amos vi. 4 (cf. Wetst.). see Sir. xxvii. 13. r see
Rev. iii. 1. πένης ἀποθανών, φροσίδων ἀπηλλάγη, ζῶν γὰρ τέθνηκε, Stob. 238. Wetst.

αποδεκτ. ins καλον και (from ch ii. 3), with mss goth copt al: om MSS most mss vss gr-lat-fl.—5. for θεον, κυριον D¹ Aug Fulg.—7. rec -ληπτου, with D³J &c: txt

some of the ancients took τὰ τέκνα ἡ ἔκγονα as the subject: e. g. Oec. 2, Thl., and so Beza, Wolf, Mosh., Wegscheid.: Heydenr., Flatt, Mack, De W., Wiesinger. There is much to be said for both views; and as we advance, we shall give the interpretations on both hypotheses, (1) and (2).

πρώτον] Either, 'first of all duties,' which seems supported by ver. 8 below; or first, before applying to the church for sustenance. These meanings will apply to both the above alternatives: whether we understand the subject to be the widows, or the children and grandchildren.

τὸν ἴδιον οἶκον εὐσεβεῖν] On hypothesis (1),—to behave piously towards, i. e. to rule religiously (Luth.), their own household. This seems somewhat to force εὐσεβεῖν, see below; while the sense of τὸν ἴδιον οἶκον is thus the simple and usual one, as the widow in question would be the head of the household. On hypothesis (2), to behave piously towards, i. e. to honour with the honour which God commands, their own family, i. e. the widowed mother or grandmother who is one of their own family. This sense of εὐσεβής, εὐσεβεια, and εὐσεβέω, is common enough (see especially Palm and Rost's Lex.): the reference being generally (not always, it is true) to superiors,—those who demand σέβας,—those who stand in the place of God. This sense of τὸν ἴδιον οἶκον is not so usual, but not therefore to be rejected. To dishonour their widowed mother or grandmother, would be to dishonour their own family, in that one of its members who most required respect.

καὶ ἄμοιβας ἀποδιδόναι τοῖς προγόνοις] On hypothesis (1), as Chrys., ἀπῆλθον ἐκείνοι· οὐκ ἦδυνήθησιν αὐτοῖς ἀποδοῦναι τὴν ἀμοιβήν· οὐ γὰρ δὴ καὶ αὕτη ἐγέννησας ἐκείνους, οὐδὲ ἀνέθρεψας. ἐν τοῖς ἐκγόνοις αὐτοῦ ἀμύβον· ἀποδίδον τὸ ὀφείλημα διὰ τῶν παιδῶν. But surely it is a very strange way of requiting one's progenitors for their care of us, to be kind towards our own

children: and besides, what would this have to do with the question, whether or not the widow was to be put on the charity roll of the church? But on hypothesis (2), this sentence certainly becomes more clear and natural. Let them, the children or grandchildren, learn first to be piously grateful to (these members of) their own families, and to give back returns (a return in each case) to their progenitors (so called, although living, because, the mother and grandmother having been both mentioned, πρόγονοι was the only word which would include them in one category).

τοῦτο γὰρ . . .] see ch. ii. 3. 5.] see above on ver. 3. ἡ ὄντως χήρα, as opposed to the widow just described; κ. μεμονωμένη, as contrasting her condition with that of her who has children or grandchildren. Thus what follows is said more for moral eulogy of such a widow, than as commending her to the charity of the church: but at the same time, as pointing out that one who thus places her hopes and spends her time, is best deserving of the Church's help. ἡλπικεν, ch. iv. 10, 'has set and continues to set her hope.'

ἐπὶ τὸν θεόν, on God as its portion and ultimate aim,—as distinguished from ἐπὶ τῷ θεῷ, ch. iv. 10, on God as its present stay.

δεήσ. κ. προσευχ.] see on ch. ii. 1. νύκτ. κ. ἡμέ.] so St. Luke of Anna the prophetess, ii. 37,—νηστείας κ. ἐξήσταν λατρεύουσα νύκτα καὶ ἡμέραν.

6.] Contrast (δε) to the character just described: and that certainly with a view to point out that this kind of widow is no object for the charity of the Church, as not being at all a partaker of the life unto God.

σπαταλῶσα] Wetst. from the glossaries, gives σπαταλᾷ, λίαν τρυφᾷ, ἀσώτως ζῇ. In the Anthol., iv. 28. 14, we have coupled, πᾶν τὸ βρόττων σπατάλημα κ. ἡ πολυλόβος ἐδωδῇ. It appears to be allied to σπαθᾶω (σπάω),—see Aristoph., Nub. 53, and Schol. (in Wetst.).

ζῶσα τέθνηκεν] while alive in the

⁷ τέθνηκεν. ⁸ καὶ ταῦτα ⁶ παράγγελλε, ἵνα ¹ ἀνεπί- ^{s Acts xv. 6 reff.}
λημπτοι ὦσιν. ⁸ εἰ δέ τις τῶν ἰδίων καὶ ^u μάλιστα τῶν ^{t ch. iii. 2, vi.}
^v οἰκείων οὐ ^w προνοεῖ, τὴν πίστιν ^x ἤρνηται, καὶ ἔστιν ^{v Gal. vi. 10.}
^y ἀπίστου ^z χείρων. ⁹ χήρα ^a καταλεγέσθω μὴ ἔλαττον ^{Eph. ii. 19}
^{w Rom. xii. 17. 2 Cor. viii. 21 only. P.} ^{x — Matt. x. 33 bis. Luke xii 9. Acts iii. 13, 14. vii.}
^{35. Paul, 2 Tim. ii. 12, 13. iii. 5. Tit. i. 16. ii. 12 only. 2 Pet. ii. 1. 1 John ii. 22, 23. Jude 4. Rev. i.}
^{13. (w. τ. πίστειν), iii. 8.} ^{y — 1 Cor. vi. 6. vii. 12, 13—15. x. 27. xiv. 22, 23. 2 Cor. vi. 14, 15.}
^{z Paul, 2 Tim. iii. 13 (Heb. x. 20) only.} ^{a here only. (Deut. xix. 16.) Xen. Hell. iii. 4. 16.}

ACDFG: ἐπιλημπτοι Heb.—8. των (2nd) om (as unnecessary, from misunderstanding)
AD¹FG: ins CD³JK mss (appy) Chr Thdrt Dam al.—προνοεῖται (corrū, the active

flesh, has no real life in the Spirit: see ref.—and Matt. viii. 22, Eph. v. 14. Wetst. quotes many such expressions from profane writers: one, as compared with this passage, remarkably illustrative of the moral difference between Christianity and heathenism: Soph. Antig. 1283,—τάς γὰρ ἡδονὰς ὅταν | προδῶσιν ἄνδρες, οὐ τί-θηνμ' ἐγὼ | ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν. The very expression is found in Stobæus; see reff. I cannot help regarding the idea as in the back ground,—and, if devoid of spiritual life, then not to be taken into account by the Church.] 7.] ταῦτα most naturally applies to the characters just given of widows, not more generally: and in that case ἵνα ἀνεπιλημπτοι (see reff.) ὦσιν must refer to the widows also, not to the τέκνα and ἔκγονα, or to these and the widows together, as Heydenr., or more widely still, as Grot., al. This narrower reference is confirmed by the next verse, which takes up the duty of the relations, being connected not by γὰρ, but by δέ.

8.] τίς, not only of the τέκνων ἢ ἐκγόνων above, or any persons connected with widows,—but the saying is perfectly general, grounding their duties on an axiomatic truth. Agreeably with their former interpretation, Chrys., &c. regard τίς as meaning 'a widow.' Calv. and Thdrt unite both, widows and children. οἱ ἴδιοι seem to be, generally any connexions,—οἱ οἰκεῖοι, those more immediately included in one's own family as dwelling in the same οἶκος—see reff. Mack is certainly wrong in regarding οἰκεῖοι (without τῆς πίστεως) as meaning those connected by the faith. οὐ προνοεῖ, viz. in the way noted above,—of support and sustenance.

τὴν πίστιν ἤρνηται] 'fides enim non tollit officia naturalia, sed perfcit et firmat,' Bengel.—The Roman Catholic commentator Mack has some good remarks here, on the faith of which the Apostle speaks: "Faith, in the sense of the Apostle, cannot exist, without including love: for the subject-matter of faith is not mere opinion, but the grace and truth of

God, to which he that believes gives up his spirit, as he that loves gives up his heart: the subject-matter of faith is also the object of love. Where therefore Love is not nor works, there is not, nor works, Faith either: so that he who fulfils not the offices of love towards his relatives, is virtually an unbeliever." ἀπίστου χεί-ρων]

For even among heathens the common duties of family piety are recognized: if therefore a Christian repudiates them, he lowers himself beneath the heathen. Cf. Matt. v. 46, 47. Also, as Calv. suggests in addition, the Christian who lives in the light of the Gospel, has less excuse for breaking those laws of nature which even without the Gospel are recognized by men.—According to hypothesis (1) or (2) above, this general statement applies to the widows or to their children and grandchildren: not, as Matthies, to their mutual relations, about which the context contains no hint. But surely it would be very harsh to understand it of the widows: and this forms an additional argument for hypothesis (2).

9—16.] Further regulations respecting widows.

9.] Is χήρα subject or predicate? 'let a widow καταλεγέσθω,' or 'let a woman καταλεγέσθω χήρα?' I own, from the arrangement of the words, I am inclined to believe the latter to be the case. The verb καταλεγέσθω introduces the new particular. Had χήρα then been the subject, the verb, having the emphasis, must have preceded. As it is, χήρα has the emphasis, as it would have, were it the predicate, spoken of those of whom the κατάλογος consisted. I render therefore,—'Let a woman be inserted in the catalogue of widows,'—'be classed as a widow.'

But now, for what purpose? καταλέγειν is to enrol on a list or roll: so Aristoph. Acharn. 1029: ὅταν στρατιώ-τας καταλέγωσι. . . —Lysistr., ὁ δὲ Δημό-στρατος | ἔλεγεν ὅπλιτας καταλέγειν Ζα-κυνθίων: Xen. Rep. Lac. iv. 3, τούτων δ' ἕκαστος ἄνδρας ἑκατόν καταλέγει: Ly- sias, p. 172, 37, οὐ τοίνυν οὐδ' εἰς τὸν κατάλογον Ἀθηναίων καταλίσας οὐδένα φανήσονται; see other examples in Palm and

b see ch. iii. 12. ^a ἐτῶν ἐξήκοντα γεγονυῖα, ^b ἐνὸς ἀνδρὸς γυνή, ¹⁰ ἐν ^c ἔργοις ^{ACDFG JK}
 c ch. iii. 1 reff. ^d καλοῖς ^d μαρτυρουμένη, εἰ ^e ἐτεκνοτρόφησεν, εἰ ^f ἐξενοδό-
 d = Acts vi. 3. ^e Heb. xi. 2, ^f 39.
 e here only †. Arrian, Epict. l. 23, διατί ὁποσυνβουλευέις τῷ σοφῷ τεκνοτροφεῖν; f here only †. Herod.
 vi. 127.

occurring only here in N. T.) D¹FGK 117.—10. ἐτεκνοτροφεσεν FG (educavit g).—

Rost's Lex, and in Wetst. But *what catalogue* are we to understand? [In replying to this question I agree in the main with De Wette, from whose note the substance of the following remarks is adopted.] Hardly, (1) that of those who are to receive relief from the Church (so Chrys. h. l., Thdr̄t, Oec., Thl., Jer., Erasm., Calv., Est., Wolf, Neand., al.): for thus the rule, that she is to be *sixty years of age*, would seem a harsh one, as many widows might be destitute at a far earlier age: as also the rule that she must not have been *twice married*, especially as the Apostle himself below commands second marriage for the younger widows. Again, the duties enjoined in ver. 10 presuppose some degree of competence, and thus, on this hypothesis, the widows of the poorer classes would be excluded from sustenance by charity,—who most of all others would require it. Also, for the reason alleged in ver. 11, *sustenance* can hardly be in question—for then the re-marrying would simply take them off the roll, and thus be rather a benefit, than a detriment to the Church. Nor again (2) can we understand the roll to be that of the *deaconesses*, as Pelag., Beza, Schleierm., Mack, al.: although the Theodosian code, founded on this interpretation, ordained “nulla nisi emensis LX annis secundum præceptum Apostoli ad Diaconissarum consortium transferatur” (xvi. 2. 27, De W). For a) the age mentioned is unfit for the work of the deaconesses' office, and in the council of Chalcedon the age of the deaconesses was fixed at 40: b) not only widows but virgins were elected deaconesses (Balsamon, ad Can. xix. conc. Niceni, παρθένοι . . . τισσαρακοντατοὺς ἡλικίας γενόμεναι, ἡξιοῦντο καὶ χειροτονίας διακονιστῶν ἐνρίσκομεναι πάντως ἀξίαι. Suicer, i. 865): (3) it is implied in ver. 12, that these widows were bound not to marry again, which was not the case with the deaconesses. It seems therefore better to understand here *some especial band of widows*, sustained perhaps at the expense of the church, but not the only ones who were thus supported:—set apart for ecclesiastical duties, and bound to the service of God. Such are understood here by Chrys. himself in his homily on the passage [31 in div. N. T. loc.],—καθάπερ εἰσὶ παρθένων χοροὶ, οὕτω καὶ χηρῶν τὸ παλαιὸν ἦσαν χοροὶ, καὶ οὐκ ἐξῆν

αὐταῖς ἀπλῶς εἰς τὰς χήρας ἐγγράφεσθαι. οὐ περὶ ἐκείνης οὖν λέγει τῆς ἐν πενίᾳ ζωῆς καὶ δεομένης βοήθειας, ἀλλὰ περὶ ταύτης τῆς ἐλομένης χηρείαν. They are also mentioned as τάγμα χηρῶν, τὸ χηρικόν, πρεσβύτερις, προκαθήμεναι: i. e. such widows as corresponded in office for their own sex in some measure to the presbyters,—sat unveiled in the assemblies in a separate place, by the presbyters, and had a kind of supervision over their own sex, especially over the widows and orphans: were vowed to perpetual widowhood, clad with a ‘vestis vidualis,’ and ordained by laying on of hands. This institution of the early church, which was abolished by the eleventh canon of the council of Laodicea (in the translation of Dionys. Exiguus,—‘mulieres quæ apud Græcos presbyteræ appellantur, apud nos autem viduæ seniores, univiræ, et matriculariæ nominantur, in ecclesia tanquam ordinatas constitui non debere’), is sufficiently affirmed by Chrys. l. c. Epiphani. hæc. lxxix. 4, and long before by Tert. de veland. virg. 9: ‘ad quam sedem (viduarum) præter annos LX non tantum univiræ, i. e. nuptæ aliquando, eliguntur, sed et matres et quidem educatrices filiorum.’ De W. imagines he finds also a trace of it in Herm. Pastor. i. vision. 2: ‘καὶ Γραπτὴ μὲν (‘Grapte diaconissa fuisse videtur.’ Hefele. not.) νουθητήσῃ τὰς χήρας καὶ τοὺς ὀρφανούς:’ and in Lucian de morte peregrini, Opp. iii. 335 Reig.,—ἔωθεν μὲν εὐθὺς ἦν ὀρᾶν παρὰ τῷ δεσμωτηρίῳ περιμένοντα γραιδία, χήρας τινὰς καὶ παιδία ὀρφανὰ. He also refers to the dissertation of Mosheim on this place, in which he has thoroughly gone into all the bearings of the subject and maintained the above view. So also Grot., Fritzsche, and Michaelis: so Wiesinger,—and in a somewhat modified shape, Huther, repudiating the idea of formal ordination and setting apart of widows so early as the apostolic age. In this he is probably right. De W. makes the allusion to this ‘institute of widows’ one proof of the post apostolic date of the Epistle: but on this see Prolegg. ‘Let a woman be enrolled a widow, who is not less than sixty years old (γεγονυῖα is joined by the vulg. [‘quæ fuerit unius viri uxor’], Jer., Luth., Calv., Beza, Grot., Mack, al., to the next clause: but against this is usage [ὅτε

χησεν, εἰ ^g ἀγίων πόδας ἐνίψεν, εἰ ^h θλιβομένοις ⁱ ἐπήρ- ^g Acts ix. 13
 κесен, εἰ παντὶ ἔργῳ ^k ἀγαθῷ ^l ἐπηκολούθησεν. ¹¹ νεω- ^h 2 Cor. i. 6 reff.
 τήρας δὲ χήρας ^m παραιτοῦ ὅταν γὰρ ⁿ καταστροηνιάσουσιν ⁱ ^{Paul & Heb.}
^{26.} ^{k = ch. ii. 10.} ^{1 Mark xvi. 20. ver. 24. 1 Pet ii. 21 only. Job xxxi. 7. = here only.}
^{m ch. iv. 7 reff.} ^{n here only †.} ^{constr., James ii. 13. στρηνιάω, Rev. xviii. 9. στρήνος, Rev. xviii. 3.}

ἐπηρεκhsen 109.—11. rec καταστροηνιασῶσι (*corrū to suit otan*), with CDJK &c: txt

ἐγένετο ἐτῶν δώδεκα, Luke ii. 42: cf. also Plat. Legg. vi. p. 765, ἐτῶν μὲν γεγονώς μὴ ἐλαττον ἢ πεντήκοντα: and see other examples in Westst., and the fact that μᾶς γυναικὸς ἀνδρά stands alone in ch. iii. 2. Besides, if it belonged to the next clause, it would have in it any place but the *first*), the wife of one husband (cf. ch. iii. 2. Here, as contemporaneous polygamy is out of the question, and thus one element of difficulty in the other case is eliminated, we can hardly understand any thing other than that the *πρεσβύτες* should have been the wife of only one husband: i. e., not married a second time: so Tertull. ad uxorem i. 7: "digamos non sinit præcidere, . . . viduam allegi in ordinationem nisi univiram non concedit." So that the parallel expressions here and in ch. iii. 2 will be consistently interpreted. See the mistaken views of Thdrt [τὸ σωφρόνως ἐν γάμῳ βιοῦν νομοθετεῖ], &c., treated of under ch. iii. 2), having a good character (testimony from without, cf. reff. and ch. iii. 7) in (the element or region in which that μαρτυρία is versed) good works (reff.), if ('the conditions have as yet been expressed by participles in agreement with the noun: the construction is now changed for the hypothetical.' De W.: but *εἰ* does not depend immediately on καταλείσθω: the intervening clauses must be taken for granted. So that it may more properly be said to be dependent on μὴ . . . μαρτυρουμένη:—such an one, if in addition she, &c.) she (at any time—keep the aor.) brought up children (her own? or those of others? If [1], the barren might seem hardly dealt with: if [2], the word must be somewhat forced aside from its ordinary meaning [see τεκνοτροφία in Palm and Rost's Lex.: where in the examples cited, die Kindererzeugung mitinbegriffen ist]. Still this latter, considering that ἐξενδόχησεν is the next good work specified, seems most probable: and so, but for the most part combining it with the other, Beng., De W., Huther, Wiesinger, al. Grot. nec obstat it, 'si nec abortum sibi fecerit, nec ob paupertatem exposuerit liberos . . . sed omnes sibi natos educaverit, et quidem honeste ac pie.' Calv.,—'non sterilitatem hic damnari a Paulo, sed ma-

trum delicias, quæ sobolis alendæ tædia devorare recusant') if she received strangers (practised hospitality. This clearly points out a person above the rank of the poor and indigent: though Chrys. pithily replies, κὰν πένης ᾗ, οἰκίαν ἔχει. οὐ γὰρ εἰ αἰθριος μένει. One is glad to hear that all the Christian widows at Constantinople were so well off. But it can hardly have been so in the Apostle's time. Cf. ch. iii. 2. Tit. i. 8. Rom. xii. 13. Heb. xiii. 2), if she washed the feet of saints ('synecdoche partis, pro omni genere officiorum humilitatis,' Beng. εἰ τὰς ἐσχάτας ὑπηρεσίας τοῖς ἀγίοις ἀνέπαισχύντως ἐξετέλεισε, Thl. Still, we must not dismiss from our consideration the external act itself: as Thdrt, ἐποίουν γὰρ τοῦτο πάλοι: see John xiii. 14. and note, in which, though a formal ceremony in obedience to our Saviour's words is repudiated, the principle of humble serving one another, which would lead to such an act on occasion presented, is maintained) if she relieved (cf. Herod. i. 91, καιρομένη αὐτῷ ἐπὶ ἡρκεσε:—Eur. Hec. 963, τί χρὴ τὸν ἐν πρᾶσσοντα μὴ πρᾶσσουσιν εὐ φίλοις ἐπαρκεῖν;—and examples in Westst. It is more rarely found with an accus.: see Palm and Rost's Lex.) the distressed (not merely the poor, as Beng., but those afflicted in any way; cf. example from Herod. above), if she followed every good work (Chrys. in his fine homily on this passage, cited above, says: τί ἐστιν, ἐν παντὶ ἐργ. ἀγ. ἐπηκολοῦθι; ὥστε καὶ εἰς δεσποτήριον εἰσεῖναι καὶ τοὺς δεξιμένους ἐπισκεπτεσθαι, καὶ ἀρρώστούντας ἐπισκοπεῖν, καὶ θλιβομένους παραμυθίσθαι, καὶ ὀδυνώμενους παρακαλεῖν, καὶ πάντα τρόπον τὰ κατὰ ἐνάντην εἰσφέρειν ἅπαντα, καὶ μηδὲν ὅλως παραιτεῖσθαι τῶν εἰς σωτηρίαν καὶ ἀνάπασιν τῶν ἀδελφῶν γινόμενων τῶν ἡμετέρων. Bengel's idea, 'Antistitut et virorum est, bonis operibus præire, Tit. iii. 8. 14: mulierum, subsequi, adjuvando pro sua parte,' is ingenious, but wrong: cf. Plat. Rep. p. 370 c,—ἀλλ' ἀνάγκη τὸν πράττοντα τῷ πραττομένῳ ἐπακολουθεῖν μὴ ἐν παρέργον μέρει).

11.] But younger widows decline (to place on the κατάλογος, see above on verse 9: not 'avoid,' for fear of scandal, as Chrys. in the homily above cited: nor both

ο = ver. 20. ^{John ix. 41.} ^{xy. 22.} ^{p = Rom. ii. 2} ^{q = Polyb. viii. 2. 5 al. fr.} ^{αθ. 1 Cor. i. 19 reff.} ^{r Gossop., Matt. (xii. 36. xx. 3, 6) only.} ^{Epp., Tit. i. 12.} ^{2 Pet. i. 8 only.} ^{s constr., here only.} ^{see ver. 4 reff.} ^{t Acts xix. 13. xxviii. 13. Heb. xi. 37 only.} ^{u here only.} ^{v Acts xix. 19.} ^{Σωκράτης περιεργάζεται,}
 τοῦ Χριστοῦ, γαμεῖν θέλουσιν, ¹² οἱ ἔχουσιν ^p κρίμα, ὅτι ^{ACDFG JK}
 τὴν πρώτην ^q πίστιν ^q ἡθέτησαν· ¹³ ἅμα δὲ καὶ ^r ἀργαί
 μανθάνουσιν ^s περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ
 ἀργαί, ἀλλὰ καὶ ^u φλύαροι καὶ ^v περιέργοι, λαλοῦσαι

AFG 31 Chr.-ms.—13. φλιαροι 80.—14. τας νεωτερας D¹ 37. 73. 80 : add χηρας 39.

of these combined, as Huther : nor 'decline as objects for the alms of the church,' as some above. Baur's idea [Paulus u. s. w. p. 497], that *χήρας* is the predicate,—*'the younger women decline as widows,'* refuse to put on the list of widows, is not justified by the construction, nor does it derive any support from the rendering given above of *χηρα καταλείσθω*, verse 9) : for when they shall wax wanton against Christ (*στηρνιάω*, and *στηρῆνος*, see reff. — from *στηρηνής* [strenuus], 'strong,'—'to be strong,' whence *κατα-στρ.*, *to be strong against*,—to rebel against : and in the particular matter here treated, 'to become wanton against') Christ (their proper bridegroom : Jerome's expression, ep. 123 [11] ad Ageruchiam [Gerontiam], which the commentators blame as too strong, in fact gives the sense well,—"*quæ fornicatæ sunt [-cantur?] in injuriam viri sui Christi.*" Thl. similarly, but too vaguely, —*ὅταν καθυπερηφανεύσονται τοῦ χριστοῦ, μὴ ἀποδεχόμεναι αὐτὸν νυμφίον*), they desire to marry (again),—incurring (bringing on themselves, by their conduct : see reff.) judgment (from God : and as the context necessarily implies, *condemnation* : but we must not so express it in a version : that which is left to be fixed by the context in the original, should be also left in a translation. The meaning 'bringing on themselves the imputation of having, &c.,' given by De W. and upheld by Huther, al., appears to me to be ungrammatical), because they set at nought their first faith (i. e. broke, made void, their former promise. So Chrys., interpreting it, *τὰς πρὸς τὸν χριστὸν καταπατήσαι συνθήκας*, Hom. var. ut supra, and again, *πίστιν τὴν συνθήκην λέγει*, Hom. in loc. : Thdrt, *τῇ χριστῷ συνταξάμεναι σωφρόνως ζῆν ἐν χηρείᾳ*, δευτέροις ὁμιλοῦσι γάμοις : Thl. ἐφεύσαντο τὴν συμφωνίαν τὴν πρὸς χριστόν. Tert. de monogam. 13,—"*quod primam fidem resciderunt, illam videlicet a qua in veritate inventæ et professæ eam non perseverant.*" Aug. in Ps. lxxv. "*Quid est 'primam fidem irritam fecerunt?' novērunt et non reddiderunt.*" Having devoted

themselves to widowhood as their state of life, and to the duties of the order of *πρεσβυτιδῆς* as their occupation, they will thus be guilty of a dereliction of their deliberate promise. Of the later vows of celibacy, and ascetic views with regard to second marriages, there is no trace : see below. Calv. [al.] interprets *τὴν πρώτην πίστιν ἡθέτησαν* of *falling away from the faith*,—'*quia a fide baptismi et Christianismo prorsus deficient*,' and defends this view against that given above, calling it '*nimis frigidum* : ' but as it seems to me quite unsuccessfully. He expresses well, however, the difference between this addiction to single life and the later compulsory vows : '*non ideo cœlibes se fore promittebant olim viduæ, ut sanctius agerent vitam quam in conjugio : sed quod non poterant marito et ecclesiæ simul esse addictæ* : '—see the rest of his note).

13.] Moreover they also learn to be idle (so Syr., Chr., Thl., Beza, Huther, al.;—a harsh construction, but, it is said, not without example : however, the only one cited is from Plat. Euthyd. p. 276 b : *οἱ ἀμαθεῖς ἄρα σοφοὶ μανθάνουσι*, where the word *σοφοὶ* does not occur in Bekker's text, and seems on critical grounds very suspicious. Still, I conceive that the present sentence will admit of no other construction, on account of the emphatic position of *ἀργαί*, which is further heightened by *οὐ μόνον δὲ ἀργαί* below. De W. objects to it, that idleness is the cause, not the effect, of going about, &c. : but it may well be answered, that not only does a spirit of idleness give rise to such going about, but such going about confirms the habit of idleness. Bengel would lay the stress on *μανθάνουσιν*—'*reprehenditur descendī genus : sequiturque species,—discunt, quæ domos obeundo discuntur*, i. e. *statum familiarum curiose explorant.*" But *μανθ.* does not seem to bear this meaning. The usual interpretation has been to take *περιερχ.* as an infin., '*learn to go about* : ' so Vulg., Luth., &c. : but the objection to this is, that *μανθάνω* with a participle always means *to be aware of, take notice of*, the act implied in the verb : e. g. *διαβεβλημένος ὑπὸ Ἀμασίου*

^{vv} τὰ μὴ δέοντα. ^{14 w} βούλομαι οὖν νεωτέρας γαμῖν, ^{vv so Tit. 1. 11.}
^x τεκνογονεῖν, ^x οἰκοδεσποτεῖν, μηδεμίαν ^y ἀφορμὴν διδόναι ^{w = ch. ii. 8.}
^{τῷ} ἄντικειμένῳ ^a λοιδορίας ^b χάριν. ¹⁵ ἤδη γάρ ^c τινες ^{x here only t.}
^d ἐξετράπησαν ^c ὀπίσω τοῦ Σατανᾶ. ¹⁶ εἴ τις πιστὸς ἦ ^{y Rom. vii. 8}
^{πιστὴ} ἔχει ^a χήρας, ^b ἐπαρκείτω αὐταῖς, καὶ μὴ ^c βαρείσθω ^{z 1 Cor. xvi. 9.}
^ἡ ἐκκλησία, ^a ἵνα ταῖς ^b ὄντως χήραις ^c ἐπαρκέσῃ. ^{Phil. i. 28.}
^{vi. 47 only. (Paul, Gal. iii. 19. Eph. iii. 1, 14. Tit. i. 5, 11.) 1 John iii. 12. Jade 16 only.}
^{3 reff. d ch. i. 6 reff. e Acts v. 37. xx. 30. Rev. xiii. 3. f ver. 10 reff.}
^{i. 8 reff. h ver. 5.}

48¹. 67¹. 72. 3. 93. 108. 77 al slav (exc mss₂) Chr Thdrt Jer Ambrst-ed.—λοιῶριας JK 219¹.—15. om ver 67².—γαρ om 238.—ἐξετρ. τινες AFG-g: txt CDJK mss (appy) vss nrly gr-lat-fl.—16. πιστος η om (homotel) ACFG 17. 47 am harl¹ copt arm Ath (alluding): ins DJK nrly mss (appy) tol harl² syrr arr slav Chr (also in comm expressly) Thdrt Dam al Ambrst: om η πιστη v-ed Ambr Aug Pel₃ (demid g æth have si quis fideles (-em æth) habet viduas (-am æth)).—επαρκείσθω Δ(FG επαρικείσθω).—επιβα-

οὐ μανθάνεις, Herod. iii. 1) going about from house to house (for the construction compare Matt. iv. 23, περιῆγεν ὅλην τὴν Γαλιλαίαν): but not only (to be) idle, but also gossips (περιοδεῖν οὐσαι τὰς οἰκίας, οὐδὲν ἀλλ' ἢ τὰ ταύτης εἰς ἐκείνην φέρουσι, καὶ τὰ ἐκείνης εἰς ταύτην, Thl. 'Ex otio nascebatur curiositas, quæ ipsa garrulitatis est mater.' Calv.) and busybodies (reff.), talking about (not 'saying' things which are not fitting (his fear is, that these younger widows will not only do the Church's work idly, but make mischief by bearing about tales and scandal).—I will then that younger widows (such, and not the younger women, is evidently the Apostle's meaning. The whole passage has concerned widows—and to them he returns again, verse 16) marry (not as Chrys., ἐπειδὴ αὐταὶ βούλονται βούλομαι καὶ γὰρ ἔδει μὲν οὖν τὰ τοῦ θεοῦ μεριμᾶν, ἔδει τὴν πίστιν φυλάττειν ἐπειδὴ ἐκ ἐκείνα οὐ γίνεται, βέλτιον ταῦτα γενέσθαι [so also, characteristically, the R.-Cath. Mack]: for it is not younger widows who have been taken into the catalogue of πρεσβύτιδες of whom he is speaking, but younger widows in general: Chrys.'s interpretation would make the Apostle contradict himself. The οὖν, on which Mack lays stress as favouring this meaning, simply infers from the temptations of young widows just described. There is no inconsistency here with the view expressed in 1 Cor. vii. 39: the time and circumstances were different) bear children, govern households (i. e. in their place, and with their share of the duties: οἰκοπορεῖν, as Chrys.), give no occasion (starting point, in their behaviour or language) to the adversary (who is meant? Chrys. and the ancients for the most part understand, the devil [μὴ βουλόμενος τὸν

διάβολον ἀφορμὴν λαμβάνειν]: and so, lately, Luther, defending it by his interpretation of λοιδορίας χάριν [see below]. But St. Paul's own usage of ἀντικείμενος [reff., see also Tit. ii. 8] is our best guide. Ordinarily using it of human adversaries, he surely would here have mentioned ὁ διάβολος, had he intended him. And the understanding him to be here meant brings in the next verse very awkwardly, as he there has an entirely new part assigned him. I understand therefore, any adversary, Jew or Gentile, who may be on the watch to get occasion, by the lax conduct of the believers, to slander the Church) for the sake of reproach (to be joined with ἀφορμὴν: the ἀφορμή, when taken advantage of by the adversary, would be used λοιδορίας χάριν, for the sake and purpose of reproaching the people of God. Mack would join λ. χ. with βούλομαι, —most unnaturally: 'I will, on account of the reproach which might otherwise come on the Church, νεωτέρας γαμῖν &c.:'—Leo,—with τῷ ἀντικειμένῳ,—which would more naturally be τῷ λοιδορίας χάριν ἀντικειμένῳ.

λοιδορία must be kept to its true sense, reproach brought on the Gospel; not forced, as Luther, for the sake of his view of ὁ ἀντικείμενος, to that of disgrace brought on the church by the fall of the widows): —for already ('particula provocat ad experientiam,' Beng.) some (widows) have been (we are obliged here to give a perfect rendering in English. Our language will not, as the habit of mixed constructions in the Greek permits, bear the placing an indefinite past event in a definite portion of time such as ἡδη expresses) turned away (out of the right path, ref.) after (so as to follow) Satan' ('eoque occasionem dedere calumniæ,' Beng. When De W. doubts whether St. Paul's experience could have

i ch. iil. 4 reff.
k Matt. xxiii.
15. Rev.
xviii. 6 (bis)
only. Isa.
xl. 2.
l = Acts xxviii.
10?
m = 2 Thess. i.
11. Heb. iil.
3. x. 29.
n ch. iv. 10 reff.
o ch. i. 10 reff.
p Rom. iv. 3 al⁴
Paul. James
iv. 5.
q DEUT. xxv.

17 Οἱ καλῶς ⁱπροεστῶτες ^kπροεσβύτεροι ^lδιπλῆς ^mτιμῆς ^{ACDEFG JK}ἀξιούσθωσαν, ⁿμάλιστα οἱ ^aκοπιῶντες ἐν λόγῳ καὶ ^oδι-
δασκαλίᾳ. 18 ^pλέγει γὰρ ἡ γραφή ‘Βοῦν ^qἀλοῶντα οὐ
^rφιμῶσεις’ καὶ ^sἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.
19 κατὰ ^tπροεσβυτέρου ^uκατηγορίαν μὴ ^vπαραδέχου, ^wἐκτὸς
^xεἰ μὴ ^yἐπὶ δύο ἢ τριῶν μαρτύρων. 20 τοὺς ἀμαρτάνον-
τας ἐνώπιον πάντων ^zἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον

4. 1 Cor. ix. 9 reff. r (MATT. x. 10. LUKE x. 7. reff. there.) s Gosp. Luke vi. 7. John xviii. 29
only. Epp., Tit. i. 6 only t. t Mark iv. 20. Acts xvi. 21. xxii. 18. Heb. xii. 6 (from Prov. iil. 12) only. Eccl.
xxiii. 1. u 1 Cor. xiv. 5. xv. 2. v Matt. xviii. 16. DEUT. xix. 15. 2 Cor. xiii. 1. w = Matt.
xviii. 15. 1 Cor. xiv. 24. Eph. v. 11. 2 Tim. iv. 2. Tit. i. 9, 13. ii. 15.

ρεισθω 109. 219.—επαρκεσει FG al: -ρη 219.—17. εν om FG.—18. ον φμ. β. αλ. AC 37. 57. 73. 80. 115-16. 20 v copt arm Chr Thdrt al Ambrst al: txt D(κημωσεις)FGJK most mss it syrr goth all Dam Tert: φμωσης 109.—o om 109.—19. μ. καταδ. 219¹: omnino pulent recipiendam lat-mss in Jer.—om from εκτος to μαρτ. lat-mss in Jer Cyp Ambrst Pel Cassiod Primas (Oec-comm does not notice it).—20. aft τους add δε AD¹

been long enough to bear out such an assertion—and thus impugns the genuineness of the Epistle,—this is very much a matter of dates: and even taking the earliest commonly assigned, the assertion might be strictly true, applying as it does not only to Ephesus, but to the far wider range of his apostolic ministry. 16.] Not a repetition of vv. 4, 8, but an extension of the same duty to more distant relatives than those there spoken of. ‘If any believing man or woman has widows (in his or her family—dependent in any degree, however distant—e.g. as sister, or sister-in-law, aunt, niece, cousin, &c.), let such person relieve them (see above, ver. 10), and let the church not be burdened (with their support), that it may relieve those who are widows in reality’ (really χῆραι—destitute of help).

17—25.] *Directions respecting (17—19) presbyters: (20—25) church discipline: and certain matters regarding his own official and personal life.*

17.] ‘Let the presbyters who have well presided (over their portion of the Church’s work. Chrys. has well expressed the meaning, but not all the meaning; for wisdom and ability must be taken also into account:—τί δέ ἐστι, καλῶς προεστῶτας; ἀκούσωμεν τοῦ χριστοῦ λέγοντος· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. ἀρα τοῦ τό ἐστι καλῶς προεστάναι, μηδενὸς φείδισθαι τῆς ἐκείνων κηδεμονίας ἔνεκα, be held worthy of double (not, as compared with the widows, as Chr.,—[alt. 1: διπλῆς τῆς πρὸς τὰς χήρας, ἢ τῆς πρὸς τοὺς διακόνους, ἢ ἀπλῶς διπλῆς τιμῆς, πολλῆς λέγει], Thl. [1], Constt.-ap. [ii. 28], Erasm., Calv., al.,—the *deacons*, as Chr. [2, see above], Thl. [2],—the *poor*, as Flatt, &c.—but as

compared with those who have not distinguished themselves by καλῶς προεστάναι; and evidently, as Chrys. 3, it is not to be taken in the mere literal sense of *double*, but implies increase generally—see reff., and below) honour (so Plat. Legg. v. p. 378 D, τίμιος μὲν δὴ καὶ ὁ μηδὲν ἀδικῶν ὁ δὲ μὴδ’ ἐπιτρέπων τοῖς ἀδικούσιν ἀδικεῖν πλέον ἢ διπλάσιος τιμῆς ἄξιος ἐκείνου: and see other examples in Wetstein. From the general tenor of those, as well as from the context here, it is evident that not merely honour, but *recompense* is here in question: but the word need not be *confined* to that meaning: honour, and honour’s fruit, may be both included in it. Grot. conceives an allusion to the double portion of the first born [Deut. xxi. 17]: Elsner, to the double share of provision which used to be set before the presbyters in the Agapæ [Heydr., Baur: cf. Constt.-apost. ii. 28]. But as De W. remarks, that practice was much more probably owing to a misunderstanding of this passage): especially those that labour in (the) word and teaching’ (therefore the preaching of the word, and teaching, was not the office of all the προεσβύτεροι. Conyb. rightly remarks, that this is a proof of the early date of the Epistle. Of these two expressions, λόγος would more properly express *preaching*: διδασκαλία, the work of *instruction*, by catechetical or other means). 18.] *Ground for the above injunction.*—See the first citation treated by the Apostle at more length, 1 Cor. ix. 9. It is doubted whether the words ἄξιος ὁ ἐργάτ. κ.τ.λ. are a citation at all. Some have referred them to Levit. xix. 13. Deut. xxiv. 14, which passages however say nothing of the kind, being special directions about paying a

^x ἔχουσιν. ²¹ ^y διαμαρτύρομαι ^z ἐνώπιον τοῦ θεοῦ καὶ ^x ver. 12.
^y χριστοῦ Ἰησοῦ καὶ τῶν ^a ἐκλεκτῶν ^a ἀγγέλων, ἵνα ταῦτα ^y Luke xvi. 28
^b φυλάξης χωρὶς ^c προκρίματος, μηδὲν ποιῶν κατὰ ^{al. 2 Tim. ii. 14. iv. 1.}
 Past. Epp. only. ^z Gal. i. 20. ch. vi. 13. ² Tim. ii. 14. iv. 1. ^a here only. ^{ἐκλ.}, Rom. viii.
 33. xvi. 13. Col. iii. 12. ² Tim. ii. 10. Tit. i. 1 al. ^b = Rom. ii. 26. Gal. vi. 13. ch. vi. 20. ² Tim.
 i. 12, 14 only. ^c here only †.

it demid goth Thl : aft *αμαρτ*. FG.—21. rec *κυριου ιησ. χρ.*, with D³JK &c goth al Chr al : txt AD¹FG 17. 31. 73 copt sah æth arm slav-ms it v Clem Ath Bas Thdrt Hil Luc Ambr.—*αυτου αγγελ*. 80. 93 : *αγγ. αυτου* 17.—*παντος προκρ.* slav (exc mod).—*προσκλησιν* (*prob from confusion of ι & η so freq in MSS: cf Luke xiv. 13*) ADJ 10. 23. 31-7. 46-8 al₄₄ copt (*indignationem*?) slav Ath Chr (*ἵνα σε μηδεὶς προκαταλάβῃ μηδὲ προσκυκλώσῃται*) al : *χαριν* 93 : *προσωποληψιαν* sah : txt FGK &c it v (*in alteram partem declinando*) syrr goth al Clem Bas Thdrt Dam Thl (*τουτέστιν κατὰ προσπάθειαν προσκλινόμενος τῷ ἑτέρῳ μέρει*) Suid & Phot (*ἑτεροβάρειαν* or *-μέρειαν*).—

labourer's wages before night. Thdrt and Thl. suppose it to be quoted from the New Testament ; i. e. from our Lord's saying, Matt. x. 10. Luke x. 7. But it is very unlikely that the Apostle should cite these under the title of ἡ γραφή ; and Calvin's view seems most probable, that he adduces the sentiment, as our Lord Himself does, as a popular and well-known saying (so Wolf and Huther).—This verse it is which makes it extremely probable, that *τιμὴ* above refers to the honorarium of pecuniary recompense. 20.] See the summary above. 'Against a presbyter (Chrys., Thl., are certainly wrong in supposing that age, not office is again here indicated : the whole passage is of presbyters by office—cf. ver. 22 below) entertain not an accusation, except (reff. pleonastic expressions such as ἐκτός ἐί μή, χωρὶς ἐί or ἐί μή, are found in later writers such as Plutarch, Dio Cassius, &c. : we have πᾶν ἐί μή in Demosth. 141. 21, 719. 1 : Aristot. de Anim. i. 5. 9, al. See Lobeck on Phrynichus, p. 459) before (lit. in presence of; and perhaps we ought to press the meaning : but from the occurrence of ἐπὶ στόματος δύο μαρτ. κ.τ.λ. in ref. Deut., it is more likely figurative, 'in the presence of,' signifying merely 'vorhandenseyn,' their presence in the case) two or three witnesses (De W. asks,—but were not these required in every case, not only in that of a presbyter? Three answers are given : one by Chrys. [τὸ δὲ ἐπὶ ἄλλων, φησί, μάλιστα δὲ κατὰ πρεσβυτέρου], Thdrt. [συμβαίνει γὰρ ἐκκλησίας αὐτὸν προστασίαν πεπιστευμένον καὶ λυπῆσαι τῶν ἀμαρτανόντων τινάς, εἴτα ἐντεῖθεν ἐκείνους δομένως διατεθέντας συκοφαντίαν ὑφῆναι. δεῖ τοιούτων ἀπαντῆσαι τῶν μαρτύρων τὸν ἀριθμόν], and so Calvin at more length : the other by Huther, that Timotheus was not constituted judge in private men's matters, only over the officers of the church in faults with which they might be charged

as regarded the execution of their duty : a third by Bengel,—'privatus poterat, lege Mosis, citari uno teste, non condemnari : presbyterum ne citari quidem Paulus jubet, &c.' But this is manifestly a distinction without point—the κατηγορίαν παραδέχεσθαι being used not of mere citation, but of entertaining the charge as a valid one : in other words, as including citation and conviction as well. So nearly Grotius, but bringing out a different distinction, which is manifestly here not in question—'poterat ad unius testis dictum vir plebeius capi aut contra eum inquisitio incipi : non ita autem contra Senatorem, cui æquiparatur Presbyter.' The first reason seems the more probable : that he is only recalling the attention of Timotheus to a known and prescribed precaution, which was in this case especially to be always observed).

20.] Those who are doing wrong (but whom? is he speaking still of the presbyters, or generally? De W., and Wiesinger, following a few others [Aret., Heinr., Matthies, al.], maintain the general reference. So appears Chrys. to have done, understanding πρεσβ. merely of age, and going on without any further remark, and so [appy] Thdrt. But the other view is the more likely, from the strong language used in ver. 21, and the return again to the subject in ver. 22 ; and so most commentators. The pres. part. is no argument against it (against De W. and Wiesinger) : 'those who are [detected in] sinning,' who are proved to be living in sin, may well be intended by it : the fact of their being ἀμαρτάνοντες is not ascertained till they have been charged with fault, and the evidence of the witnesses taken) reprove in the presence of all (not all the presbyters, the 'consensus presbyterorum;' see on καὶ οἱ λοιποὶ below ; but the whole congregation. Had it not been for ecclesiastical considerations, we should never have heard of such a limited meaning for ἐνώπιον πάντων)

d here only †. ^d πρόσκλινιν. ²² χεῖρας ^e ταχέως μηδενὶ ^f ἐπιτίθει, ACDFG
 Clem. ad Cor. 1. § 47, 50. ^e — 2 Thess. ii. μηδὲ ^g κοινωνεῖν ἀμαρτίας ^h ἁλλοτρίαις. σεαυτὸν ⁱ ἄγνον JK
 2. ^f — Acts vi. 6 al⁶. ^g Rom. xii. 13. xv. 27. — & constr., 2 John 11. ^h Acts vii. 6. Paul, Rom. xiv. 4. xv.
 20. 2 Cor. x. 15, 16. ⁱ Paul, 2 Cor. vii. 11. xi. 2. Phil. iv. 8. Tit. ii. 5.

22. ἐπιτίθου D¹.—23. ὁδω ποτε 109.—for χρω, πινε sah.—rec αλλ', with J &c: txt

that the rest also (not, the other presbyters, which would have certainly been pointed out if intended,—but in its usual sense of 'the rest,' generally: the *καί* seems to make this even plainer: that the warning may not be confined to a few, but may also spread over the whole church) may have fear (see Deut. xiii. 11: fear, on seeing the public disgrace consequent on sin).

21.] I adjure thee (see reff. and 2 Tim. iv. 1) in the presence of God, and of Jesus Christ, and of the elect angels (the holy angels, who are the chosen attendants and ministers of God. Thus *ἐκλεκτῶν* is an epithet distributed over the whole extent of *ἀγγέλων*, not one designating any one class of angels above the rest, as De W. Bengel says rightly, *ἐκλεκτῶν*, "epitheton, Timothei reverentiam accuens:—the angels, God's chosen ministers." Various meanings have been proposed: *good angels as distinguished from bad* (so Thl., Ambr., Grot., Est., Wolf, al.),—but οἱ ἄγγελοι, without any such designation, are ever good angels:—*the guardian angels of Timotheus and the Ephesian church* (Mosheim): 'those especially selected by God as His messengers to the human race, as Gabriel' (Conyb.),—which, if we suppose these to be any particular class of angels, would be the best; but I doubt *ἐκλεκτός*, absolute, ever bearing this meaning, and much prefer that upheld above. Calvin says: "electos vocat angelos non tantum ut a reprobis discernat, sed excellentiæ causa, ut plus reverentiæ habeat eorum testimonium." There is a parallel form of adjuration in Jos. B. J. ii. 16, where Agrippa is endeavouring to persuade the Jews to remain in the Roman allegiance: μαρτύρομαι δ' ἐγὼ ὑμῶν τὰ ἄγια καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ θεοῦ, καὶ τὴν πατρίδα τὴν κοινὴν.—Schleiermacher thinks this mention of one class of angels as 'elect,' inconsistent with the Apostle's warning against genealogies and idle questions: but with the above interpretation such objection falls to the ground. Baur would explain the expression by the gnostic notion of angels more immediately connected with our Lord, alluded to by Irenæus, i. 4, 5, οἱ ἡλικιώται αὐτοῦ ἄγγελοι: ib. 7. 1. But Irenæus's text is μετὰ τῶν ἡλεκιωτῶν αὐτοῦ τῶν ἀγγέλων, which hardly justifies the interpretation: and if it did, the whole

lies too far off the matter in our text, to be brought to bear upon it) that thou keep these things (viz. the injunctions, vv. 19, 20. De W., taking ver. 20 generally, is obliged, although he confesses that the connexion with ver. 19 would be best if only vv. 19, 21 came together,—to explain ταῦτα of ver. 20 only, see below) without prejudice ('præ-judicium'—previous condemnation before hearing a man's case: a word only found here), doing nothing according to partiality' (bias towards, as the other was bias against, an accused presbyter. Diod. Sic., iii. 27, uses the word in its literal sense: τὸ δένδρον διὰ τὴν γινομένην πρὸς αὐτὸ πλεονάκει πρόσκλινιν τοῦ ζῶον, τετριμμένον ἐστὶ:—Diog. Laert., proœm. 20, in its metaphorical: εἰ δὲ αἵρεσιν νοοῖμεν πρόσκλινιν ἐν δόγμασιν. Thdrt says well, δύο παρακίεταται μῆτε τῇ τῶν κατηγορῶν ἀξιοπιστία πιστεύσαντα κατακρινεῖν, ἢ φιλαπεχθημόνως διακείμενον τοῦτο ποιεῖν πρὸ τῆς ἀκριβοῦς ἐξετάσεως μῆτε τῶν ἐλέγχων προφανῶς γενομένων ἀναβάλλεσθαι τὴν ψῆφον τῇ πρὸς τὸν κρινόμενον χάριτι τὸ δίκαιον διαφθερόντα).

22.] The same subject is continued, and direction given whereby the scandal just dealt with may be prevented: viz., by *caution in ordaining* at first. The reference is primarily to presbyters: of course extending also in its spirit to all other church offices. This reference, which is maintained by Chrys., Thdrt, Thl., Grot., Est., Flatt, Mack, al., is denied by De W., Wiesinger, and Huther: the two former understanding the command of receiving back into the church excommunicated persons, or heretics, which from later testimonies [Cyp., the Nicene council, &c.] they shew to have been the practice: Huther, rightly rejecting this idea, yet interprets it of laying on of hands as merely conveying ecclesiastical blessing on many various occasions. But surely this is too vague and unimportant for the solemn language here used. Regarding the whole, to ver. 25, as connected, and belonging to one subject, I cannot accept any interpretation but the obvious and ordinary one: see especially 2 Tim. i. 6).—'Lay hands hastily on no one, nor be partaker in other men's sins (as he would do by being the means of negligently admitting into the ministry unfit and ungodly persons, being properly held

^k τήρει· ²³ μηκέτι ¹ ὑδροπότει, ἀλλὰ οἴνω ὀλίγῳ ⁿ χρῶ, ^k = 1 Cor. vii. 37. 2 Cor. xi. 9. 1 Thess. v. 23. James i. 27. 1 John v. 18. ²⁴ τινῶν ἀνθρώπων αἱ ἁμαρτίαι ^q πρόδηλοί εἰσι, ^r προ-
 ἄγουσαι εἰς ^s κρίσιν· τισὶν δὲ καὶ ¹ ἐπακολουθοῦσιν.
 reff. n here only. o Luke v. 33. Acts xxiv. 26 only 1. Ezek. xxxi. 3 alex. p = Matt. vii. 18. ^{viii.} 17 al. fr. Gal. iv. 13. q Heb. vii. 14 only 1. 2 Macc. iii. 17. r ch. i. 18 reff. s Matt. v. 21 al. fr. Paul, 2 Thess. i. 5 (Heb. ix. 27. x. 27 only). t ver. 10 reff.

AD¹FG &c.—σου (1st) om AD¹ 17 d arm (om both) Ambrst-ed Gaud: ins D³FGJK mss nrly (appy) vss nrly Ath Chr Thdrt Dam Ambrst-ms al.—καὶ εἰα τας FG g.—
 24. προ. εις κρ. om 93: αγουσαι αυτους εις κρ. sah. — 25. aft ως αυτ. ins δε AFG g

responsible for the consequence of those bad habits of theirs which more care might have ascertained. ἁμαρτίαι points to the former ἁμαρτάνοντας):—**KEEP THYSELF** (highly emphatic: not merely others over whom thou art called to preside and pronounce judgment in admitting them to the ministry. And the emphasis is peculiarly in place here, as applying to that which has just preceded. If he were to admit improper candidates to the ministry from bias or from negligence, his own character, by his becoming a partaker in their sins, would suffer: whatever thou doest therefore, be sure to maintain by watchful care and caution, *thyself* above all stain of blame) **pure** (not here to be referred to personal purity and chastity, though that of course would be the most important of all elements in carrying out the precept: but as above). — **No longer (habitually) drink water, but use a little wine, on account of thy stomach, and thy frequent illnesses'** (the question, why this injunction is here inserted, has never been satisfactorily answered. Est., Grot., al., De W., al., take it as a modification of *σεαυτὸν ἀγνόν τήρει*, so as to prevent it from being misunderstood as enjoining asceticism. But on our explanation of the words, and I may add on any worthy view of the context, such a connexion will at once be repudiated. Chrys. has caught the right clue, when he says *δοκεῖ δὲ μοι καὶ ἄλλως ἐπίνοστος εἶναι· καὶ τοῦτο δεῖκνυσαι λέγων, διὰ τὰς πυκνὰς σου ἀσθενείας, ἀπὸ τε τοῦ στομάχου, ἀπὸ τε τῶν ἄλλων μερῶν*: but he has not followed it up. Timotheus was certainly of a feeble bodily frame, and this feebleness appears, from other hints which we have respecting him, to have affected his character. See especially 1 Cor. xvi. 10, 11, and note there. Is it not very possible that such feebleness, and perhaps timidity, may have influenced him as an overseer of the church, and prevented that keensighted judgment and vigorous action which a bishop should ever shew in estimating the characters of those who are can-

didates for the ministry? If this was so, then it is quite natural that in advising him on this point, St. Paul should throw in a hint, in fatherly kindness, that he must not allow these maladies to interfere with the efficient discharge of his high office, but take all reasonable means of raising his bodily condition above them. I feel compelled to adopt this view, from the close connexion of the next verse with the whole preceding passage, and the exceedingly unnatural isolation of this, unless it bears such a reference).

24.] *The same subject continued*: τὸν περὶ τῆς χειροτονίας ἀναλαμβάνει λόγον, Thdrt. If my view of the last verse is correct, the connexion will be found in the fact, that the conservation of himself in health and vigour would ensure his being able to deal ably and firmly with the cases which should come before him for decision. To guide him still further in this, the Apostle subjoins this remark, indicating two classes of characters with which he would have to deal in judging, whether favourably or unfavourably.—‘**Of some men the sins (connects with ἁμαρτίαις ἀλλοτρίαις, ver. 22) are evident** (there does not seem to be any relation of *time* in *πρόδηλοι*, ‘manifest beforehand,’—for thus the meaning would be,—as in *πρόδηλος πότμος, κινέμενος, &c.*—that the sins were manifest *before they were committed*, which would reduce this case to the other [see below]: but the **προ-** seems rather of place than of time,—*πρὸ τῶν ὀφθαλμῶν*,—openly manifest,—notorious by common report), **going before them** (so that the man’s bad report comes to the person appointed to judge, *before the man himself*: not transitive, as Heinrichs,—‘*peccata in iudicium eos vocant*’) **to judgment** (i. e. so that when they come before thee to be judged of as candidates, their sins have arrived before them): **but some men again they (their sins) follow**’ (i. e. after-proof brings out the correctness or otherwise of the judgment. Their characters come before thee unanticipated by adverse rumour: but thou mayest by ex-

u ch. ii. 9 al.
v = ch. iii. 1
ref.

w here only.
x Matt. xi. 29,
30. Acts xv.
10. Gal. v. 1.

Rev. vi. 5
only. Levit.
xvii. 13.

Isa. ix. 4.
y = Rom. xiii.

z ch. i. 12 ref.

a ch. i. 10 ref.

b = Rom. ii. 24. iii. 8. Tit. iii. 2.

c ch. iv. 12 ref.

25 ^u ὥσαύτως καὶ τὰ ἔργα τὰ ^v καλὰ ^q πρόδηλα· καὶ τὰ ^{ACDFG} ^{JK} ἄλλως ἔχοντα κρυβῆναι οὐ δύναται.

VI. ¹ Ὅσοι εἰσὶν ὑπὸ ^x ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης ^y τιμῆς ἀξίους ^z ἡγέισθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ ^a διδασκαλία ^b βλασφημῇται. ² οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ ^c καταφρονεῖτωσαν, ὅτι

goth: om DJK mss (appy) vss nrly ff.—rec τα καλ. εργ., with JK &c ar-pol al Chr Thdrt al: txt ADFG 37. 116 it v syrr goth copt al Thl Aug Ambr Pel.—rec aft προδηλ. add εστ, with JK &c: εισιν DFG 17. 67¹. 93: om A 67².—rec δυναται (grammī corrre) with FGJK &c Chr al: txt AD 17. 44. 67. 71-3. 93. 106-8-13-14. 23-79. 219¹ all Thdrt Oec-ed (και τα . . . δυν. om Dam): κρ. ου δυν., ου κρυβησονται sah.

CHAP. VI. 1. for όσοι, οι copt sah.—δουλου G: -ειας 73 sah.—for ιδίους, οικειους 61. 115 Thl.—εσπ. αυτων sah.—το ον. αγαθον sah.—for θεου, κυριου D¹ 17 d v goth Pel Ambrst Gelas.—βλασφημεται JK 17.—2. δε, and και (1st) om sah.—for ευεργεσιας,

amination discover those flaws in their conduct which had been skilfully concealed—the sins which, so to speak, follow at their heels. Therefore be watchful, and do not let the mere non-existence of previous adverse rumour lead thee always to presume fitness for the sacred office. 25.]

‘So also (in like manner on the other side of men’s conduct) the good works (of some) are openly manifest: and those which are otherwise situated (which are not πρόδηλα) cannot be hidden’ (will come out, just as the sins in ver. 24, on examination. The tendency of this verse is to warn him against hasty condemnation, as the former had done against hasty approval. Sometimes thou wilt find a man’s good character go before him, and at once approve him to thee: but where this is not so, do not therefore be rash to condemn—thou mayest on examination soon discover, if there really be any good deeds accompanying him: for they are things which cannot be hidden—the good tree like the bad will be known by his fruits, and that speedily, on enquiry).—I have abstained from detailing all the varieties of interpretation of these verses, following as they do those already specified on verses 20—22. They may be seen shortly enumerated in De W., and commented on at somewhat tedious length in Wiesinger. Chrys., al., confuse the context by understanding κρίσις of eternal judgment, and the sentiment as equivalent to ἐκεῖ πάντα γυμνά ἐστιν.

CH. VI.] *The Apostle’s exhortations are continued, and pass from ecclesiastical to civil relations:* and first to the duties of *Christian slaves*. This chapter has been charged (Schleierm., al.) with want of coherence. But to a careful observer the thread of connexion is very plain. I have

endeavoured to indicate it as we pass on. Such a thread being detected, the idea of Schleierm. (partly approved by De W.) of its being a clumsy compilation out of the Epistles to Titus and 2 Tim. hardly requires refutation.

1.] ‘Let as many as are slaves under the yoke (I have adopted the rendering of De W. and Huther, attaching δοῦλοι to the predicate, as the simpler construction. The other, ‘as many slaves as are under the yoke,’ making ὑπὸ ζυγὸν emphatic as distinguishing either 1) those treated hardly, or 2) those who were under unbelieving masters, has undoubtedly something to be said for it, but does not seem to me so likely from the arrangement of the words. Had ὑπὸ ζυγὸν been intended to bring out any distinction, it would have more naturally preceded εἰσιν. I take then ὑπὸ ζυγὸν δοῦλοι as the predicate: ‘bondsmen under yoke’) hold their own (ιδίους, as in Eph. v. 22, al., to bring out and emphasize the relation; see note there) masters worthy of all (fitting) honour, that the name of God and His doctrine (cf. Tit. ii. 10, where, writing on the same subject, he admonishes slaves ἵνα τὴν διδασκαλίαν τοῦ σωτήρος ἡμῶν θεοῦ κοσμῶσιν ἐν ψαῖσιν. Hence it would appear that the article here is possessive, and ἡ διδασκ. corresponding to τὸ ὄνομα) be not spoken evil of (Chrys. gives the sense well: ὁ ἀπιστος ἂν μὲν ἰδῇ τοὺς δοῦλους διὰ τὴν πίστιν αὐθάδως προφερομένους; βλασφημῇσι πολλάκις ὡς στάσιν, ἐμποιοῦν τὸ δόγμα· ὅταν δὲ ἰδῇ πειθόμενους, μᾶλλον πεισθήσεται, μᾶλλον προσέξει τοῖς λεγομένοις. This verse obviously applies only to those slaves who had unbelieving masters. This is brought out by the reason given, and by the contrast in the next verse, not by any formal

ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον ^d δουλευέτωσαν, ὅτι πιστοὶ ^{d = Eph. vi. 7.}
 εἰσι καὶ ἀγαπητοὶ οἱ τῆς ^e ἐνεργείας ^f ἀντιλαμβάνόμενοι. ^{e here only, occ.}
^g ταῦτα δίδασκε καὶ ^g παρακάλει. ³ Εἴ τις ^h ἑτεροδίδα- ^{f = here only.}
 σκαλεῖ, καὶ μὴ ⁱ προσέρχεται ^k ὑγιαίνουσιν λόγοις τοῖς τοῦ ^{πλεονάζοντων}
 κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ τῇ κατ' ^l ἐσέβειαν ^{ἀποστόλου ἀντι-}
^{l = here only.}

46. (De Wette.) (Luke i. 54. Acts xx. 35 only. L. P. Isa. xli. 9.) g ch. iv. 11. (v. 7.) h ch.
 i. 3 refl. i = here only. γινώμη προσέρχεσθαι, Philo de Gigant. p. 289. k ch. i. 10 refl.
 l ch. ii. 2 refl.

ευσεβείας FG 46: εργασίας 45: καλου εργου sah.—3. ει τις δε sah.—4. τετυφλωται 61.—

opposition in terms. The account to be given of the absence of such opposition is, that this verse contains the general exhortation, the case of Christian slaves under *unbelieving* masters being by far the most common. The *exception* is treated in the next verse).

2.] But (see above) let those who have believing masters not despise them because (belongs to καταφρονεῖτωσαν only, containing the ground of their contempt,—not to the exhortation μὴ καταφρονεῖτωσαν) they (the masters, not the slaves) are brethren, but all the more serve them (μᾶλλον has the emphatic position: cf. Eph. v. 11, where it merely signifies ‘rather,’ and the verb has the emphasis, μᾶλλον δὲ καὶ ἐλέγχετε. Cf. also Hom. Od. ο. 369, φίλει δέ με κηρόθι μᾶλλον; and in the same sense ἐπὶ μᾶλλον, Herod. i. 94,—ἐπεὶ τε δὲ οὐκ ἀνέναι τὸ κακόν, ἀλλ’ ἐπὶ μᾶλλον ἐτι βιάζεσθαι, iii. 104; iv. 181), because those who receive (mutually receive: the interchange of service between them in the Christian life being taken for granted, and this word purposely used to express it. So Eur. Andr. 742 ff, κἄν . . . , τοιοῦτον ᾗ | σῶφρον καθ’ ἡμᾶς, σῶφρον’ ἀντιλήψεται. | θυμούμενων δέ, τεύξεται θυμουμένων, ἔργοισι δ’ ἔργα διάδοχ’ ἀντιλήψεται. This sense, in the active, also occurs Theogn. 110, οὔτε κακοῦς εὐδρῶν, εὐ πάλιν ἀντιλάβοις. And Plut. Pericl. circa init. has it with the middle and the genitive construction,—τῇ μὲν γὰρ αἰσθήσει, κατὰ πάθος τῆς πληγῆς ἀντιλαμβάνομένη τῶν προστυγχανόντων . . . ; and so Porphy. de abstinencia, i. 46, μήτε ἐσθίων πλειόνων ἡδονῶν ἀντιλήψεται. On other senses, see below) the benefit (of their μᾶλλον δουλεύειν. There is an apt and interesting passage in Seneca, de beneficiis, iii. 18: ‘Quæritur a quibusdam, an beneficium dare servus domino possit?’ This question he answers in the affirmative: ‘. . . servos qui negat dare aliquando domino beneficium, ignarus est juris humani: refert enim, cujus animi sit qui præstat, non cujus status:’ and at some length explains when, and how, such benefits can be said to be bestowed. The pas-

sage is remarkable, as constituting perhaps one of those curious indications of community of thought between the Apostle and the philosopher which could hardly have been altogether fortuitous. For instance, when Seneca proceeds thus, “Quidquid est quod servilis officii formulam excedit, quod non ex imperio sed ex voluntate præstat, beneficium est,” we can hardly forbear connecting the unusual sense here of *ἐνεργεία* after the *μᾶλλον* δουλευέτωσαν, with the moralist’s discussion) are faithful and beloved.’—Very various meanings and references have been assigned to these last words. Chrys., Thl., Grot., Kypke, al., interpret *ἐνεργείας* of the kindness of the master to the slave (“quia fideles sunt et dilecti qui beneficii participes sunt [vulg.]: primum, quia fide in Deum sunt præditi: deinde diligendi eo nomine quod curam gerant, ut vobis benefaciant: id est ut vos vestiant, pascant, ab injuriis protegant.” Grot.). On the other hand, Ambr. (?), Lomb., Th.-Aq., Calv., Bez., Bengel, al., understand it of God’s grace in redemption. But thus, if we make οἱ τῆς ἐνεργ. ἀντιλ. the subject, as by the article it must be, the sentence will express nothing but a truism: if we escape from this by turning those words into the predicate (as E. V., “because they are faithful and beloved, partakers of the benefit”), we are violating the simplest rules of grammar. ‘These things (viz. those immediately preceding, relating to slaves) teach and exhort.’

3—5.] Designation of those who oppose such wholesome teaching—fervid indeed, and going further (see Prolegg.), than strict adherence to the limits of the context would require, but still suggested by, and returning to the context: cf. ver. 5 fin. and note. ‘If any man is a teacher of other ways (see on ch. i. 3: sets up as an adviser of different conduct from that which I have above recommended), and does not accede to (so a convert to the true faith was called προσήλυτος: and we have in Origen, ii. 255, προσιόντας τῷ λόγῳ in the sense of just converted, and in ib. 395, προσερχομένους τῷ θεῷ

m ch. iii. 6. ^k διδασκαλία, ^{4 m} τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ ^{ACDFG JK}
 2 Tim. iii. 4. ⁿ νοσῶν περὶ ^o ζητήσεις καὶ ^p λογομαχίας, ἐξ ὧν γίνεται
 only t. ^q φθόνος, ^q ἔρις, ^r βλασφημία, ^s ὑπόνοιαι πονηραὶ, ^{5 t} δια-
 n here only t. ^φ παρτριβαὶ ^u διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ
 λόγων ἀκοήν, Plat. ^v ἀπεστερημένων τῆς ἀληθείας, νομιζόντων ^w πορισμὸν
 228. ^ο ch. i. 4 reff. ^ε εἶναι τὴν ¹ εὐσέβειαν. ⁶ Ἔστιν δὲ ^w πορισμὸς μέγας ἡ
 p here only t. ⁷ see 2 Tim. ii. 14. ^t here only t. ^υ πον., Sir. iii. 24. ^t here only t.
 q Gal. v. 20, 21 al. ^r Col. iii. 8 al. ^s here only t. ^δ εφθαρμένων τοὺς ὀφθαλμούς, Demosth. 1269. 6. ^v — here only. see
 u 2 Cor. iv. 16 reff. see 2 Tim. iii. 8. ^δ εφθαρμένων τοὺς ὀφθαλμούς, Demosth. 1269. 6. ^v — here only. see
 2 Tim. iii. 8. iv. 4. Tit. i. 14. ^w here only t. ^{Wisd. xiii. 19. xiv. 2.}

μηδεν om 61.—γεννῶνται D¹ d Lucif.—φθοιοι D¹ it v goth copt Pel Ambrst-ed.—
 ερις DFGJ d g v Dam Luc Ambr Ambrst Pel: add ζηλος 46.—βλασφημία 112: κ. βλ.
 και copt sah.—for υπον., υποκρισεις 49.—5. rec παραδιτριβ. with a few mss (appy)
 Thl: διαπαρδιτριβ. 93: δι' α παρατριβαι 113-marg: διατριβ. K 29. 43-52. 115-17:
 παρτριβ. 22: txt ADFGJ most mss Clem Bas Chr Thdrt Hesych Suid Dam Oec al.—
 απεστραμμενων απο της D¹: destitutorum a d g Lucif.—rec at end add αφιστασο απο
 των τοιουτων, with JK &c tol² Syrr gr-f² Ambrst al: om AD¹FG 17. 67². 93 it v goth

λόγῳ. So also Irenæus, in two places cited by Wolf: see also Philo in reff. There was therefore no need for Bentley's conjecture, *προσέχεται* or *προσέχει*, or *προσίσχηται*, though the use of these is commoner: see Tit. i. 14 reff.) wholesome words (reff.), (namely) those of our Lord Jesus Christ (either, precepts given by Him respecting this duty of subjection, such as that Matt. xxii. 21,—which however seems rather far fetched: or words agreeing with His teaching and expressing His will, which is more probable) and to the doctrine which is according to (after the rules of) piety,—he is (the apodosis begins here, not as Mack, al., with the spurious *ἀφίστασο*, ver. 5) blinded with pride (see ch. iii. 6, note), knowing (being one who knows: not 'although he knows') nothing (not οὐδέν, which would be used to express the bare fact of absolute ignorance or idiocy), but mad after (so Plat. Phædr. p. 228, ἀπαντήσας δὲ τῷ νοσοῦντι περὶ λόγων ἀκοήν, ἰδὼν μὲν ἰδὼν ἤσθη ὅτι ἔξοι τὸν συγκορυβαντιῶντα. Bengel and Wetst. quote from Plut. de laud. propr. p. 546 f, νοσεῖν περὶ δόξαν,—de ira cohib. p. 460 d, v. περὶ σφραγίδα πολυτελεῖ, *insanire amore gloriæ, vel sigillorum pretiosorum*. See more examples in Kypke) questionings (reff.) and disputes about words (see ref. The word is found only in ecclesiastical writers: see Wetst. Calv. explains it well, "contentiosas disputationes de verbis magis quam de rebus, vel, ut vulgo loquantur, sine materia, aut subiecto"), from which cometh envy, strife, evil speakings (the context of such passages as Col. iii. 8, shews that it is not *blasphemy*, properly so called [ἐκ δὲ τῆς ἐριδος ἡ κατὰ τοῦ θεοῦ βλασφημία τολμᾶται, Thdrt], but mutual slander and

reproach which is here meant), mixed suspicions (not concerning God [περὶ θεοῦ ἀ μὴ δεῖ ὑποπτεύομεν, Chrys.], but of one another: not "opiniones malæ," quales Diagoræ, non esse Deum," as Grot.), incessant quarrels (δια—gives the sense of continuance; παρτριβή, primarily 'friction,' is found in later writers in the sense of irritating provocation, or hostile collision: so Polyb. ii. 36. 5, τὰ μὲν οὖν κατὰ Καρχηδονίους καὶ Ῥωμαίους ἀπὸ τούτων ἦδη τῶν καιρῶν ἐν ὑποψίαις ἦν πρὸς ἀλλήλους καὶ παρτριβαίς:—xxiii. 10. 4, διὰ τὴν πρὸς τὸν Φιλοποίμενα παρτριβήν: see also iv. 21. 5; xxi. 13. 5; xxiv. 3. 4. According to the other reading, παρά would give the sense of useless, vain, perverse, and διατριβή would be disputation, thus giving the sense 'perverse disputings,' as E. V. Chrys., Oec., Thdrt, explain our word ἀπὸ μεταφορᾶς τῶν ψωραλέων προβάτων [Oec.]: and Chrys. says, καθάπερ τὰ ψωραλέα τῶν προβάτων παρτριβόμενα νόσον καὶ τὰ ὑγιαίνοντα ἐμπίπλουν, οὕτω καὶ οὗτοι οἱ πονηροὶ ἄνδρες) of men depraved in mind (reff.) and destitute of the truth, who suppose that piety is gain' (and therefore do not teach contentment and acquiescence in God's providence, as in ver. 6: but strive to make men discontented, and persuade them to use religion as a means of worldly bettering themselves). 6.] He then goes off, on the mention of this erroneous view, to shew how it really stands with the Christian as to the desire of riches: its danger, and the mischief it has occasioned. 'But (although they are in error in thus thinking, there is a sense in which such an idea is true ['elegantior et non sine ironica correctione in contrarium sensum eadem verba retorquet.' Calv.], for) piety accom-

¹ εὐσέβεια μετὰ ^x αὐταρκείας. ⁷ οὐδὲν γὰρ ^y εἰσηνέγκαμεν ^x 2 Cor. ix. 8
 εἰς τὸν κόσμον, ὅτι οὐδὲ ^z ἐξενεγκεῖν τὶ δυνάμεθα. ⁸ ἔχοντες ^y Phil. iv. 11.
 δὲ ^a διατροφὰς καὶ ^b σκεπάσματα, τούτοις ^c ἀρκεσθῆσόμεθα. ^z = Luke v.
⁹ Οἱ δὲ ^{cc} βουλόμενοι πλουτεῖν ^d ἐμπίπτουσιν εἰς ^e πειρασ- ^{18, 19, Heb.}
 μὸν καὶ ^d παγίδα καὶ ^f ἐπιθυμίας πολλὰς ^g ἀνθρώπων καὶ ^{10, 11 only.}
^h βλαβεράς, ⁱ αἵτινες ^k βυθίζουσιν τοὺς ἀνθρώπους εἰς ^z = Acts v. 6,
¹ ὀλεθρον καὶ ^m ἀπώλειαν. ¹⁰ ⁿ ῥίζα γὰρ πάντων τῶν ^{9, 15, Luke}
^{cc} = James iv. 4. ^d ch. iii. 7 reff. ^e Matt. vi. 13 || L. al. fr. ^{Paul.} = 1 Cor. x. 13 al. ^{xv. 22.}
^f Rom. i. 24 al. fr. ^g Rom. i. 14. ^{Gal. iii. 1, 3.} ^{Tit. iii. 3 only.} ^{L. P.} ^{Prov. xvii. 28.} ^h here only f. ¹ Mac. vi. 10.
ⁱ = Acts x. 41, 47 al. fr. ^k Luke v. 7 only. ¹¹ Cor. v. 5. ¹ Thess. ^a here only f. ^b here only t. ^c = Luke iii. 14. ^{Heb.}
^{v. 3.} ² Thess. i. 9 only. ^{P.} ^{Prov. xxi. 7.} ^m Paul, Rom. ix. 22. ^{Phil. i. 28. iii. 19 (Heb. x. 39).} ² Pet. ^{ii. 1 al^s.} ^{Rev. xvii. 8, 11.} ⁿ = Heb. xii. 15. ^{Sir. i. 20.}

copt sah æth Lucif Ambr Bed.—6. εὐσεβ. θεου FG g.—7. εἰς ενεγκ. 106-9.—rec bef
 σι ins δηλον (see note) with D¹JK mss urly (appy) syrr al Bas Mac Chr Thdrt Dam al:
 αληθεις D¹ syr-marg (aft mundum adds vere, retaining notum est quia?) d (verum
 quoniam, so also Ambrst) v (haud dubium quod) goth (in veritate quod): αλλ' Polycr
 (ἀλλ' οὐδὲ ἐξ. τι ἔχομεν) Cypr Aug Paulin: καὶ copt sah æth arm: txt AFG 17.—
 8. δε om 219.—διατροφήν DFGK 46. 109-17: victum it al lat-ff (et vestitum d al)
 Orig.—αρκεσθῆσωμεθα K al Chr-mss Dam (contenti simus some vss lat-ff).—9. aft
 παγίδα, ins του διαβολου D¹FG 238 it v Chr Ant Thdrt-txt Ambr Chrom Cæs-arel.—
 ανοητους 2. 19. 55 it v goth Chr al Cypr all: text (MSS) Bas Thdrt al Jer Ambrst Aug al.
 —ανοητ. om Aug₂: ανοητ. 2. 19. 55 d g v Cyr (has both) Chr Anton Dam Sing-cler
 Ambrst Cæs-arel Pel.—for βλαβίς, βαρίας 109.—10. παντων γαρ 48.—η τινας ἐξ

panied with contentment [see above, and
 Phil. iv. 11] is great gain' (alluding, not to
 the Christian's reward in the next world, as
 Thdrt,—τὴν γὰρ αἰώνιον ἡμῖν ποιεῖ
 ζωὴν, Eras., Calv., al.,—but as Chrys.,
 Thl., Ambr., al.,—the πορισμός is in the
 very fact of possessing piety joined with
 contentment, and thus being able to dis-
 pense with those things which we cannot
 carry away with us).

7.] Reason why
 this is so—'for we brought nothing into
 the world, because neither can we carry
 any thing out (the insertion of δὴλον or
 ἀληθές, or substitution of ἀλλά or καὶ
 for ὅτι, betray themselves as having all
 sprung from the difficulty of the shorter
 and original construction. The meaning
 appears to be,—we were appointed by God
 to come naked into the world, to teach us
 to remember that we must go naked out of
 it. But this sense of ὅτι is not without
 difficulty. De W. cites Il. π. 35, γλανκὴ
 δέ σε τικτε θάλασσα, πέτραι τ' ἡλίβατοι,
 ὅτι τοι νόος ἐστὶν ἀπηγής— and Od. χ.
 36, ὦ κύνεις, οὐ μ' ἔτ' ἐφάσκειθ ὑπότροπον
 οἰκαδ' ἰκέσθαι | δῆμον ἀπο Τρώων, ὅτι μοι
 κατεκείρετε ὄλκον, in both which it has
 nearly the sense required, of 'seeing that.'
 The sentiment is found in Job i. 21, Eccl.
 v. 14: and in words remarkably similar, in
 Seneca, Ep. 102. 24, 'non licet plus efferre,
 quam intuleris.' See other examples in
 Wetst.):

8.] but (contrast to the
 avaricious, who forget this, or knowing it
 do not act on it: not as De W., = οὐν,

which would be a direct inference from the
 preceding verse) having (if we have) food
 (the δια- gives the sense of 'sufficient for
 our continually recurring wants,'—'the
 needful supply of nourishment': the plur.
 corresponds to the plur. ἔχοντες, and im-
 plies 'in each case') and covering (some
 take it of both clothing and dwelling: per-
 haps rightly, but not on account of the
 plural: see above:—Chrys., al., of clothing
 only,—τοιαῦτα ἀμφιένυσθαι, ἃ σκεπάσαι
 μόνον ἡμᾶς ὀφείλει καὶ περιστέλλαι τὴν
 γύμνωσιν. These words occur together
 [Huther] in Sextus Empiricus ix. 1),
 with these (so ἀγαπᾶω, στέργω, χαίρω,
 &c. take a dative of the cause or object of
 the feeling. See ref. Luke, and Matthiæ,
 § 403), we shall be sufficiently provided
 (the fut. has an authoritative sense: so in
 Matt. v. 48, and Xen. Hell. ii. 3. 34, cited
 by Huther, ὑμεῖς οὖν, ἐὰν σωφρονήτε, οὐ
 τοῦτον, ἀλλ' ὑμῶν φείσεσθε:—but is not
 therefore equivalent to an imperative, 'let
 us be content': for its sense is not properly
 subjective but objective—'to be sufficed,' or
 'sufficiently provided': and it is passive, not
 middle).

9] But (contrast to the last
 verse) they who wish to be rich, fall
 (reff.) into temptation (not merely 'are
 tempted,' but are involved in, cast into and
 among temptations; "in ἐμπίπτειν is im-
 plied the power which the πειρασμός ex-
 ercises over them." Huther) and a snare
 (being entangled by the temptation of get-
 ting rich as by a net), and many foolish

o here only t. (Jer. viii. 10 complut.)
 oo ch. i. 19 reff.
 p ch. iii. 1. Hcb.
 xi. 16 only r.
 q Mark xiii. 22 only. Prov. vii. 21.
 r here only t. Jos. B. J. iv. 7. 4 end.
 s Rom. ix. 2 only. Jer. viii. 18.
 ii. 22. Paul only. t = Rom. ix. 30 reff. P. 2 Tim. ii. 22. Xen. Cyr. viii. 1. 39. Thuc. ii. 63. w Rom. ii. 7 reff. x here only t. Philo de Abr. p. 379, εἰκονεῖ διὰ τὴν τοῦ δεσποῦ προπάθειαν. y ch. iv. 10 reff.

κακῶν ἐστὶν ἡ ° φιλαργυρία, ἥς °ο τινὲς P ὀρεγόμενοι ACDFG JK
 q ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς r περι-
 ἔπειραν s ὀδύναις πολλαῖς. 11 Σὺ δὲ, ὦ t ἄνθρωπε τοῦ
 t θεοῦ, ταῦτα u φεῦγε· v δῶκε δὲ v δικαιοσύνην, i εὐσεβίαν,
 r πίστιν, ἀγάπην, w ὑπομονήν, x πρᾶνπάθειαν. 12 y ἀγω-

αὐτῶν απεπλανησεν sah.—περιεσπειραν 69. 116: *inseruerunt* d g v Cypr al-lat.—
 11. του om A 17: ins DFGJK mss nrly (appy) ff.—ταῦτα om 109. 219¹.—δε om 109.
 219¹. 238.—aft ἐκ. ins ιερηνην 46: aft αγαπ. 108 (see 2 Tim. ii. 22).—rec προστητα,
 with D(πραῦτ. D¹)JK &c Chr Thdrt al: txt AFG 71. 137 Petr Eph Hesych (& perhaps
 alluded to in Ign ep to Trallians, 8, τὴν πρᾶνπάθειαν ἀναλαβόντες).—12. rec aft εις ην

and hurtful lusts (foolish, because no reasonable account can be given of them: hurtful, as inflicting injury on all a man's best interests), such as sink men (mankind, generic) into destruction and perdition (temporal and eternal, but especially the latter: see the usage in reff. of both words by St. Paul: not mere moral degradation, as De W.) 10.] For the love of money is the (not 'a,' as Huther and Conyb. A word like ῥίζα, a recognized part of a plant, does not require an article when placed as here in an emphatic position: we might have ἡ γὰρ ῥίζα, or ῥίζα γάρ: cf. 1 Cor. xi. 3, παντὸς ἀνδρός ἡ κεφαλὴ ὁ χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ χριστοῦ ὁ θεός. Here in the first clause it is requisite to throw παντὸς ἀνδρός into emphasis: but had the arrangement been the same as that of the others, we should have read κεφαλὴ (not ἡ κεφ.) παντὸς ἀνδρός, ὁ χριστός: but no one would therefore have thought of rendering 'a head') root of all evils (not, is the only root whence all evils spring: but is the root whence all [manner of] evils may and as matter of fact do arise. So that De W.'s objections to the sentiment have no force: for neither does it follow [1] that the covetous man cannot possibly retain any virtuous disposition,—nor [2] that there may not be other roots of evil besides covetousness: neither of these matters being in the Apostle's view. So Diogenes Laert. vit. Diogen. [vi. 50], τὴν φιλαργυρίαν εἶπε μητρόπολιν πάντων τῶν κακῶν: and Philo de spec. legg. p. 346, calls it ὁρμητήριον τῶν παρανομημάτων. See other examples in Wetst.): after which (φιλαργυρία, see below) some lusting (the method of expression, if strictly judged, is somewhat incorrect: for φιλαργυρία is of itself a desire or ὀρέξις, and men cannot be properly said ὀρέγεσθαι after it, but after its object ἀργύριον.

Such inaccuracies are, however, often found in language, and we have examples of them in St. Paul elsewhere: e. g. ἐλπὶς βλαπομένη, Rom. viii. 24,—ἐλπὶδα . . . ἦν καὶ αὐτοὶ προσδέχονται, Acts xxiv. 15) wandered away from the faith (ch. i. 19; iv. 1), and pierced themselves through (not 'all round' or 'all over,' as Beza, Elsner, al.: the περί refers to the thing pierced surrounding the instrument piercing: so περιπ. τὴν κεφαλὴν περὶ λόγῃην, Plut. Galb. 27: see Palm and Rost, and Suicer, sub voce) with many pains' (the ὀδυναί being regarded as the weapons. ἀκανθαί εἰσιν αἱ ἐπιθυμίαι—καὶ καθάπερ ἐν ἀκάνθαις, ὅθεν ἂν τις ὑψῆται αὐτῶν, ἡμαῖς τὰς χεῖρας καὶ τραύματα ἐργάζεται οὕτω καὶ ἀπὸ τῶν ἐπιθυμιῶν τὸ αὐτὸ πείσεται ὁ ταύταις ἐμπεσὼν, κ. τὴν ψυχὴν ἀληθοῶς περιβαλεῖ. Chrys. 11.—16.] Exhortation and conjuration to Timotheus, arising out of these considerations. 11.] 'But (contrast to τινὲς above) thou, O man of God (the designation of prophets in the O. T.: cf. LXX, 1 Kings ix. 6, 7, 8. 10, al.: and hence perhaps used of Timotheus as dedicated to God's service in the ministry: but also not without a solemn reference to that which it expresses, that God, and not riches [see the contrast again ver. 17] is his object of desire), flee these things (φιλαργυρία and its accompanying evils): but (the contrast is to the following these things, underlying the mention of them) follow after (ref. 2 Tim., where both words occur again) righteousness, piety (so δικαιοσύνη; εὐσεβίως, Tit. ii. 12), faith (not mere rectitude in keeping trust, for all these words regard the Christian life), love, patience (under afflictions: steadfast endurance: better than 'steadfastness' [Conyb.], which may be an active endurance), meek-spiritedness (ref.: we have πρᾶνπάθειαν in Philo i. 547,—πραῦπαθής in Basil. M. These two last qua-

νίζον τὸν ^zκαλὸν ἀγῶνα τῆς πίστεως, ^aἐπιλαβοῦ τῆς ^zsee ch. i. 18
^bαἰωνίου ^bζωῆς, ^cεἰς ἣν ^cἐκλήθης, καὶ ^dὡμολόγησας ^a Luke ix. 47
τὴν ^zκαλὴν ^eὁμολογίαν ^fἐνώπιον πολλῶν μαρτύρων. ^a Luke ix. 47
¹³ ^gΠαραγγέλλω σοι ^hἐνώπιον τοῦ θεοῦ τοῦ ⁱζωογο- ^a Luke ix. 47
νοῦντος τὰ πάντα, καὶ χριστοῦ Ἰησοῦ τοῦ ^kμαρτυρήσαντος ^a Luke ix. 47
^lἐπὶ Ποντίου Πιλάτου τὴν ^zκαλὴν ^eὁμολογίαν, ¹⁴ ^mτη- ^a Luke ix. 47
¹⁴. 1 Pet. ii. 9, 21. v. 10. d = John xii. 42. Acts xxiii. 8. constr., Rom. x. 10 with εἰς.
e 2 Cor. and constr., w. εἰς. 2 Cor. ix. 13 (see reff. there). f = Rom. xii. 17. 2 Cor. viii. 21. ch. v.
20. 5 John 6. g Acts xv. 5 reff. ch. i. 3 al. h ch. v. 21 reff. i Luke xvii. 33. Acts vii.
19 only. Exod. i. 17, 18, 22. k = (see note) here only. see Acts xxiii. 11. constr., Rev. i. 2. xxii.
16, 20. l = (see note) Mark ii. 26. Luke iii. 2. iv. 27. Acts xi. 28. m = Matt. xix. 17. Acts
xv. 5. Paul, here only.

ins και, with mss syr* Ambrst-ms &c: txt MSS 31.9. 46.7-8. 72.3-4. 80.7. 91.3. 106.9-15.79. 219¹ all it v Syr arr copt aeth arm Petr-alex Ephr Chr Thdrt Dam Ambrst-ed Pel.—13. παραγγέλλων (προστασσω Did), omg (as also 17) σοι FG.—τ. θεου om 109.—rec ζωοποιουντ. with JK &c some ff: txt ADFG 17. 19¹. 31. 71. 93 Ath Cyr Thdrt-somet Oec-comm (Bas has both).—ιησ. χρ. FG Syr Did Thl Tert.—14. for τηρ.,

lities have reference to his behaviour towards the opponents of the Gospel): 12.]

Strive the good strife (see ch. i. 18. 2 Tim. iv. 7. 1 Cor. ix. 24 ff. Phil. iii. 12 ff.) of the faith (not, 'of faith,' abstract and subjective: but that noble conflict which the faith,—the profession of the soldier of Christ, entails on him), lay hold upon (as the aim and object of the life-long struggle; the prize to be gained: so that the second imperative is, as Winer well observes, § 44. 2, not the mere result of the first, as in 'divide et impera,' but correlative with it and contemporaneous: 'strive . . . , and while doing so, endeavour to attain') everlasting life, to which thou wast called (here apparently the image is dropped, and the realities of the Christian life spoken of. Some have supposed an allusion to the athletes being summoned by a herald; but it seems far-fetched—and indeed inaccurate: for it was to the *contest*, not to the *prize*, that they were thus summoned), and didst confess (we must not supply εἰς ἣν again before ὡμολογήσας, with Mack, al.,—'in reference to which,'—a most unnatural construction: but regard it, with De W., as simply coupled to ἐκλήθης) the good confession (of faith in Christ: the confession, which every servant of Christ must make, on taking upon himself His service, or professing it when called upon so to do. From the same expression in the next verse, it would seem, that the article rather represents the notoriousness of the confession, 'bonam illam confessionem,' than its definite general character. There is some uncertainty, to what occasion the Apostle here refers; whether to the baptism of Timotheus,—so Chrys. [?], Oec., Thl. [alt.], Ambr., Grot., Beng., &c.: to his ordination as a minister,—so Wolf, al.:

to his appointment over the church at Ephesus,—so Mack: to some confession made by him under persecution,—so, justifying it by what follows, respecting our Lord, Huther, al. Of these the first appears to me most probable, as giving the most general sense to ἡ καλὴ ὁμολογία, and applying best to the immediate consideration of αἰώνιος ζωῇ, which is the common object of all Christians. The reference supposed by Thdrt [πάντας παρ' αὐτοῦ δεξαμένους τὸ κήρυγμα μαρτυρας εἶχε τῆς καλῆς ὁμολογίας], Calv., al., to Timotheus's *preaching*, is clearly inadmissible) before many witnesses.

13.] I charge thee (ch. i. 3) in the presence of God who endues all things with life (for the sense, see reff.: most probably a reference to αἰώνιος ζωῇ above: hardly, as De W., al., after Chrys. to the *resurrection*, reminding him that death for Christ's sake was not to be feared: for there is here no immediate allusion to *danger*, but only to the duty of personal firmness in the faith in his own religious life), and of Christ Jesus, who testified before Pontius Pilate (De W., al., would render it, as in the Apostles' creed, 'under P. P.:' but the immediate reference here being to His *confession*, it seems more natural to take the meaning 'coram:' and so Chrys., who as a Greek, and familiar with the Creed, is a fair witness)—the good confession (viz. that whole testimony to the verity of His own Person and to the Truth, which we find in John xviii., and which doubtless formed part of the oral apostolic teaching. Those who render ἐπί, 'under,' understand this *confession* of our Lord's *sufferings and death*—which at least is far-fetched.—There is no necessity, with Huther, to require a strict parallel between

ῥῆσαι σε τὴν ἔντολὴν ἄσπιλον, ὁ ἀνεπίληπτον, μέχρι
 τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἣν
 καί ποτε οἱ ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης,
 ὁ βασιλεὺς τῶν βασιλευνόντων καὶ κύριος τῶν κυριευ-
 όντων, ὁ μόνος ἔχων ἀθανασίαν, ὧς οἰκῶν ἀπρόσ-

φύλαξαι Did.—σε om D¹ 43 Did.—for εντ., παραγγελίαν Did.—rec -ληπτ. with D³J &c: txt AD¹FG (pref και D 115 Chr Thl &c).—ασπ. ανεπιλ. om sah.—for μεχρι, εως Did.—ημ. om Did.—15. for εναστος, ενατος Did.—και το κυρ. om (homæotel) 219.—16. και φως D¹E¹d e v (exc tol) Did, Ambrst Pel Aug.—for αμρος., αωρατον 672.—

the circumstances of the confession of our Lord and that of Timotheus, nor to infer in consequence of this verse that his confession must have been one before a heathen magistrate: it is the *fact* of a confession having been made in both cases that is put in the fore-ground—and that our Lord's was made in the midst of danger and with death before Him, is a powerful argument to firmness for His servant in his own confession. Another rendering of this verse is given by Mack, al.: it makes τὴν καλὴν ὁμολογίαν governed by παραγγέλλω, and understands by it the same confession as in verse 12: 'I enjoin on thee,—in the presence . . . and of Christ Jesus who bore testimony before P. P.,—the good confession.' But this is quite inadmissible. For it is opposed both to the sense of παραγγέλλω, and to the following context, in which ἡ ἐντολή, not ἡ καλὴ ὁμολογία, is the thing to be observed, that thou keep (preserve: cf. ἄσπιλον below, and ch. v. 22) the commandment (used as a general compendium of the rule of the Gospel, after which our lives and thoughts must be regulated: cf. παραγγελία in the same sense, ch. i. 5) without spot and without reproach (both epithets belong to τὴν ἐντολὴν, not to σε, as most commentators, some, as Est., maintaining that ἀνεπίληπτος can be used of persons only. But this De W. has shewn not to be the case: we have ἡ ἀνεπίληπτος τέχνη in Philo de opif. p. 14: ἀνεπιληπτότερον τὸ λεγόμενον in Plato, Phileb. p. 43 c. Besides, the ordinary construction with τηρεῖν is that the qualifying adjective should belong to its object: cf. ch. v. 22. James i. 27. 2 Cor. xi. 9. The commandment, entrusted to thee as a deposit [cf. ver. 20], must be kept by thee unstained and unapproached until the appearance (reff.) of our Lord Jesus Christ (τουτέστι, says Chrys., μέχρι τῆς σῆς τελευτῆς, μέχρι τῆς ἐξόδου. But surely both the usage of the word ἐπιφάνεια

and the next verse should have kept him from this mistake. Far better Bengel: "fideles in praxi sua proponebant sibi diem Christi ut appropinquantem: nos solemus nobis horam mortis proponere." We may fairly say that whatever impression is betrayed by the words that the coming of the Lord would be in Timotheus's life-time, is chastened and corrected by the καιροῖς ἰδίοις of the next verse. That, the certainty of the coming in God's own time, was a fixed truth respecting which the Apostle speaks with the authority of the Spirit: but the day and hour was hidden from him as from us: and from such passages as this we see that the apostolic age maintained that which ought to be the attitude of all ages, constant expectation of the Lord's return) 15.] which in His own times (reff.: τουτέστι τοῖς προσήκουσι, τοῖς ὀφειομένοις, Chrys.) He shall manifest (make visible, cause to appear) (who is) the blessed (ἡ αὐτομακαριότης, Chrys.) and only Potentate (Baur, al., believe the polytheism or dualism of the Gnostics to be hinted at in μόνος: but this is very unlikely. The passage is not polemical: and cf. the same μόνος in John xvii. 3), the King of kings and Lord of lords (this seems the place,—on account of this same designation occurring in reff. Rev. applied to our Lord,—to enquire whether these verses 15, 16 are said of the Father or of the Son. Chrys. holds very strongly the latter view: but surely the καιροῖς ἰδίοις, compared with καιροῦς, οὗς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, determines for the former: so also does ὃν εἶδεν οὐδεὶς, κ.τ.λ. verse 16, which Chrys. leaves untouched), who only has immortality (Huther quotes Justin M., quæst. ad Orthod. 61: μόνος ἔχων τὴν ἀθανασίαν λέγεται ὁ θεός, ὅτι οὐκ ἐκ θελήματος ἄλλου ταύτην ἔχει, καθάπερ οἱ λοιποὶ πάντες ἀθάνατοι, ἀλλ' ἐκ τῆς οἰκείας οὐσίας. Bengel remarks: 'Adjectivum immortalis non exstat in

ιον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ ^aκράτος αἰώνιον, ἀμήν.

17 Τοῖς πλουσίοις ἐν ^{aa}τῷ νῦν αἰῶνι ^bπαράγγελλε μὴ ^cὕψηλοφρονεῖν, μηδὲ ^dἡλπικεῖναι ἐπὶ πλούτου ^eἀδηλότητι, ἀλλ' ἐν τῷ θεῷ τῷ ^fπαρέχοντι ἡμῖν πάντα ^gπλουσίως εἰς ^hἀπόλαυσιν, 18 ⁱἀγαθοεργεῖν, ^kπλουτεῖν ἐν ^lἔργοις καλοῖς, ^mεὐμεταδότους εἶναι, ⁿκοινωνικοὺς, 19 ^oἀποθη-

δοκωμένων, Polyb. xxxvi. 4. 2.

6. 2 Pet. i. 11 only †.

x. 12. 1 ch. iii. 1 reff.

o here only †. see Matt. vi. 19, 20.

f = Acts xxviii. 2. (Col. iv. 1 mid.)

h Heb. xi. 25 only †.

i Acts xiv. 17 only †.

m here only †.

g Col. iii. 16. Tit. iii.

k = Luk. xii. 21. Rom.

n here only †. Demosth. 182. 17. = Polyb. ii. 41. 1.

o here only †.

ιδεν A Did.—ανθρ. ουδ. FG g goth; ουδ. των αιθρ. 109.—και om FG 31. 48. 72. 93. 116-22 al g.—δοξα αιων. Did: κρ. εις τους αιωνας 31 d g: κρ. εις τ. αιωνας των αιωνων sah Cyr-ger Aug.—17. τον νυν αιωνα DE d e v Syr copt sah (not syr) Bas Jer Ambrst Pel.—ελπιζειν G: πλουτω 109.—for εν (2nd) επι (corrū to above) AD¹FG 17. 19. 23. 57. 67². 71-3. 80. 115-18. 20 Orig-mss Chr Thl: txt D³JK most mss Orig Thdrt Dam al.—τω bef θεω om D¹FG 71. 115 Orig-mss Thl: ins AD¹EJK mss nrlly (appy) Orig all.—rec aft θεω, add τω (om D¹(E¹?) al Dam) ζωντι (see ch iv. 10), with (DE)JK &c it v-ed syrr al Orig Chr₁ Thdrt al some lat-ff: om AFG 17. 23. 47. 67². 73. 118-20 am demid tol harl copt sah aeth arm Orig-mss Bas al Jer₂ al.—ημιν om 17.—τα παντα A 17. 37. 57. 116 Bas Chr: txt (MSS) Orig all.—rec πλουσ. παντ., with A &c (παντα om FG g): txt DEJK most mss d e v Syr arr copt sah slav Orig Bas Ant Antioch Chr Thdrt Thl Dam Oec Pel al.—18. αγαθ. om Aug.—πλουτιζεν FG.—

N. T. sed *ἄφθαρτος, incorruptibilis*: neque *ἀθάνατος* aut *ἀθανασία* habent LXX. Utrumque habet Sapientiae liber qui semper Graecus fuit') dwelling in light unapproachable (ἄλλο τὸ φῶς αὐτὸς καὶ ἄλλο ὁ οἰκεῖ; οὐκοῦν καὶ τότε ἡμπεριεὶληπται; ἀπαγε· οὐχ' ἵνα τοῦτο νοήσωμεν, ἀλλ' ἵνα τὸ ἀκατάληπτον τῆς θείας φύσεως παραστήσῃ, φῶς οἰκεῖν αὐτὸν εἶπεν ἀπόριζον, οὕτω θεολογήσας ὥς ἦν αὐτῷ δυνατόν. Chrys.), whom no one of men hath seen, nor can see (the commentators quote Theophilus ad Autol., p. 72, ed. Col.: εἰ τῷ ἡλίῳ, ἐλαχίστῳ ὄντι στοιχείῳ, οὐ δύναται ἄνθρωπος ἀτερίσαι διὰ τὴν ὑπερβαλλούσαν θερμὴν καὶ δύραμιν· πῶς οὐχὶ μᾶλλον τῇ τοῦ θεοῦ δόξῃ ἀνεκφράστῳ οὕτῃ ἄνθρωπος θνητός οὐ δύναται ἀντωπῆσαι. These words, as compared with John i. 18, seem to prove decisively that the whole description applies to the Father, not to the Son) to whom be honour and power everlasting, Amen' (see ch. i. 17, where a similar ascription occurs). Some of the commentators (Mack, Schleierm.) think that verses 15, 16 are taken from an ecclesiastical hymn: and Mack has even arranged it metrically. See on this idea, as applied to several passages in these Epistles, the Prolegomena.

17—19.] *Precepts for the rich*.—Not a supplement to the Epistle, as commonly regarded: the occurrence of a doxology is no sufficient ground for supposing that the Apostle intended to close with it: cf. ch.

i. 17. Rather, the subject is resumed from verses 6—10. The inference as to the date of the Epistle, from the existence of wealthy members in the Ephesian church, I have dealt with in the Prolegomena.

17.] 'To those who are rich in this present world (no τοῖς before ἐν τῷ νῦν αἰ., because πλούσιοι-ἐν-τῷ-νῦν-αἰῶνι is the designation of the persons spoken of. Had there been a distinction such as Chrys. brings out,—εἰσὶ γὰρ καὶ ἄλλοι πλούσιοι ἐν τῷ μέλλοντι [τῷ δὲ διορισμῷ ἀναγκαιῶς ἐχρήσατο· εἰσὶ γὰρ πλούσιοι καὶ τοῦ μέλλοντος αἰῶνος, οἱ τὸν μόνον πλούτον καὶ διαρκῆ κεκτημένοι. Thdrt]), the τοῖς should have been more naturally prefixed. Such a distinction would besides have been improbable, as drawing a line between the two characters, which it is the object of the exhortation to keep united in the same persons. See the distinction in Luke xii. 21) give in charge not to be high-minded (ταῦτα παραινέι, εἰδὼς ὅτι οὐδὲν οὕτω τικτεῖ τῷφον, καὶ ἀπόνειαν, καὶ ἀλαζονείαν, ὥς χρήματα, Chrys.), nor to place their hope on the uncertainty (reff.) of riches (not = τῷ πλούτῳ τῷ ἀδήλῳ, but far more forcible, hyperbolically representing the hope as reposed on the very quality in riches which least justified it. On the sense, Thdrt says, ἀδηλον γὰρ τοῦ πλούτου τὸ κτήμα· νῦν μὲν γὰρ παρὰ τούτῳ φαίτῃ, νῦν δὲ πρὸς ἐκείνῳ μεταβαίνει· καὶ πολλοὺς ἔχον κυρίους, οὐ-

p — here only. see 1 Cor. iii. 11. Heb. vi. 1. q ver. 12. r ch. v. 3 reff. s 2 Tim. i. 12. t 14 only. u Levit. vi. 2, 4. v ch. i. 6 reff. w u ch. i. 9 reff. x 2 Tim. ii. 16 only †. y where only †. z See Rom. xv. 14. 1 Cor. i. 5 al.

συνρίζοντας ἑαυτοῖς ^p θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ^{ACDEF GJK} ἐπιλάβωνται τῆς ^r ὄντως ζωῆς. ²⁰ Ω Τιμόθεε, τὴν ^s παραθήκην ^s φύλαζον, ^t ἐκτρέπόμενος τὰς ^u βεβήλους ^v κενοφωνίας καὶ ^w ἀντιθέσεις τῆς ^w ψευδωνύμου ^x γνώσεως,

19. αποθησαυρίζειν DE d e v Ambrst-ed.—εαυτους 111.—rec for οντως, αιωνιου, with D³E²JK &c mar al Chr al: txt AD¹E¹FG 23. 31. 57. 71. 116-76-9 all it v (exc Marian) syr ar-erp copt sah æth arm Constt Clem Orig Bas Nyss Naz Thdrt Euthal Oec al Aug Jer Ambrst Pel al: αιωνιου οντως 37: οντως αιωνιου edd vss gr-lat-fl.—20. rec παρακατοθηκην, with mss Chr: txt ADEFGJK most mss (syr-marg-gr copt sah) Clem Ign Thdrt Dam Oec Hes.—καινοφωνιας FG 73. 115² (vocum novitates it v Iren Tert Ps-Ath

δενός ἐστι κτῆμα. An uncertain author, in the Anthology, having complained of the fickleness of Fortune, says, μισῶ τὰ πάντα τῆς ἀθλίας χάριν), but in (see var. readd.: no distinction of meaning need be sought between ἐπι and ἐν: see Winer, § 54. 2) God ('transfertur Ejus officium ad divitias, si spes in iis locatur,' Calv.), who affordeth us all things richly (πλοῦτος of a nobler and higher kind is included in His bounty: that βούλεσθαι πλουτεῖν which is a bane and snare in its worldly sense, will be far better attained in the course of His abundant mercies to them who hope in Him. And even those who would be wealthy without Him are in fact only made rich by His bountiful hand: 'alias nemo foret πλούσιος,' Beng.) for enjoyment (for the purpose of enjoying: cf. ch. iv. 3, εἰς μετὰληψιν. The term ἀπόλαυσις, the reaping enjoyment from, and so having done with [cf. ἀπέχω &c.], forms a contrast to ἡλιπύκνειν ἐπὶ, in which riches are not the subject of ἀπόλαυσις, but are looked on as a reliance for the future);—to do good (ref.: 'to practise benevolence,' as Conyb.), to be rich in good works (honourable deeds: ἀγαθός is good towards another, καλός good in itself, noble, honourable),—to be free-givers, ready-contributors (Chrys. takes κοινωνικοῦς for affable, communicative,—ὁμιλητικοῦς, φησι, προσηγείς: so also Thdrt: τὸ μὲν [εὐμεταδ.] ἐστι τῆς τῶν χρημάτων χορηγίας: τὸ δὲ τῆς τῶν ἡθῶν μετρίότητος κοινωνικοῦς γὰρ καλεῖν εἰώθαμεν τοὺς αὐτοφον ἡθὸς ἔχοντας. But it seems much better to take it of communicating their substance, as the verb in Gal. vi. 6, and κοινωνία in Heb. xiii. 16, where it is coupled with εὐποιία), (by this means) laying up for themselves as a treasure (hoarding up, not uncertain treasure for the life here, but a substantial pledge of that real and endless life which shall be hereafter. So that there is no difficulty whatever in the conjunction of ἀποθησαυρίζοντας θεμέλιον, and no need for the conjectures κει-

μήλιον [Le Clerc] or θέμα λίαν καλόν (! Lamb-Bos). For the expression, cf. ch. iii. 13) a good foundation (reff., and Luke vi. 48) for the future (belongs to ἀποθησαυρίζοντας), that (in order that, as always: not the mere result of the preceding: 'as it were,' says De W., 'setting foot on this foundation,' or firm ground) they may lay hold of (ver. 12) that which is really (reff.) life' (not merely the goods of this life, but the possession and substance of that other, which, as full of joy and everlasting, is the only true life.)

20. 21.] CONCLUDING EXHORTATION TO TIMOTHEUS. 'O Timotheus (this personal address comes with great weight and solemnity: 'appellat familiariter ut filium, cum gravitate et amore,' Beng.), keep the deposit (entrusted to thee: 2 Tim. i. 12, 14 [μὴ μειώσης: οὐκ ἔστι σά: τὰ ἀλλότρια ἐνεπιστεύθης: μὴ δὲν ἐλαττώσης, Chrys. I cannot forbear transcribing from Mack and Wiesinger the very beautiful comment of Vincentius Lirinensis in his Commonitorium [A.D. 434]: "O Timothee, inquit, depositum custodi, devitans profanas vocum novitates [reading καινοφωνίας—see var. readd.]. 'O!' exclamatio ista et præscentiæ est pariter et caritatis. Prævidebat enim futuros, quos etiam prædolebat, errores. Quid est 'depositum custodi?' Custodi, inquit, propter fures, propter inimicos, ne dormientibus hominibus superseminent zizania super illud tritici bonum semen quod seminaverat filius hominis in agro suo. 'Depositum,' inquit, 'custodi.' Quid est 'depositum?' id est quod tibi creditum est, non quod a te inventum: quod accepisti, non quod excogitasti: rem non ingenii sed doctrinæ, non usurpationis privatæ sed publicæ traditionis: rem ad te perductam, non a te prolatam, in qua non auctor debes esse sed custos, non institutor sed sectator, non ducens sed sequens.—'Depositum,' inquit, 'custodi:' catholicæ fidei talentum inviolatum illibatumque conserva. Quod tibi creditum est, hoc penes te maneat, hoc a te tradatur. Aurum accepisti, aurum

21 ἦν ^γ τινὲς ^z ἐπαγγελλόμενοι ^a περὶ τὴν πίστιν ^b ἡστό- ^{γ = ch. i. 3 reff.}
 χησαν. ²² Ἡ χάρις μετὰ σοῦ. ^{z = ch. ii. 10 reff.}

a so ch. i. 19. (and constr.) 2 Tim. ii. 18.

b ch. i. 6. 2 Tim. ii. 18 only †.

all) Bas Chr Oec.ms.—22. η . . . σου om sah Chr: μεθ' υμῶν AFG 17 g (as var) copt (see 2 Tim. iv. 22, Tit. iii. 15, where there is hardly any variation in mss): txt DEJK mss nrlly (appy) vss ff.—rec at end add αμην, with D²JK &c: om AD¹FG 17 d g.

Subscription: πρ. T. ā A (A²² add απο Λαοδικειας): πρ. T. ā επληρωθη' αρχεται πρ. T. β DE: all aliter: rec πρὸς T. πρώτη ἐγράφη ἀπὸ Λαοδικειας, ἥτις ἐστὶ μητρό-πολις Φρυγίας τῆς Πακατιανῆς, with JK all syr (καπατιανης JK al: παρακατιανης al: πακατιανης, καπιανης al): απο Λαοδ. A (see above) al d² Syr ar-pol Euthal: απο Αθηνων copt ar-erp, & copt add δια Τίτου του μαθητου αυτου: απο Μακεδονιας 6 Synops Euthal-edd-mss: απο Νικοπολεως 114.

redde. Nolo mihi pro aliis alia subicias, nolo pro auro ad impudenter plumbum, aut fraudulenter aeramenta supponas. Nolo auri speciem, sed naturam plane Sed forsitan dicit aliquis: nullusne ergo in ecclesia Christi profectus habebitur religionis? Habeatur plane, et maximus . . . sed ita tamen, at vere profectus sit fidei, non permutatio. Siquidem ad profectio- nem pertinet, ut in semetipsa unquamque res amplificetur,—ad permutationem vero, ut aliquid ex alio in aliud transvertatur. Crescat igitur oportet et multum vehe- menterque proficiat tam singulorum quam omnium, tam unius hominis quam totius ecclesiae ætatum et seculorum gradibus in- telligenti, scientia, sapientia: sed in suo duntaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia. Imitetur animarum religio rationem corporum, quæ licet annorum processu numeros suos evolvant et explicent, eadem tamen quæ erant permanent. . . ."] viz., the sound doctrine which thou art to teach in thy ministry in the Lord, cf. Col. iv. 17. This is the most probable explanation. Some regard it as the ἐντολή above, ver. 14: some as mean- ing the grace given to him for his office, or for his own spiritual life: but ch. i. 18, compared with 2 Tim. ii. 2, seems to fix the meaning as above. Herodotus has a very similar use of the word, ix. 45, ἄνδρες Ἀθηναῖοι, παραθήκην ὕμιν τάδε τὰ ἐπισ- τιθεμαι. And with this the following agrees: for it is against false doctrine that the Apostle cautions him), turning away from (cf. ἀποτρέπον, 2 Tim. iii. 5) the pro- fane babblings (empty discourses: so also 2 Tim. ii. 16) and oppositions (apparently, dialectic antitheses and niceties of the false teachers. The interpretations have been very various: Chrys. says, ὁ ἄς πῶς πάλιν κελύει μηδὲ ὁμοσε χωρεῖν πρὸς τοὺς τοιοῦτους; ἐκτρεπόμενός, φησιν, τὰς ἀντι- θέσεις. ἅμα εἰσὶν ἀντιθέσεις, πρὸς ἃς οὐδὲ ἀποκρίνεσθαι χροῖ;—understanding by ἀν- τιθ., sayings of theirs opposed to this teach-

ing. But this can hardly be. Grot., 'nam ipsi inter se pugnant:' but this is as un- likely. Pelag., Luth., al., understand 'dis- putations;' Mosheim, the dualistic oppo- sitions in the heretical systems: Mack, the contradictions which the heretics try to establish between the various doctrines of orthodoxy: Baur, the oppositions between the Gospel and the law maintained by Mar- cion. On this latter hypothesis, see Prolegomena. There would be no objection philologically to understanding 'proposi- tions opposed to thee;' and τοὺς ἀντιδια- τιθεμένους, cf. 2 Tim. ii. 25, would seem to bear out such meaning: but seeing that it is coupled with κενοφωνία, it is much more probably something entirely subjective to the ψευδὸν ὄντος γινώσις of that which is falsely-named (ὅταν γὰρ πίστις μὴ ᾗ, γινώσις οὐκ ἐστὶ. Chrys.) 'know- ledge' (the true γινώσις, being one of the greatest gifts of the Spirit to the Church, was soon counterfeited by various systems of hybrid theology, calling themselves by this honoured name. In the Apostle's time, the misnomer was already current: but we are not therefore justified in assum- ing that it had received so definite an ap- plication, as afterwards it did to the various forms of Gnostic heresy. All that we can hence gather is, that the true spiritual γινώ- σις of the Christian was already being coun- terfeited by persons bearing the character- istics noticed in this Epistle. Whether these were the Gnostics themselves, or their precursors, we have examined in the Prolegomena to the Pastoral Epistles).

21.] which (the ψευδῶν γινώσις) some professing (ch. ii. 10) erred (reff.: the indefinite past, as marking merely the event, not the abiding of these men still in the Ephesian church) concerning the faith.'

22.] CONCLUDING BENEDICTION: 'The grace of God (ἡ χ., the grace for which we Christians look, and in which we stand) be with thee.'—On the subscription (var. readd.), see Prolegomena.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.

a 1 Cor. i. 1. I. ¹ Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ ^a διὰ θελή- ACDEF
2 Cor. i. 1. ματος θεοῦ ^b κατ' ^c ἐπαγγελίαν ^c ζωῆς τῆς ἐν χριστῷ GK
viii. 5. Eph. Ἰησοῦ, ² Τιμοθέω ἀγαπητῷ ^d τέκνῳ. ^d χάρις, ^d ἔλεος,
i. 1. Col. i. 1. εὐφροσύνη ἀπὸ θεοῦ πατρὸς καὶ χριστοῦ Ἰησοῦ τοῦ κυρίου
Rom. xv. 32 only. P. ἡμῶν.
b = 2 Cor. xi. d
21. 1 Tim. i. d
1 reff.
c 1 Tim. iv. 8.
d 1 Tim. i. 2
reff.

Title: πρ. τ. β̄ ADEFG (pref αρχεται DEFG) al: του αγ. απ. π. επ. β̄ πρ. τιμ. J: rec π. τ. αποστ. η πρ. τ. επ. δευτερα.

CHAP. I. 1. αποστ. om 109.—rec ιησ. χρ., with AJ &c vss ff: txt DEFGK 31. 46-8 al (about 15, Tisch) it demid al copt syr Dam Ambrst Cassiod.—ζωης αιωνιου 238. —ιησ. om 178.—2. for αγαπ., γνησιω 17: add και γν. Thdrt.—aft τεκν. add εν πιστει 17.—for ελεος, και πνευμα και sah.—ειρηνη om 238.—πατρ. ημων 39. 41-9 syr*.—

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1.] διὰ θελ. θεοῦ] Cf. reff.

κατ' ἐπαγγ. ζωῆς] 'according to (in pursuance of, with a view to the fulfilment of) the promise (ref.) of life, which is in Christ Jesus' (all this is to be taken with ἀπόστολος, not with θελήματος. Thdrt explains it well, ὥστε με τὴν ἐπαγγελθεῖσαν αἰώνιον ζωὴν τοῖς ἀνθρώποις κηρύξαι. Chrysostom sees, in this mention of the promise of life in Christ, a consolation to Timotheus under present troubles: ἀπὸ τῆς ἀρχῆς ποιῆται τὴν παραμυθίαν—εἰ ἐπαγγελία ἐστὶ, μὴ ζήτη αὐτὴν ἐνταῦθα ἐλπὶς γὰρ βλεπομένη οὐκ ἔστιν ἐλπίς. And this idea seems to be borne out by the strain of the subsequent portion of the Epistle, which is throughout one of confirmation and encouragement. So Bengel,—"nervus ad Timotheum hortandum, ver. 10, cap. ii. 8"). ἀγαπητῷ τέκνῳ]

"Can it be accidental," says Mack, "that instead of γνησίῳ τέκνῳ, as Timotheus is called in the 1st Epistle, i. 2, and Titus i. 4,—here we have ἀγαπητῷ? Or may a

reason for the change be found in this, that it now behoved Timotheus to stir up afresh the faith and the grace in him, before he could again be worthy of the name γνησίον τέκνον in its full sense?" This may be too much pressed: but certainly there is throughout this Epistle an altered tone with regard to Timotheus—more of mere love, and less of confidence, than in the former: and this would naturally shew itself even in passing words of address. When Bengel says, in Ep. i., "scripserat, genuino: id compensatur hic versu 5," he certainly misses the delicate sense of ver. 5: see below. To find in ἀγαπητῷ more confidence, as Heyd. (and Chrys., maintaining that οἱ κατὰ πίστιν ὅταν ὦσιν ἀγαπητοί, δὲ οὐδὲν ἱερόν εἰσιν, ἀλλ' ἢ δι' ἀρετὴν), can hardly be correct: the expression of feeling is *different* in kind, not comparable in degree: suiting an Epistle of warm affection and somewhat saddened reminding, rather than one of rising hope and confidence. 2.] see reff. and notes.

3—5.] *Thankful declaration of love and*

³ ^e Χάριν ἔχω τῷ θεῷ, ᾧ ^f λατρεύω ἀπὸ ^g προγόνων ἐν ^e — (P.) 1 Tim. i. 11 only. (Heb. xii. 28.)
^h καθαρᾷ ^h συνειδήσει, ὡς ⁱ ἀδιάλειπτον ^k ἔχω τὴν περὶ σοῦ
^k μνησίαν ἐν ταῖς ^l δεήσεσιν μου ^m νυκτός καὶ ἡμέρας,
⁴ ⁿ ἐπιποθῶν σε ἰδεῖν, ^o μεμνημένος σου τῶν θακρύνων, ἵνα
χαρᾶς ^p πληρωθῶ, ^q ὑπόμνησιν ^r λαμβάνων τῆς ἐν σοὶ
^s ἀνυποκρίτου πίστεως, ^t ἣτις ^u ἐνέγκησεν πρῶτον ἐν τῇ
^v μάμμῃ σου Λωίδι καὶ τῇ μητρὶ σου Εὐνίκῃ, ^w πέπεισμαι
only t. see Rom. i. 9 reff. k 1 Thess. iii. 6. elsw. as Rom. i. 9 reff., w. ποιεῖσθαι. l Paul,
Rom. x. 1. 2 Cor. i. 11 al.⁹ m 1 Tim. v. 5 reff. n Rom. i. 11 reff. o = 1 Cor. xi. 2. Heb. xiii. 2.
p = Luke ii. 40. Acts ii. 28. xiii. 52. Rom. xv. 13, 14 al. freq. Paul. q 2 Pet. i. 13. iii. 1 only t. Wisd.
xvi. 11. r = 2 Pet. i. 9. Heb. xi. 29. s 1 Tim. i. 5 reff. t Acts x. 41, 47 al. fr. Paul, w constr.,
passim. u Rom. viii. 11. 2 Cor. vi. 16. Col. iii. 16. ver. 14 only. v here only.

3. aft θεω, ins μου D¹E¹ 17 v-sixt demid d e goth sah Orig Ambrst Pel Cassiod: om ACD³E²FGJK &c v (am al) syrr copt al Chr Thdrt al.—4. ἐπιποθω FG g copt.—πλησθω 38. 72. 213: συμπλησθω 115.—5. λαβων (see note) ACFG 17. 31. 73: txt DEJK mss nrly (appy) Chr Thdrt Dam Thl Occ.—εννοικησαν D¹.—πρωτον om Chr: πρωτερον Thdrt.—λοιδι GJK 109. 17: λοιδι 43: λωιδη 39. 115. 238.—εν τη μητρι 44.—6. υπο-

anxiety to see him. ‘I give thanks (reff.) to God, whom I serve from my ancestors (i. e. as Bengel, ‘majores innuit, non Abrahamum &c., quos patres, nunquam προγόνους appellat: sed progenitores proximos.’) The reason for the profession may perhaps be found in the following mention of the faith of the mother and grandmother of Timotheus, which was already in the Apostle’s mind. We may observe that he does not, as De W. charges him, place on the same ground the Jewish and Christian service of God: but simply asserts what he had before asserted, Acts xxiii. 1, xxiv. 14,—that his own service of God had been at all times conscientious and single-hearted, and that he had received it as such from his forefathers) in pure conscience, how (not ‘that,’ as Chrys. [εὐχαριστῶ τῷ θεῷ ὅτι μέμημαι σου, φησιν, οὕτω σε φιλῶ], Luth., E V., al.—nor ‘when,’ as Calv. [‘quoties tui recorder in precibus meis, id enim facio continenter, simul etiam de te gratias ago’],—nor ‘since,’ ‘seeing that,’ as Heyd., Flatt., al.,—nor ‘as,’ as De W., Luther, al.: but as in the parallel, Rom. i. 9, the construction is a mixed one between *μάρτυς μου ἐστὶν ὁ θεός, ὡς ἀδιάλ.* ἔχω, and *εὐχαριστῶ ἀδιάλειπτον ἔχων:* and hence the meaning ‘how’ must be retained, and with it the involution of construction, which is characteristic of one with whom expressions like these had now become fixed in diction, and liable to be combined without regard to strict logical accuracy) **unceasing I make my mention** (not ‘mention’ only, on account of the art., which specifies the *μνησία* as a thing constantly happening) **concerning thee** (so Herod. i. 56, *παῖδός μιν περὶ τοῦ*

ἐμοῦ μὴ μνησῇτε ἔτι:—Xen. Cyr. i. 6. 12, *οὐδ’ οὐτιῶν περὶ τούτων ἐμνησθή:*—Plat. Laches, p. 181 a, *ὄδ’ ἐστὶ Σωκράτης, περὶ οὗ ἐκάστωτε μύνησθε:* and Heb. xi. 22) **in my prayers, night and day** (see Luke ii. 37 note: belongs to *ἀδιάλειπτ.* ἔχω κ.τ.λ., not to *δεήσεις*, much less, as Mack, al., to the following, for which 1 Thess. ii. 9, iii. 10 are no precedents, as here such an arrangement would deprive the participle *ἐπιποθῶν* of its place of emphasis); **longing to see thee, remembering thy tears** (shed at our parting) **that I may be filled with joy** (the expressions in this verse are assurances of the most fervent personal love, strengthened by the proof of such love having been reciprocal. From these he gently and most skilfully passes to a tone of fatherly exhortation and reproof): **having remembrance** (this pres. part. is in apposition with *ἐπιποθῶν*, not dependent on it or on *μεμνημένος*. This latter having been imagined, the aorist *λαβὼν* seems to have been substituted) **of the unfeigned faith (which was) in thee** (there is perhaps a slight reproach in this *ὑπόμνησιν* and *τῆς ἐν σοὶ*, as if it were a thing once certain as fact, and as matter of memory, but now only, as below, resting on a *πέπεισμαι* ὅτι: and in presence of such a possible inference, and of *ὑπόμνησιν*, I have therefore to render *τῆς ἐν σοὶ*, ‘which was in thee,’ viz. at the time of *τὰ δάκρυα*,—its present existence being only by and by introduced as a confident hope) **such as dwelt first** (before it dwelt in thee) **in thy grandmother** (*μάμμην τὴν τοῦ πατρὸς ἡ μητρὸς μητέρα, οὐ λέγουσιν οἱ ἀρχαῖοι, ἀλλὰ τιτθην* (l. *τηθην*). Phryn., p. 133, where see Lobeck’s note. It is thus used, as he shews,

^x Paul, ver. 12. ^{Tit. i. 13} δὲ ὅτι καὶ ἐν σοί. ⁶ * δι' ἣν αἰτίαν ^y ἀναμνησκω σε ^{ACDEF}
^(Heb. ii. 11) ^z ἀναζωπυρεῖν τὸ ^a χάρισμα τοῦ θεοῦ, ^ο ὅ ἐστιν ἐν σοί διὰ ^{GK}
^y 1 Cor. iv. 17 ^{ref.} τῆς ^a ἐπιθέσεως τῶν ^a χειρῶν μου. ⁷ οὐ γὰρ ἔδωκεν ἡμῖν
^z here only. Gen. xlv. 27 (intr.). 1 Macc. xiii. 7. Clem. I. ad Cor. § 27. Ign. Eph. § 1. a 1 Tim. iv. 14 reff.

μνησκω DE.—ευνεικη 44-8. 113. 238 Chr.—πεποιθα 17.—εν σοι το αναζωπυρειν
 om 481.—for θεου, χριστου A.—εν om 43. 71.—bef επιθεσεως, ins πιστεως και 23.—

by Josephus, Plutarch, Appian, Herodian, &c., and Pollux says [iii. 17], ἡ δὲ πατρὸς ἡ μητρὸς μήτηρ τήθη καὶ μάμη καὶ μάμη. But he adduces all the stricter philologists as agreeing with Phrynichus) Lois (not elsewhere mentioned), and thy mother Eunice (Τιμόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλη- νος, Acts xvi. 1: see also ch. iii. 15. Both these were probably converts on Paul's former visit to Lystra, Acts xiv. 6 ff.), but (the δὲ gives the meaning 'notwithstanding appearances.' It is entirely missed in the E. V., 'and;': see note below) I am persuaded that (supply ἐνοικεῖ, not ἐνοικήσει, as Grot., al.) also in thee' (there is undoubtedly a want of entire confidence here expressed; and such a feeling will account for the mention of the faith of his mother and grandmother, to which if he wavered, he was proving untrue. This has been felt by several of the ancient commentators; e. g. Thdrt,—τῇ μετ' εὐφημίας μνήμη τῶν προγόνων ὁ θεὸς ἀπόστολος κρατύνει τὴν πίστιν ἐν τῷ μαθητῇ. οὐδὲν γὰρ οὕτως ὀνί- νησιν ὡς οἰκίον παράδειγμα. καὶ ἐπειδὴ συμβαίνει τινὰς ἐξ εὐσεβῶν γενομένων μὴ ζηλῶσαι τὴν τῶν προγόνων εὐσέβειαν, ἀναγκασίᾳ ἐπήγαγε "Πέπειμαι δὲ ὅτι καὶ ἐν σοί." εἰτα τοῦτο αὐτὸ τῆς παραι- νέσεως ὑποβάθραν ποιεῖται). 6—14.]

Exhortation to Timothy to be firm in the faith, and not to shrink from suffering: enforced (9—11) by the glorious character of the Gospel, and free mercy of God in it, and (11—13) by his own example. 'For which cause' (reff.: viz. because thou hast inherited, didst once possess, and I trust still dost possess, such unfeigned faith; —ταῦτα περί σου πεπισμένως, Thdrt) I put thee in mind to stir up (see examples in reff. and in Wetst. The metaphorical use of the word was so common, that there is hardly need to recur to its literal sense. Cf. especially, Iambl. vit. Pythagor. c. 16: ἀπεκάθαρσε τὴν ψυχὴν, καὶ ἀνεζωπύρει τὸ θεῖον ἐν αὐτῇ. At the same time it is well to compare, as Chrys. does, 1 Thess. v. 19, τὸ πνεῦμα μὴ σβέννυται. He adds, ἐν ἡμῖν γὰρ ἐστὶ καὶ σβέσται καὶ ἀνάψαι τοῦτο. ὑπὸ μὲν γὰρ ἀκηδίας καὶ ῥαθυμίας σβέννυται, ὑπὸ δὲ νήψεως καὶ προσοχῆς διεγείρεται) the gift of God (χάρισμα,

singular, as combining the whole of the gifts necessary for the ministry in one aggregate [τὴν χάριν τοῦ πνεύματος, ἣν ἐλαβεῖς εἰς προστασίαν τῆς ἐκκλησίας, Chrys.]: not, 'the gift of the Spirit imparted to all believers:' see 1 Tim. iv. 14, note. Of those ministerial gifts, that of *παρόρση* would be most required in this case, "videtur Timotheus, Paulo diu carens, nonnihil remisisse: certe nunc ad majora stimulat." Bengel), which is in thee by means of the laying on of my hands (these words, especially when compared with 1 Tim. iv. 14, mark the sense of *χάρισμα* to be as above, and not the general gifts of the Spirit which followed the laying on of hands after baptism. Any apparent discrepancy with that passage, from the Apostle here speaking of the laying on of *his own hands alone*, may be removed by regarding the Apostle as chief in the ordination, and the presbytery as his assistants, as is the case with Bishops at the present day. As to the *διὰ τῆς ἐπιθ.*, we can only appeal, against the Roman-Catholic expositors, e. g. Mack, to the whole spirit of St. Paul's teaching, as declaring that by such an expression he does not mean that the inward spiritual grace is operated merely and barely by the outward visible sign,—but is only asserting, in a mode of speech common to us all, that the solemn dedication by him of Timothy to God's work, of which the laying on of his hands was the sign and seal, did bring with it gifts and grace for that work. In this sense and in this alone, the gift came *διὰ τῆς ἐπιθέσεως*, that laying on being the concentrated and effective sign of the setting apart, and conveying in faith the answer, assumed by faith, to the prayers of the church. That the Apostle had *authority* thus to set apart, was necessary to the validity of the act, and thus to the reception of the grace:—but the authority did not *convey* the grace. I may just add that the 'indelibility of orders,' which Mack infers from this passage, is simply and directly refuted by it. If the *χάρισμα* τὸ ἐν σοί required *ἀναζωπυρεῖσθαι*, if, as Chrys. above, ἐν ἡμῖν ἐστὶ καὶ σβέσται καὶ ἀνάψαι τοῦτο,—then plainly it is *not* indelible.) 7.] For (q. d., 'and there is reason for my thus exhorting thee, seeing

ὁ θεὸς ^b πνεῦμα ^c δειλίας, ἀλλὰ δυνάμει καὶ ἀγάπῃ ^b Rom. viii. 15.
καὶ ^d σωφρονισμοῦ. ⁸ μὴ οὖν ^e ἐπαισχυνηθῇς τὸ ^f μαρτύριον ^c Eph. i. 17.
τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν ^g δέσμιον αὐτοῦ, ἀλλὰ ^d Levit. xxvi.
(see note.) ^e Luke ix. 26. ^f Rom. i. 16. ^g Isa. i. 29 alex. ^f — 1 Tim. ii. 6 reff. ^d here only.
iii. 1. iv. 1. Philem. i. 9. Paul. ^g Eph. 36 alex. ^d here only ^g Eph.

μον om copt.—7. *υμιν* Did.—for *δειλίας*, *δουλίας* 238 æth Did Chr-somet: *δουλίας* παλιν εἰς φόβον Clem.—8. for *ἡμῶν*, *ἡσιν* *χριστοῦ* 31. 47: add *ἡσιν*. χρ. 72 v-mss syr*

that thou hast shewn a spirit inconsistent with the character of that χάρισμα') God did not give (when we were admitted to the ministry: not 'has not given' [ἐξέωκεν]) us the spirit (q. d., 'the spirit which He gave us was not: see Rom. viii. 15 and note. The usage of πνεῦμα without the art. in the sense of the spirit of man dwelt in by the Spirit of God, and as the Spirit of God working in the spirit of man, as e. g. continually in Rom. viii. [vv. 4, 5, 9 bis, 13, 14,] in 1 Cor. ii. 4, cf. 1 Cor. vi. 17, forbids our rendering πνεῦμα 'a spirit' [subjective], as Conyb. al.) of cowardice (the coincidence in sound with the πνεῦμα δουλείας of Rom. viii. 15, is remarkable, and the most decisive of all testimonies against De Wette's unworthy and preposterous idea that this passage is an imitation from that. Rather I should account the circumstance a fine and deep indication of genuineness:—the habitual assertion of the one axiom having made even its sound and chime so familiar to the Apostle's ear, that he selects, when enouncing another like it, a word almost reproducing that other. There is also doubtless a touch of severity in this δειλίας, putting before Timotheus his timidity in such a light as to shame him: οὐχ ἵνα δειλιώμεν τοὺς ὑπὲρ τῆς εὐσεβείας κινδύνους, Thdr̄t, but (the spirit) of power (as opposed to the weakness implied in δειλία), and love (as opposed to that false compliance with men, which shrinks from bold rebuke:—that lofty self abandonment of love for others, which will even sacrifice repute, and security, and all that belongs to self, in the noble struggle to do men good), and correction (the original meaning of σωφρονισμός, 'admonition of others that they may become σωφρ.',—τὸ σωφρονίζειν τινά, cf. Tit. ii. 4, —must be retained, as necessary both on account of that usage of the verb, and on account of the context. It is this bearing bold testimony before others, from which Timotheus appears to have shrunk: cf. μὴ οὖν ἐπαισχυνηθῇς τὸ μαρτύριον, ver. 8. It also suits the construction of the other two genitives [against Huther], which both express that which the Spirit inspires a man with. For the meaning itself, cf. Palm and Rost's Lex. We have exam-

ples of it in Hippodamus [Stob. 43. 93, p. 250],—τοῖ μὲν νέοι ἐξονται σωφρονισμῷ καὶ καταρτίσιν: Plut. Cat. mag. 5,—ἐπὶ διορθώσει καὶ σωφρονισμῷ τῶν ἄλλων: Appian, de rebus Punicis viii. 65, —εἰσι γὰρ οἱ καὶ τότε νομιζοντες, αὐτὸν εἰς Ῥωμαίων σωφρονισμὸν ἐθελήσαι γέγονα καὶ ἀντίπαλον αὐτοῖς φόβον εἰς αἰὶ καταλιπεῖν. The word in aftertimes became a common one for discipline or ecclesiastical correction: see examples under σωφρονίζω and -ισμός in Suicer. Some, retaining this proper meaning, understand by it that the Spirit σωφρονίζει ἡμᾶς: so (alt.) Chrys., Thl. [ἡ ἵνα σωφρονισμὸν ἔχωμεν τὸ πνεῦμα]; but this does not suit the construction of the other genitives, in which it is not power over us, or love towards us, that is meant, but power and love wrought in us as towards others, and opposed to cowardice and fear of man. Thl. gives as another alt. the right meaning —ἡ ἵνα καὶ ἄλλοις ὤμεν σωφρονιστοὶ καὶ παιδευταί. The making σωφρονισμός = σωφροσύνη, as E. V. and many commentators, is surely not allowable, though Chrys. puts it doubtfully as an alternative. The only way in which it can come virtually to that, is by supposing the σωφρονισμός to be exercised by ourselves over ourselves, as Thdr̄t: ἵνα σωφρονίσωμεν τῶν ἐν ἡμῖν κινουμένων παθημάτων τὴν ἀτασίαν. But this does not seem to me to suit the context so well as the meaning given above).

8.] Be not then (seeing that God gave us such a Spirit, not the other) ashamed of (for construction see reff.) the testimony of our Lord (i. e. the testimony which thou art to give concerning our Lord, gen. objective: not 'the testimony which He bore,' gen. subjective, as Corn.-à-Lap., al.,—nor, as Chrys. [apparently], 'the martyrdom of our Lord,' nor must we, with Mack, lay stress on κυρίου, and understand the μαρτύριον to be especially this, that Jesus is the Lord. The ἡμῶν is added, hardly for the reason Bengel gives, 'hunc opponit Cæsari, quem sui sic appellabant,' which would hardly have been thus expressed, requiring more prominence to be given to ἡμῶν,—but because, being about to introduce himself, he binds by this word Timotheus and himself

h ch. ii. 3 only. h συγκακοπάθησον τῷ i εὐαγγελίῳ κατὰ j δύναμιν θεοῦ ACDEF
 i dat., Phil. i. 27. 9 τοῦ k σώσαντος ἡμᾶς καὶ l καλέσαντος m κλήσει ἁγία, GK
 j = 2 Cor. viii. 3. Eph. iii. 20. Heb. vii. 16.
 k see 1 Tim. i. 1 reff. Tit. 1 = Rom. viii. 30 reff. 1m 1 Cor. vii. 20. Eph. iv. 1. m Eph. i. 18. Phil. iii. 14.
 n Rom. ii. 8 al. fr. o Rom. viii. 28. Eph. i. 11. iii. 11. p 1 Cor. i. 4 reff. q = 2 Cor. xii. 2. Tit. i. 2. John xii. 1. Amos i. 1. iv. 7.

slav.—του θεου D¹ 17.—καλεσαντ. ημας 178.—9. aft κλησει, add τη J: αυτου v-ed
 syr-marg Aug Ambrst-ed Pel.—κατα AC, καθ' G: κατα την 73.—10. φανερωθεντος

together), nor of me His prisoner (I would hardly say, with De W., Huther, al., that this refers only to the services which the Apostle expected from Timotheus in coming to him at Rome: such thought may have been in his mind, and may have mingled with his motive in making the exhortation: but I believe the main reference to be to his duty as upholding St. Paul and his teaching in the face of personal danger and persecution. It is impossible to deny that the above personal reference does enter, again and again: but I cannot believe it to be more than secondary. On the expression, τὸν δέσμιον αὐτοῦ, see Eph. iii. I note: the gen. implies not possession, but the reason for which he was imprisoned, cf. Philem. 13, δέσμοι τοῦ εὐαγγελίου), but suffer hardship with me for the Gospel (this is the meaning [ref.], and not 'suffer hardship together with the Gospel,' as Thdrt [τῶν κηρύκων τὸ πάθος τοῦ εὐαγγελίου προσηγόρευσε πάθος], Calv. [?], Grot. ['προσωποποιεῖ evangelium, eique sensum tribut, quomodo alibi legi, morte, peccato']: for St. Paul, speaking of his own bonds, ch. ii. 9, says, ὁ λόγος τοῦ θεοῦ οὐ δέεται. This συγκακοπάθησον extends the sphere of his fellow-suffering with the Apostle beyond his mere visiting Rome) according to the power of God (what power? that which God has manifested in our salvation, as described below [gen. subj.], or that which God imparts to us [gen. obj.],—God's power, or the power which we get from God? On all grounds, the former seems to me the juster and worthier sense: the former, as implying indeed the latter à fortiori—that God, who by His strong hand and mighty arm has done all this for us, will help us through all trouble incurred for Him. Chrys. gives this meaning very finely: ἐπεὶ φορτικὸν ἦν τὸ εἰπεῖν, κακοπάθησον, πάλιν αὐτὸν παραμυθίζεται λέγων, οὐ κατὰ τὰ ἔργα ἡμῶν τουτέστι, μὴ τῇ δυνάμει λογίζου τῇ σῇ, ἀλλὰ τῇ τοῦ θεοῦ ταῦτα φέρειν. σὺν μὲν γὰρ τὸ ἐλίσσθαι καὶ προθυμηθῆναι, θεοῦ δὲ τὸ κουφίσαι καὶ παῦσαι. εἴτα καὶ τῆς δυνάμει αὐτοῦ δέικνυσι τὰ τεκμήρια. πῶς

ἐσώθης ἰννοίει, πῶς ἐκλήθης. ὥσπερ φησὶν ἀλλαχοῦ, κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἡμῖν. οὕτως τοῦ ποιῆσαι τὸν οὐρανὸν μειζων δύναμει αὕτη ἦν, τὸ πείσαι τὴν οἰκουμένην), who saved us (all believers: there is no reason for limiting this ἡμᾶς to Paul and Timotheus. It is painful to see such commentators as De Wette so blinded by a preconceived notion of the spuriousness of the Epistle, as to call this which follows 'eine ganz allgemeine überflüssige Erinnerung an die christlichen Heilsthatsachen.' I need hardly say to the reader who has been hitherto following the course and spirit of the passage, that it is in the strictest coherence, as indeed is shewn by Chrys. above. 'Be not cowardly nor ashamed of the Gospel, but join me in endurance on its behalf, according to God's power, who has given such proofs of that power and of its exercise towards us, in saving us,—calling us in Christ,—destroying death—&c., of which endurance I am an example [11—13]—which example do thou follow' [13, 14]), and called us with an holy (τουτέστιν, ἁγίους ἐξεργάσατο ἀμαρτωλοὺς ὅντας καὶ ἐχθροὺς, Chrys. κλήσις expressing the state, rather than merely the summoning into it [as does 'vocation' also], ἁγία is its quality) calling (see Eph. iv. 1; i. 18. Rom. viii. 28—30, and notes) not according to (after the measure of, in accordance with) our works: but according to (after the measure of, in pursuance of) his own purpose (τουτέστιν οὐδενὸς ἀναγκάζοντος, οὐδενὸς συμβουλευόντος, ἀλλ' ἐἴ διὰ προθέσεως, οἰκόμεν ἐκ τῆς ἀγαθότητος αὐτοῦ ὁρμώμενος, Chrys. οὐκ εἰς τὸν ἡμίτερον ἀποβλέψας βίον, ἀλλὰ διὰ μόνην φιλανθρωπίαν, Thdrt. "Originem tam vocationis nostrae quam totius salutis designat: non enim erant nobis opera quibus Deum praeveniremus: sed totum a gratuito ejus proposito et electione pendet." Calv.), and (according to) the grace which was given to us (this expression, which properly belongs only to an actual imparting, is used, because, as De W., that which God determines in Eternity, is as good as already accom-

^τ χρόνων ^τ αἰώνων, ¹⁰ φανερωθεῖσαν δὲ νῦν διὰ τῆς ^ε ἐπι- ^τ Rom. xvi. 25.
^φ φανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ, ^υ καταρ- ^{Tit. i. 2 only.}
^γ γήσαντος μὲν τὸν θάνατον, ^φ φωτίσαντος δὲ ζωὴν καὶ ^{s = Rom. xvi.}
^ω ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, ¹¹ ^α εἰς ὃ ἐτίθην ἐγὼ ^{26 al. fr.}
^κ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ^κ ἐθνῶν. ¹² ^υ δι' ἣν ^{t 2 Thess. ii. 8.}
^{αἰ} αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ ^ε ἐπαισχύνομαι, ^{1 Tim. vi. 14.}
^{al. Paul, Heb. ii. 14.} ^{v 1 Cor. iv. 5 only.} ^{Jos. Antt. viii. 5. 3.} ^{trans., John i. 9.} ^{Rev. xxi. 3.} ^{intr.,}
^{Rev. xxii. 5.} ^{w Rom. ii. 7.} ^{1 Cor. xv. 42, &c. (Eph. vi. 24.) (Paul only) f.} ^{x = x 1 Tim. ii. 7 ref.}
^{y ver. 6.} ^{z ver. 8.}

K.—ἐπιφανίας CD¹FG &c.—for σωτ., κυρίου 23. 57 syr-marg Orig Aug.-somet.—χρ. ιησ. AD¹E¹ d e sah : om 108¹ : txt CD³E²FGJK mss-appy vss Orig all lat.-ff.—νῦν ζωὴν 61.—11. for ἐτίθην, ἐγενήθην 57. 71 : and ἀφθαρσίαν 23.—καὶ om 3. 21. 115—for διακ., διδάσκαλος 17.—ἐθνῶν om A 17.—12. καὶ om 73 sl.-ms.—ου καὶ ἐπαισχ. (?) 92 :

plished in time. No weakening of *δοθεῖσαν* into *destinatum* must be thought of) in Christ Jesus (as its element and condition, see Eph. i. 4; iii. 11) before the periods of ages (see reff.; *τουτέστιν, ἀναρχῶς, Chrys.* It is hardly possible in the presence of Scripture analogy to take the expression *πρὸ χρόνων αἰώνων* as 'meaning [? Conyb.] the Jewish dispensation :' still less, as Dr. Burton, that 'the scheme of redemption was arranged by God immediately after the fall, before any ages or dispensations.' Even Calvin's interpretation, 'perpetuam annorum seriem a mundo condito,' fails to reach the full meaning. In the parallel, Rom. xvi. 25, the mystery of redemption is described as having been *χρόνους αἰώνιους σσιγημένον*,—which obviously includes ages previous to the *καταβολὴ κόσμου*, as well as after it;—see Eph. iii. 10, 11, compared with i. 4. 1 Cor. ii. 7), but (contrast to the concealment from eternity in the manifestation in time) manifested now (*νυνὶ τοῖς προωρισθεῖσι τὸ πέρας ἐπέθηκε*, Thdrt. See Col. i. 26; Tit. i. 3) by the appearing (in the flesh : here only used thus, see reff.) of our Saviour Jesus Christ, who abolished (indeed) death (cf. especially 1 Cor. xv. 26. By the death of Christ, Death has lost his sting, and is henceforth of no more account : consequently the mere act of natural death is evermore treated by the Lord Himself and his Apostles as of no account : cf. John xi. 26; Rom. viii. 2. 38; 1 Cor. xv. 55; Heb. ii. 14 : and its actual and total abolition foretold, Rev. xxi. 4. *θάνατον* must be kept here to its literal sense, and its spiritual only so far understood as involved in the other. The delivering from the fear of death is manifestly not to the purpose, even did *διὰ τοῦ εὐαγγ.* belong to both participles. Notice *τὸν θάνατον*. As Bengel says, 'Articulus notanter positus.' As if he had said, 'Orcum illum.' *ζωὴν* and *ἀφθαρσίαν* below have no ar-

ticles), but (contrast to the gloom involved in *θάνατον*) brought to light (threw light upon, see ref. 1 Cor., and thus made visible what was before hidden : *ἀντι τοῦ προμηνύσαντος*, Thdrt), life (i. e. the new and glorious life of the Spirit, begun here below and enduring for ever : the only life worthy of being so called), and incorruptibility (immortality—of the new life, not merely of the risen body : that is not in question here, but is, though a glorious, yet only a secondary consequence of this *ἀφθαρσία*; see Rom. viii. 11) by means of the (preaching of the) Gospel (which makes these glorious things known to men. These words are better taken as belonging only to *φωτ. δὲ ζω. κ. ἀφθ.*, not to *καταργ. μὲν τὸν θάνατ.* For this former is an absolute act of Christ, the latter a manifestation to those who see it), for which (viz. the *εὐαγγέλιον*, the publication of this good news to men) I was appointed a herald, and an apostle, and a teacher of the Gentiles (see the same expression, and note, in 1 Tim. ii. 7. The connexion in which he here introduces himself is noticed above, on ver. 9. It is to bring in his own example and endurance in sufferings, and grounds of trust, for a pattern to Timotheus) : on which account (viz. because I *ἐτίθην*, as above) I also (besides doing the active work of such a mission) am suffering these things (viz. the things implied in *τὸν δέσμιον αὐτοῦ*, ver. 8, and further specified by way of explanation and encouragement to Timotheus below, ver. 15) : but I am not ashamed (cf. *μὴ ἐπαισχυνέθῃς*, ver. 8), for I know whom I have trusted (hardly to be formally expressed so strongly as De W. 'in whom I have put my trust' [*εἰς ὃν πεπ.*], though the meaning, in the spiritual explanation, is virtually the same : the metaphor here is that of a pledge deposited, and the depositor trusting the depositary : and it is best to keep to the figure. The *φ* refers to God, as Tit. iii. 8. Acts xxvii. 25 ?),

a w. dat., Acts
xxvii. 25.
Rom. iv. 3.
x. 16 al. Tit.
iii. 8.
b ver. 5. bb see Rom. xi. 23. xiv. 4. 2 Cor. ix. 8. c ver. 14. 1 Tim. vi. 20 only. Levit. vi. 2, 4.
d = Phil. ii. 16. Eph. iv. 30. e ver. 18. 2 Thess. i. 10. ch. iv. 8.

επαίσχυνωμαι 48.—for ω, ο 109.—παρακαταθηκην 23. 72. 87. 92. 113¹-15-22² al.₁₃
(Tisch): την παραθ. μου δυν. εστι 238 Thdor-mops Chr Thl.—μου om D¹E¹ 45. 114.—

and am persuaded that **He** is able (reff. as used of God) to keep my deposit (how are the words to be taken,—and what is meant by them? Does μου import, the deposit which *He* has intrusted to me, or the deposit which *I* have entrusted to *Him*? Let us consider the latter first. In this case μου is the gen. subjective. Now what is there which the Apostle can be said to have entrusted to God? Some say, (a) his *eternal reward*, the crown laid up for him, ch. iv. 8; so Thl., Beza, Calov., Wolf [*hoc est κληρονομία quæ dicitur τετηρημένην εν ούρανοις*, 1 Pet. i. 4: habes hic τὸ φυλάσσειν]: but then we should have this reward represented as a matter not of God's free grace, but of his own, delivered to God to keep: (b) his *soul*, as in 1 Pet. iv. 19. Luke xxiii. 40: so Grot. [*Deus apud nos deponit verbum suum: nos apud Deum deponimus spiritum nostrum*], Beng. [*anima nostra: nos ipsi, et portio nostra coelestis. Paulus, decessui proximus, duo deposita habebat: alterum Domino, alterum Timotheo committendum*], Conyb. and others [see this treated below]: (c) his *salvation*, so Ambr., Calv., Huther, al. [see ib.]: (d) the believers who had been converted by his means, as Chrys. and Thl. [alt.], and as in the Ep. ad Heren. of the Pseudo-Ignatius,—*φυλάξόν μου τὴν παραθήκην παρατίθημί σοι τὴν ἐκκλησίαν Ἀντιοχείων*, which hardly needs refutation, as altogether unsupported by the context. Then, under the former head, which would make μου a gen. possessive, we have the following meanings assigned:—(e) the *Holy Spirit*, as Thdrt [*ὅσσην παρέσχε μοι τοῦ πνεύματος χάριν, ἀκέραιον φυλάξει μέχρι τῆς αὐτοῦ παρουσίας*]:—(f) the *faith*, and its proclamation to the world. So Chrys. [*τί ἐστι παρακαταθήκη; ἡ πίστις, τὸ κήρυγμα*: but only as an altern. see above], not Grot. as De W. see above, (g) the *apostolic office* [Corn.-à-Lap., Heinrichs, De W., al.] which the Apostle regarded as a thing entrusted to him, a stewardship, 1 Cor. ix. 17: (h) the *faithful* who had been converted by him, in the [altern. in Chrys. and Thl.] view of their having been committed to him by Christ: (i) his *own soul*, as entrusted to him by God, as Bretschneider, al., after Josephus, B. J. iii. 8. 5, where speaking against suicide,

he says, *ἐλὶθάμεν παρ' αὐτοῦ τὸ εἶναι . . . ψυχὴ ἀθάνατος αἰεί, καὶ θεοῦ μοῖρα τοῖς σώμασιν ἐνοικίζεται. ἔτα ἂν μὲν ἀφανίσθαι τις ἀνθρώπου παρακαταθήκην, ἢ διάθηται κακῶς, πονηρὸς εἶναι δοκεῖ καὶ ἀπιστος*. And even more strikingly Philo, quis rerum div. hæres, p. 499, init.:—*τοῦτ' ἐπαινὸς ἐστὶ τοῦ σπουδαίου, τὴν ἱερὰν ἦν ἔλαβε παρακαταθήκην, ψυχῆς, αἰσθήσεως, λόγον, θείας σοφίας, ἀνθρωπίνης ἐπιστήμης, καθαρῶς καὶ ἀδόλως, μὴ ἑαυτῷ, μόνῳ δὲ τῷ πεπιστευκότῳ φυλάξαντος*. And Hermas, Pastor, ii. 3: "*qui ergo mentiuntur, abnegant Dominum, non reddentes Domino depositum, quod acceperunt*." On all these, and this view of the παραθήκη generally, I may remark, that we may fairly be guided by the same words παραθήκην φύλαξον in ver. 14 as to their sense here. And from this consideration I deduce an inference precisely the contrary to that of De Wette. He argues from it, that παραθήκη must necessarily have the same meaning in both places, without reference to the verb with which it is joined: and consequently that because in ver. 14 it signifies a matter entrusted to Timothy, therefore here it must signify a matter entrusted to St. Paul. But this surely is a very lax and careless way of reasoning. The analogy between the two verses, if good for any thing, goes further than this. As, in ver. 14, παραθήκην φυλάξαι is said of the subject of the sentence, viz. Timothy, keeping a deposit entrusted to him,—so here παραθήκην φυλάξαι must be said of the subject of the sentence, viz. God, keeping a deposit entrusted to Him. Otherwise, while keeping the mere word παραθήκη to the same formal meaning in both places, we shall, most harshly and unnaturally, be requiring the phrase παραθήκην φυλάξαι to bear, in two almost consecutive verses, two totally different meanings. The analogy therefore of ver. 14, which De W. uses so abundantly for his view, makes, if thoroughly considered, entirely against it, and in fact necessitates the adoption of the first alternative, viz. the objective genitive,—and the deposit committed by the Apostle to God. And when we inquire what this deposit was, we have the reply, I conceive, in the previous words, ὃ πεπίστευκα [see this especially shewn in the quotation from Philo

e ἡμέραν. 13 f ὑποτύπωσιν g ἔχε h ὑγιαίνοντων i λόγων, f1 Tim. i. 16
k ὧν παρ' ἐμοῦ ἥκουσας l ἐν πίστει καὶ ἀγάπῃ τῇ ἐν g1 Tim. i. 19.
h 1 Tim. i. 10 (see reff.). vi. 3. ch. iv. 3. Act. i. 9, 13. il. 1, 2 only. i — Acts xviii. 15. Tit. i. 9. ii. 7. Heb
ii. 2. 1 John ii. 7. k attr., Acts i. 1 al. fr. 11 Tim. i. 2 reff. iii. 9 reff. see
note. m 1 Tim. i. 14 reff.

above, where the *πεπιστευκώς* is *God*, not man). He had entrusted HIMSELF, body, soul, and spirit, to the keeping of his heavenly Father, and lay safe in His hands, confident of His abiding and effectual care. A strong confirmation of this view is gained from 1 Thess. v. 23, *αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγαπᾷ ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον, ὁμῶν το πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμείπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τηρηθῆναι* for (with reference to, as an object;—'against,' as we say, in a temporal sense: not simply 'until') *that day* (viz. the day of the *παρουσία*; see *ref.*, and cf. especially ch. iv. 8). 13.] The utmost care is required,

8). 13.] The utmost care is required, in interpreting this verse, to ascertain the probable meaning of the words in reference to the context. On the right appreciation of this depends the question, whether they are to be taken in their strict meaning, and simple grammatical sense, or to be forced to some possible but far-fetched rendering. It has been generally, as far as I know by all the commentators, assumed that ὑποτύπωσιν ἔχει (= *κάτεχε*, see *reff.*) τὴν ὑποτύπωσιν, and that then ὑγαινόνητων λόγων is to be taken as a subject. gen. after ὑποτύπτ.; i. e. as in E. V., '*Hold fast the form of sound words*:' thus making the exhortation perfectly general,—equivalent in fact to the following one in ver. 14. But to this there are several objections. The want of the art. before ὑποτύπωσιν might indeed be got over: a definite word emphatically prefixed to its verb is frequently anarthrous. But (1) this sense of ἔχει can hardly be maintained in its present unemphatic position. The sense is found (or something approaching to it, for it would require to be stronger here than in either place) in the *reff.*: but in both, the verb *precedes* the subst., as indeed always throughout the N. T. where any stress whatever is to be laid on it. Cf., for some examples of both arrangements, (a) ἔχω preceding, with more or less reference to its sense of having or holding, as a matter to be taken into account, Matt. v. 43; viii. 9 ||, xi. 15 || (always thus), al.—Mark ix. 50, x. 21, xi. 22, al.—Luke iii. 11, viii. 6, xi. 5, al.—John iii. 15, 16, 29, 36, al.—Acts ii. 24, 47, ix. 14, 31, &c.—Rom. ii. 20, iv. 2, vi. 22 (cf. ver. 21), xii. 6, &c.: and (b) ἔχω following its substantive, with always the stress on the subst., and not on the verb, Matt. iii. 14, v. 46, viii. 20, &c.,

Mark iii. 22, 26, viii. 14—18, &c.,—Luke iii. 8, viii. 13, &c.,—John ii. 3, iv. 17 (instances of *both* arrangements, and each in full significance), &c.,—Rom. xiv. 22, &c. I cannot therefore assent to the view, which would give ἔχει the chief emphasis in the sentence, but must reserve that emphasis for ὑποτύπωσιν. Then (2) there is an objection to taking ὑποτύπωσιν as ‘a form’ with a subjective genitive,—a ‘form consisting of sound words.’ The word is once only used (ref.) elsewhere, and that in these Epistles, as a ‘pattern,’ ‘specimen:’ and there can hardly be a doubt that so uncommon a word must be taken, as again used by the same writer, in the same meaning, unless the context manifestly point to another. (3) A third objection, not so important as the other two, but still a valid one, will be that according to the usual rendering, the relative ὃν would much more naturally be ἦν, referring as it ought to do in that case to ὑποτύπωσιν, the object of ἔχει, not to the λόγοι of which that ὑποτύπωσις was composed. This being so, we shall have the rendering so far,—‘Have (take) an example of (the) healthy words which thou hearest of me in faith and love which are in Christ Jesus.’ Then two questions arise for us: to what (1) does ὑποτύπωσιν ἔχει refer? I answer,—to the saying immediately preceding οἶδα γὰρ κ.τ.λ. This was one of those πιστοὶ λόγοι or ὑγιαίνοντες λόγοι, of which we hear so often in these Epistles; one which, in his timidity, Timotheus was in danger of forgetting, and of which therefore the Apostle reminds him, and bids him take it as a specimen or pattern of those sound words which had been committed to him by his father in the faith. To what (2) do the words ἐν πίστει κ. ἀγάπῃ τ. ἐν χρ. Ἰησ. refer? Certainly not, as Thdrt., to παρ’ ἐμοῦ, taking ἐν as = περὶ (τὴν παρ’ ἐμοῦ περὶ πιστεως κ. ἀγάπης γεγενημένην διδασκαλίαν), not, again, to ἔχει, to which, in our understanding of ὑποτύπωσιν ἔχει, such a qualification would be altogether inapplicable: but to ἡκουσας, reminding Timotheus of the readiness of belief, and warmth of affection, with which he had at first received the wholesome words from the mouth of the Apostle, and thus tacitly reproaching him for his present want of growth in that faith and love: q. d. Let me in thus speaking, ‘I know whom I have believed &c.,’ call to thy mind, by one example, those faithful sayings, those words

n 1 Tim. i. 18
 o ver. 12.
 p Acts i. 2. xii.
 28. xxi. 4.
 Rom. v. 5.
 Eph. iii. 16.
 2 Thess. ii. 2
 al. L. P.
 q ver. 5 reff.
 r = Matt. v. 42.
 Tit. i. 14.
 Heb. xii. 25. Wisd. xvi. 3.
 iil. 4 al.

χριστῷ Ἰησοῦ. 14 τὴν ⁿκαλὴν ^oπαραθήκην ^oφύλαξον ACDEF
 GK
 P διὰ P πνεύματος ἁγίου τοῦ ^uἐνοικούντος ἐν ἡμῖν.
 15 Οἶδας τοῦτο ὅτι ἄπεστράφησάν με πάντες οἱ ἐν
 τῇ Ἀσίᾳ, ^sὧν ἐστὶν Φύγελος καὶ Ἑρμογένης. 16 δῶη
 ἑλεος ὁ κύριος τῷ Ὀνησιφύρου ^uοἴκῳ, ὅτι πολλάκις με
 a gen., ch. ii. 18. t here only. u = Acts x. 2 al. 1 Cor. i. 16. 1 Tim.

14. rec παρακαταθήκην, with many mss, but txt ^{MSS} most mss and ff.—for *ἐνοικ.*, *δοθέντος* 17 Ambr.—15. *οἶδα* 14. 30. 43. 122¹.—rec *φυγελλος*, with A &c copt al Orig, Thdrt al: *φρυγελος* 20. 74 Oec: *φρυγελλος* 1¹. 43. 73. 114: *φιλητος* v-sixt Chr-ed-text: txt CDEFGJK 23. 37-9. 117-22-3 it v goth syrr arm al Bas Chr Dam Jer Ambrst Pel.—16. o *κυρ.* *ελεος* 1. 73. 108 Orig: *ελεος κυρ.* 219¹: o *θεος* *ελεος* arm al.—for *πολλάκις*, *πολλα* 23. 57.—rec *επησχυνθη*, with K &c Chr al: txt ACD(D¹ *επεσχ.*,

of spiritual health, which thou once heard-
 est with such receptivity and ardour as a
 Christian believer. [I am bound to add,
 that Chrys., having too much sense of the
 import of the Greek arrangement, does not
 fall into the ordinary mistake of making
 ἔχε = *κάτεχε* and emphatic, but, as will be
 seen, understands it, “From the *ὑγιαίνον-*
τες λόγοι which I delivered thee, take thine
 examples and maxims on every subject.”
 But that would rather require *ὑγιαίνοντας*
 λόγους οὗς . . . I subjoin his words: *καθ-*
άπερ ἐπὶ τῶν ζωγράφων ἐντυπωσάμεν,
φησὶν, εἰκόνα σοι τῆς ἀρετῆς, καὶ τῶν τῷ
θεῷ δοκούντων (εὐδοκούντων;) ἀπάντων,
ὥς περ τινὰ κανόνα κ. ἀρχέτυπον κ. ὅρους
καταβαλὼν εἰς τὴν σὴν ψυχὴν. ταῦτα
οὖν ἔχε, κὰν περὶ πίστεως, κὰν περὶ ἀγά-
πης, κὰν περὶ σωφρονισμοῦ δὲρ τι βουλεύ-
σασθαι, ἐκείθεν λάμβανε τὰ παραδείγ-
ματα.] Then as following on this single
 example, the whole glorious deposit is
 solemnly committed to his care:—being
 a servant of One who will keep that which
 we have entrusted to Him, do thou in thy
 turn keep that which He, by my means,
 has entrusted to thee: 14.] ‘that

goodly deposit keep, through the Holy
 Spirit who dwelleth in us’ (not thee and
 me merely, but all believers: cf. Acts xiv.
 22. Chrys. remarks: οὐ γὰρ ἐστὶν ἀν-
 θρωπίνης ψυχῆς οὐδὲ δυνάμειος, τσαῦτα
 ἐμπιστευθῆντα, ἀρκέσαι πρὸς τὴν φυλακὴν.
 διὰ τί; ὅτι πολλοὶ οἱ λησται, σκότος βαθύ·
 ὁ διάβολος ἐφέστηκεν ἡδὴ κ. ἐφέδρευται).
 15—18.] *Notices of the defective adherence*
of certain brethren. These notices are
 intimately connected with what has pre-
 ceded. He has held up to Timotheus, as
 an example, his own boldness and con-
 stancy: and has given him a sample of the
 faithful sayings which ruled his own conduct,
 in ver. 12. He proceeds to speak of a few
 of the discouragements under which in this
 confidence he was bearing up: and, affec-
 tionate gratitude prompting him, and at

the same time by way of an example of
 fidelity to Timotheus, he dilates on the
 exception to the general dereliction of him,
 which had been furnished by Onesiphorus.
 —‘Thou knowest this, that all who are
 in Asia (it does not follow, as Chrys., that
εἰκὸς ἦν, ἐν Ῥώμῃ εἶναι πολλοὺς τότε τῶν
ἀπὸ τῶν Ἀσίας μερῶν: this would rather
 require οἱ ἀπὸ τῆς Ἀσίας: but he uses
 the expression with reference to him to
 whom he was writing, who was in Asia)
 repudiated me (not as E. V., ‘are turned
 away from me’ [perf.]: the act referred
 to took place at a stated time, and from
 what follows, that time appears to have
 been on occasion of a visit to Rome. They
 were ashamed of Paul the prisoner and did
 not seek him out, see ch. iv. 16:—*ἐφυγον*
τοῦ ἀποστόλου τὴν συνουσίαν διὰ τὸ Νέ-
ρωνος εἶδος, Thdrt: but perhaps not so
 much from this motive, as from the one
 hinted at in the praise of Onesiphorus
 below. The πάντες must of course apply
 to all of whom the Apostle *had had trial*
 [and not even those without exception, vv.
 16—18]: the E. V. gives the idea, that a
 general apostasy of all in Asia from St.
 Paul had taken place. On ASIA, i. e. the
 proconsular Asia, see note, Acts xvi. 6),
 of whom is (ἐστὶν) is hardly to be pressed
 as indicating that at the present moment
 Phygelus and Hermogenes were in Rome
 and were shunning him: it merely includes
 them in the class just mentioned) Phye-
 lus and Hermogenes (why their names
 are specially brought forward, does not ap-
 pear. Suetonius, Domit. c. 10, mentions
 a certain Hermogenes of Tarsus, who was
 put to death by Domitian ‘propter quas-
 dam in historia figuras’). 16.] May

the Lord give mercy (an expression not
 found elsewhere) to the house of Onesiphorus
 (from this expression, here and in
 ch. iv. 19, and from what follows, ver. 18,
 it has been not improbably supposed, that
 Onesiphorus himself was no longer living

^v ἀνέψυξεν καὶ τὴν ^w ἄλυσίν μου οὐκ ^x ἐπαισχύνθη, ¹⁷ ἀλλὰ ^v here only.
γενόμενος ἐν Ῥώμῃ ^y σπουδαιότερον ἐζήτησέν με καὶ εὗρεν.
¹⁸ ^z δὴ αὐτῷ ὁ κύριος ^a εὗρεῖν ἔλεος παρὰ κυρίου ἐν ^w Paul. Acts
ἐκείνῃ τῇ ^b ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ ^c διηκόνησεν xxviii 20.
^d βέλτιον σὺ γινώσκεις. Eph vi. 20.
x ver. 8.
y 2 Cor. viii. 17,
22 only.
adv., Luke
vi. 4. Phil.
ii. 28. Tit.
iii. 13. L. P.
Ezek. xli. 25.
z = Rom. xv. 5.
Rev. iii 21.
vi. 4 & passim.

II. ¹ Σὺ οὖν, ^e τέκνον μου, ^f ἐνδυναμοῦ ^g ἐν τῇ χάριτι
^h τῇ ἐν χριστῷ Ἰησοῦ, ² καὶ ^a ἡκουσας παρ' ἐμοῦ ⁱ διὰ
πολλῶν μαρτύρων, ταῦτα ^k παράθου πιστοῖς ἀνθρώποις,
a = Rom. iv. 1 al. b ver. 12. c trans., 2 Cor. iii. 3 reff. d compar., Acts xxv. 10. 2 Cor.
vii. 7 al. Winer, § 36. 3. e 1 Tim. i. 2 reff. f Acts ix. 22. Rom. iv. 20. Eph. vi. 10 & 14. Paul.
or of Paul. Heb. xi. 34. g = Eph. vi. 10. h 1 Tim. i. 14 reff. i = 2 Cor. ii. 4 al. Winer,
§ 37 i.) διὰ μαρτύρων κλαίειν, Philo, leg. ad Cai. p. 1019. k = 1 Tim. i. 18 only. (Matt. xiii. 24.)

D³ ἐπαισχ.) E (appy) (FG κατασχ.) J 1. 2. 3. 14. 31-7. 46. 71-3 all Bas Oec Thdrt-ed.
—17. σπουδαιώς (*corru arpy*, the comparative not appearing appropriate) CD¹ FG 17.
31. 67² Orig Bas: txt A (-τωως A 73 al Anton) D³ EJK most mss Chr Thdrt Dam al.—
ανεζητ. C: επεζητ. 31. 47.—18. for κυριος, θεος slav-ant.—ελεον (not in ver 16)
D³ (E?) K 109. —for κυριον, θεω D¹ E¹ d e slav-mss: κυνω D³ E² Chr-ms Thdrt¹:
παρακυρ. om 120 Tert.—εν om 219¹. —ζηκον. μοι 31. 46. 73. 109-16 g v Syr arm slav
Thdrt Ambrst-ed Pel.

CHAP. II. 2. for μαρτυρων, παρακλησεων Hippol.—for ανθρωποις, ανδρασιν 2

at this time. Some indeed, as Thdrt [οὐ μόνον αὐτῷ, ἀλλὰ καὶ παντὶ τῷ οἴκῳ τὸν θεὸν ἀντέδωκεν ἔλεον], Calv. ["ob eum toti familiæ bene precatur. Unde colligimus Dei benedictionem non tantum super caput iusti sed super totam domum residere"], al., take it as merely an extension of the gratitude of the Apostle from Onesiphorus to his household: but ch. iv. 19 is against this. Thdrt indeed [as also Chrys.] understands that Onesiphorus was *with him* at this time: but the aorists here [cf. γενόμενος] will hardly allow that, because on many occasions he refreshed me (from ψύχω, not from ψυχή. Any kind of refreshing, of body or mind, may be implied), and was not ashamed of (ver. 8) my chain (reff.): but when he was in Rome, sought me out with extraordinary diligence (literally: with more diligence than could have been looked for. They all ἀπεστράφησαν με: he not only did not this, but earnestly sought me) and found me. 18.] May the Lord

grant to him to find mercy from the Lord (the account to be given of the double κύριος, κυρίου, here is simply this—that δὴ ὁ κύριος had become so completely a formula, that the recurrence was not noticed. This, which is Huther's view, is far better than to suppose the second κυρ. merely = *ἐαυτοῦ*, or to enter into theological distinctions between κύριος as the Father, and παρὰ κυρίου as from the Son, the Judge) in that day (see on ver. 12): and how many services he did (to me: or, to the saints: the general expres-

sion will admit of either) in Ephesus (being probably an Ephesian, cf. ch. iv. 19), thou knowest well' (the comparative is not for the positive, here or any where: but the signification is, 'better, than that I need remind thee').

CH. II. 1—26.] *Exhortations to Timothy, founded on the foregoing examples and warnings.*

1.] 'Thou therefore (οὖν follows, primarily on his own example just propounded [cf. συγκακοπάθησον below], and secondarily on that of Onesiphorus, in contrast to those who had been ashamed of and deserted him), my child, be strengthened (reff. The pres. indicates an abiding state, not a mere insulated act, as παρὰθου below. The verb is passive, not middle: see reff., and Fritzsche on Rom. iv. 20) in the grace which is in Christ Jesus (τουτ' ἐστι, διὰ τῆς χάριτος τοῦ χριστοῦ, Chrys. But more than that: the grace of Christ, the empowering influence in the Christian life, being necessary for its whole course and progress, is regarded as the *element* in which it is lived: cf. ἀζάντε ἐν χάριτι, 2 Pet. ult. χάρις must not be taken, with Ambr., Calov., Mack, al., for his *ministerial office*), and the things which thou heardest from me with many witnesses (i. e. with the intervention, or [as Conyb.] attestation of many witnesses: διὰ [reff.] imports the agency of the witnesses as contributing to the whole matter treated of: so διὰ πολλῶν ἐακρόων, and διὰ προφητείας, 1 Tim. iv. 14. These witnesses are not, as Chrys., Thdrt, the congregations whom Timothy had heard the Apostle

1 → and constr., 1 Cor. xv. 9. m ch. i. 8 only†. n Paul, here only. o 1 Cor. ix. 7 refl. 1 Tim. i. 18. p 2 Pet. ii. 20 only. Prov. xxviii. 18. q here only. 1 Chron. xxviii. 21. r here only. Jos. B. J. v. 9. 4. ACDEF GK

οἷτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. ^{3 m} συγ- ^{ACDEF}
κακοπάθησον ὡς καλὸς ⁿ στρατιώτης ^{GK} χριστοῦ Ἰησοῦ.
⁴ οὐδείς ^o στρατευόμενος ^p ἐμπλέκεται ταῖς τοῦ βίου ^q πραγμα-
γματείαις, ἵνα τῷ ^r στρατολογήσαντι ^s ἄρεσῃ. ⁵ ἐὰν δὲ

lect 4 : ἀδελφοί 118 : αἰτιος 109.—for οἷτινες, ει τινες 69.—for ικανοι, δυνατοι 117.—3. rec συ ουν κακοπαθησον, with C³D³E²JK &c goth &c ff: txt AC¹D¹E¹FG 17. 31. 71. 80 syr-marg-gr copt arm, and (labora) it v Aug Ambrst Pel Gild.—συνστρατιωτης D¹E¹.—rec ιησ. χρ., with D³E²JK &c Syr al ff: txt AC¹D¹E¹FG 87. 118 al it v goth copt syr Aug Ambrst Pel.—4. aft στρατενομ., ins τω θ.ω FG g v Cyr Ambrst-text Gild

teaching [ἄπερ ἡκουσάς μου πολλοὺς διδάσκοντες, Thdr†], or as Clem. Alex. in Oec., testimonies from the law and prophets: nor as Heydenr., the other Apostles: much less, as he gives in another altern., the Christian martyrs: but the presbyters and others present at his ordination, cf. 1 Tim. iv. 14; vi. 12; and ch. i. 6.—No word such as μαρτυροῦμενα or βεβαιούμενα [Heydenr.] need be supplied), these deliver in trust (cf. παραθήκην above, ver. 14) to faithful men (i. e. not merely 'believers,' but 'trustworthy men,' men who τὴν καλὴν παραθήκην φυλάσσονται, such as shall be (not merely 'are,' but 'shall be'—give every hope of turning out) able to teach them to (so I take ἑτέρους, not as a first, but as a second accusative after διδάξαι, the first being included in ταῦτα above) others also' (καὶ carries the mind on to a further step of the same process—implying 'in their turn.' These ἑτεροι would be other trustworthy men like themselves).—The connexion of this verse with the foregoing and the following has been questioned. I believe it to be this: 'The true keeping of the deposit entrusted to thee will involve thy handing it on unimpaired to others, who may in their turn hand it on again. But in order to this, thou must be strong in grace—thou must be a fellow-sufferer with me in hardships—thou must strive lawfully—thou must not be entangled with this life's matters.' So that ver. 2 serves to prepare him to hear of the necessity of endurance and faithful adhesion to his duty as a Christian soldier, considering that he has his deposit not only to keep, but to deliver down unimpaired.—It is obviously a perversion of the sense to regard this verse as referring (as Bengel, 'παράθου, antequam istinc ad me proficiscare') merely to his journey to Rome—that during that time he should, &c.: the ἔσονται, and the very contemplation of a similar step on the part of these men at a future time, are against such a supposition.—Mack constructs a long argument out of this verse to shew

that there are two sources of Christian instruction in the Church, written teaching and oral, and ends with affirming that those who neglect the latter for the former, have always shewn that they in reality set up their own opinion above all teaching. But he forgets that these two methods of teaching are in fact but one and the same. Scripture has been God's way of fixing tradition, and rendering it trustworthy at any distance of time; of obviating the very danger which in this Epistle we see so imminent, viz. of one of those teachers, who were links in this chain of transmission, becoming inefficient and transmitting it inadequately. This very Epistle is therefore a warning to us not to trust oral tradition, seeing that it was so dependent on men, and to accept no way of conserving it but that which God's Providence has pointed out to us in the canonical books of Scripture.

3.] 'Suffer hardship with me (Conybe. happily renders it, 'Take thy share in suffering.' The συγ- binds it to what precedes and follows, referring primarily to the Apostle himself, though doubtless having a wider reference to all who similarly suffer: see above, on the connexion of ver. 2), as a good soldier of Jesus Christ.

4.] No soldier when on service is (suffers himself to be: the passive sense predominates: 'is,' as his normal state) entangled (ref.; ἐν βιαιοῖς ἐμπλακέντων πόνοις, Plat. Legg. vii. p. 814 e. Grot. quotes from Cicero 'occupationibus implicatus:' and we have in de Off. ii. 11, 'qui contrahendis negotiis implicatur') in the businesses of life (cf. Plato, Rep. vi. p. 500, οὐδὲ γάρ που . . . σχολή τῷ γε ὡς ἀληθῶς πρὸς τοὺς οὐσι τὴν διάνοιαν ἔχοντι κάτω βλέπειν εἰς ἀνθρώπων πραγματίας: Arrian, Epict. iii. 22 [Wetst.], ὡς ἐν παρατάξει, μήπορ' ἀπερίσπαστον εἶναι δεῖ, ὅλον πρὸς τῇ διακονίᾳ τοῦ θεοῦ . . . οὐ προσδιδεμένον καθήκοντιν ιδιωτικοῖς, οὐδ' ἐμπεπλεγμένον σχέσεων: Ambros. de Offic. i. [Wetst.] is, 'qui imperatori militat, a suspensionibus litium, actu negotiorum foren-

καὶ ἄθλῃ τις, οὐ^u στεφανοῦται ἐὰν μὴ^v νομίμως ἄθλῃ—^t here only t. u Heb. ii. 7, 9. (from Ps. viii. 5), only. v 1 Tim. i. 8 only t. see note.)
 σῃ. ⁶ τὸν^w κοπιῶντα^x γεωργὸν δεῖ πρῶτον τῶν καρπῶν
^y μεταλαμβάνειν. ⁷ ^z νόει ὁ λέγων· δώσει γάρ σοι ὁ κύριος
 w Matt. vi. 28. Acts xx. 35 (Paul). Rom. xvi. 6 al. x Matt. xxi. 33 &c. and 1. John xv. 1. Paul, here only. James v. 7. y Acts ii. 46. (xxiv. 25.) xxvii. 33. Heb. vi. 7. xii. 10 only (see 1 Tim. iv. 8) t.
 z = Matt. xxiv. 15. Eph. iii. 4, 20.

Jer. Pel al (*Domino* goth): θεου arm-ed-marg.—5. δε om A: nam v.—6. τον καρπον 23-9. 37¹. 49. 61. 70 al: τον κ. αυτου lect 8.—7. rec for ὁ, ἄ, with DEJK &c vss ff: txt ACFG 17 g Syr goth slav Chr-comm.—rec δωνι, with C¹(δωι)JK &c: txt AC¹DEFG 17. 67² it v copt arm slav-ms Dam Ambrst Pel Hil Vig-taps.—o om 109.—8. μνημο-

sium, venditione mercium prohibetur humanis legibus: Athanas. dict. et interp. parab. S. Evang.: qu. 119 [Huther]: εἰ γὰρ ἐπιγίγῃ βασιλεῖ ὁ μέλλων στρατεύεσθαι οὐκ ἄρσει, ἐὰν μὴ ἀφήσῃ πάσας τὰς τοῦ βίου φροντίδας, πῶσῃ μᾶλλον μέλλων στρατεύεσθαι τῇ ἐπουρανίῳ βασιλείῃ; see other examples in Wetst. "Vox Græca πραγμάτεια (ἔκδορη), or mercatura, sæpius occurrit in Pandectis Talmudicis." Schöttgen. On the whole matter, consult Grotius's note), that he may please him who called him to be a soldier' (who originally enrolled him as a soldier: the word signifies to levy soldiers, or raise a troop, and ὁ στρατολογήσας designates the commander of such troop. So ἀντὶ τῶν ἀπολωλότων ἀνδρῶν στρατολογήσαντες ἐξ ἀπάσης φυλῆς, Dion. Hal. xi. 24. The same writer uses στρατολογία for a muster, a levy of soldiers,—vi. 44; ix. 38. The 'cui se probavit' of the vulgate is unintelligible, unless as Grot. suggests, it is an error for 'qui se probavit.'—The taking of these precepts according to the letter, to signify that no minister of Christ may have a secular occupation, is quite beside the purpose: for 1) it is not ministers, but all soldiers of Christ who are spoken of: 2) the position of the verb ἐμπλέκεται shews that it is not the fact of the existence of such occupation, but the being entangled in it, which is before the Apostle's mind: 3) the Apostle's own example sufficiently confutes such an idea. Only then does it become unlawful, when such occupation, from its engrossing the man, becomes a hindrance to the work of the ministry,—or from its nature is incompatible with it).

5.] The soldier must serve on condition of not dividing his service: now we have another instance of the same requirement: and in the conflicts of the arena there are certain laws, without the fulfilment of which no man can obtain the victory. 'But (the above is not the only example, but) if any one also (q. d. to give another instance) strive in the games (it is necessary to adopt a periphrasis for ἄθλῃ. That of E. V. 'strive for masteries,' is not definite enough, omitting all mention of the games, and by consequence

not even suggesting them to the ordinary reader. The Vulg. gives it 'certat in agone:' and Luth., merely kämpfet: so also Ostervald and Diodati: Scio,—'lidia en los juegos publicos.' The word ἄθλειν, in the best Attic writers, means 'to work,' 'to endure,' and ἄθλεῖν, 'to contend in the games.' This usage belongs to later Greek: see Palm and Rost's Lex.). he is not crowned (even in case of his gaining the victory? or is the word inclusive of all efforts made to get the crown,—'he has no chance of the crown?' rather the former, from ἀθλήσῃ below), unless he have striven (this seems to assume the getting of the victory) lawfully' (according to the prescribed condition. It is the usual phrase: so Galen, comm. in Hippocr. i. 15: οἱ γυμνασται καὶ οἱ νομίμως ἀθλοῦντες, ἐπὶ μὲν τοῦ ἀρίστου τὸν ἄρτον μόνον ἐσθίουσιν, ἐπὶ δὲ τοῦ δεῖπνου τὸ κρέας: Arrian, Epict. iii. 10,—εἰ νομίμως ἡθλήσας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐνυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας [Wetst., where see more examples]. Compare the parallel place 1 Cor. ix. 24.—τί ἐστιν, ἐὰν μὴ νομίμως; οὐκ, ἐὰν τις τὸν ἀγῶνα εἰσέλθῃ, ἀρκεῖ τοῦτο, οὐδὲ ἐὰν ἀλείφῃται, οὐδὲ ἐὰν συμπλακῇ, ἀλλὰ ἂν μὴ πάντα τὸν τῆς ἀθλήσεως νόμον φυλάττῃ, καὶ τὸν ἐπὶ στίων, καὶ τὸν ἐπὶ σωφροσύνης καὶ σεμνότητος, καὶ τὸν ἐν παλαίστρᾳ, καὶ πάντα ἁπλῶς διέλθοι τὰ τοῖς ἀθληταῖς ποιεῖσθαι, οὐδέποτε στεφανοῦται. Chrys.).

6.] Another comparison shewing the necessity of active labour as an antecedent to reward. 'The husbandman who is engaged in labour (who is actually employed in gathering in the fruit: not κοπιᾶσαντα) must first partake of the fruits (which he is gathering in. The saying is akin to βούνι ἀλοῶντα μὴ φιμώσεις—the right of first participation in the harvest belongs to him who is labouring in the field: do not thou therefore, by relaxing this labour, forfeit that right. By this rendering, keeping strictly to the sense of the present part., all difficulty as to the position of πρῶτον is removed. Many commentators [Calv., E. V. marg., al., Grot., al., take πρῶτον for 'ita demum'] not observing this have supposed, in the sense, a transposition of πρῶτον, and given

a Paul, 1 Cor. i. a ^{19.} Eph. iii. ^{4.} Col. i. 9. ¹¹ 2. ^{ac} ch. iv. 5 reff. ^b w. acc., Matt. xvi. 9. ¹ Thess. ii. 9. ^k 1 Chion. xvi. 12. ^c contr., particip., Acts vii. 12. ^{xix.} 35. ^{xxiv.} 10. ^{ἐγ.} ἐκ ν., 1 Cor. xv. 12, &c. al. fr. ^d Rom. ii. 16. ^{xvi.} 25 only. ^{see} 2 Cor. iv. 3. ¹ Thess. i. 5. ² Thess. ii. 14. ^f Phil. iv. 3. ¹ Thess. iii. 2. ^g ch. iv. 5. ^{James} v. 13 only. ^{Jonah} iv. 10. ^h = Phil. ii. 8. ^{Heb.} xii. 4. ³ Macc. vii. 16. ⁱ Phil. i. 7 reff. ^k Luke xxiii. 32, 33, 39 only. ^{Prov.} xxi. 15.

αὐνεῖν χρ. ἰησ. D¹ 111: χρ. ἰησ. also d e goth Ambrst.—for ἰησ. χρ., τον κυριον ν (not tol) slav Aug-somet.—9. aft εν ω ins και FG g.—rec αλλ, with D³FGJ &c: txt

it as if it were τὸν γεωργὸν δεῖ, κοπιῶντα πρῶτον, τῶν καρπῶν μεταλ., or as Wahl and Winer,—τὸν γ. τὸν θέλοντα τῶν κ. μεταλ., δεῖ πρῶτον κοπιᾶν: but in both cases κοπιᾶσαντα would seem to be, if not absolutely required, yet more natural. Thdrt and Oec. understand πρῶτον of the preference which the teacher has over the taught,—πρὸ γὰρ τῶν κεκτημένων οἱ γηπόνοι μεταλαγχάνουσι τῶν καρπῶν. Ambr., Pel., Mosh. believe the bodily support of ministers to be imported by τῶν κ. μεταλ.: but Chrys. answers this well, οὐκ ἔχει λόγον: πῶς γὰρ οὐχ ἅπλως γεωργὸν εἶπεν, ἀλλὰ τὸν κοπιῶντα; but his own idea hardly seems to be contained in the words,—πρὸς τὴν μέλλουσαν ἵνα μηδεὶς δυσχεραίνῃ, ἥδη, φησὶν, ἀπολαμβάνεις, ἥ ὅτι ἐν αὐτῷ τῷ κόπῳ ἡ ἀντιδόσις: and certainly there is no allusion to that of Athanasius [in De W.], that it is the duty of a teacher first to apply to himself that which he teaches to others: nor to that of Bengel, 'Paulus Timothei animam excoluit, c. i. 6, ergo fructus ei imprimis ex Timotheo debentur'). 7.] Consider what

I say (ἐπεὶ οὖν τὰ παραδείγματα ἔθηκε τὸ τῶν στρατιωτῶν κ. ἀθλητῶν κ. γεωργῶν, καὶ πάντα ἀπλῶς αἰνιγματωδῶς . . . ἐπήγαγε, νόμι α λέγω. Chrys.: so also Thdrt, all.: not as Calv. who denies the above, "hoc non addidit propter similitudinem obscuritatem, sed ut ipse suggereret Timotheo quanto præstantior sit sub Christi auspiciis militia, et quanto amplior merces:" this would not agree with σύνεσιν δώσει: for the Lord (Christ) shall give thee understanding in all things' (i. e. thou art well able to penetrate the meaning and bearing of what I say: for thou art not left to thyself, but hast the wisdom which is of Christ to guide thee. There is perhaps a slight intimation that he might apply to this fountain of wisdom more than he did:—'the Lord, if thou seekest it from Him'). 8—13.] This statement and substantiation of two of the leading facts of the gospel, seems, especially as connected with the exhortations which follow on it vv. 14 ff., to be aimed at the false teachers by whose assumption Timotheus was in

danger of being daunted. The Incarnation and Resurrection of Christ were two truths especially imperilled, and indeed denied, by their teaching. At the same time these very truths, believed and persisted in, furnished him with the best grounds for steadfastness in his testimony to the Gospel, and attachment to the Apostle himself, suffering for his faithfulness to them: and on his adherence to these truths depended his share in that Saviour in whom they were manifested, and in union with whom, in His eternal and unchangeable truth, our share in blessedness depends.—'Remember, that Jesus Christ has been raised up from the dead (the accus. after μνημόνευε imports that it is the fact respecting Jesus Christ, not so much He himself, to which attention is directed: see reff. The gen. is more usual in later Greek (see Luke xvii. 32. John xv. 20, xvi. 4, 21. Acts xx. 35, &c.)—but the accus. in classical, see Palm and Rost sub voce, and cf. Herod. i. 36, Æschyl. Pers. 769 [783 Dindorf.], Soph. Ag. 1273, Philoct. 121, Eur. Androm. 1165 [1141 Matthiæ], &c.), (Jesus Christ, who was) of the seed of David (this clause must be taken as = τὸν ἐκ σπέρμ. Δαυιδ, and the unallowable and otherwise unaccountable ellipsis of the article may probably be explained, as De W., by the words being part of a recognized and technical profession of faith. Compare Rom. i. 3, which is closely parallel. —Mack's attempt to join ἐκ σπέρμ. Δ. τοῦ ἐγγεγενημένου ἐκ νεκρ., 'that Jesus Christ was raised from the dead in His flesh, as He sprung from D.,' is hardly worth refutation), according to my Gospel ('the Gospel entrusted to me to teach,' as in reff. Here the expression may seem to be used with reference to the false teachers,—but as in the other places it has no such reference, I should rather incline to regard it as a solemn way of speaking, identifying these truths with the preaching which had been the source of Timothy's belief.—Baur, in spite of ἐν ᾧ &c. following, understands this ἐγγ. μου of the Gospel of St. Luke, as having been written under the authority of St. Paul. See Proleg. to vol. i. p. 42, note 2), in which ('cujus annuntiandi mu-

τοῦτο ¹ πάντα ¹ ὑπομένω διὰ τοὺς ^m ἐκλεκτοὺς, ἵνα καὶ ¹ Cor. xiii. 7
 αὐτοῖς σωτηρίας ⁿ τύχωσιν ^o τῆς ^o ἐν χριστῷ Ἰησοῦ μετὰ ^m Rom. viii. 33.
^p δόξης ^p αἰωνίου. ¹¹ ^q πιστὸς ὁ ^q λόγος· εἰ γὰρ ^o συναπ-
 n = Luke xx. 35. Acts xxvi. 22 (Paul. constr. also). Heb. xi. 35. o Rom. iii. 24. viii. 39. 1 Tim.
 i. 14. iii. 13. ch. i. 1, 13. ii. 1. iii. 15. p see 2 Cor. iv. 17. 1 Pet. v. 10. q 1 Tim. i. 15 reff. πιστ.,
 = Acts xiii. 34. r Mark xiv. 31. 2 Cor. vii. 3 only f.

ACD &c.—10. παντα om 17.—σωτηριαν τυχωσι τη G.—for αιωνιον, ουρανιον v svt

nere defungens,' Beza: see reff.) **I suffer hardship** (see ver. 3) **even unto chains** (see ch. i. 16) **as a malefactor** ('κακοπαθῶ, κακοῦργος — malum passionis, ut si praecessisset malum actionis,' Bengel), **but the word of God is not bound** (δεσμοῦνται μὲν αἱ χεῖρες, ἀλλ' οὐχ ἡ γλῶττα, Chrys.: similarly Thdr̄t. But we shall better, though this reference to himself is not precluded [cf. ch. iv. 17, Acts xxviii. 31], enlarge the words to that wider acceptance, in which he rejoices, Phil. i. 18. As regarded himself, the word of God *might* be said to be bound, inasmuch as he was prevented from the free proclamation of it: his person was not free, though his tongue and pen were. This more general reference Chrys. himself seems elsewhere to admit [as cited in Heydenr.]: ὁ διδασκαλὸς ἐδέετο καὶ ὁ λόγος ἐπέτετο· ἐκείνος τὸ δεμωτήριον ἔκειτο, καὶ ἡ διδασκαλία περρωθεῖσα πανταχόσε τῆς οἰκουμένης ἔτρεχε.—The purpose of adding this seems to be, to remind Timotheus, that *his* sufferings and imprisonment had in no way weakened the power of the Gospel, or loosened the ties by which he (Timotheus), was bound to the service of it: hardly as Chrys.: εἰ ἡμεῖς δεδεμένοι κηρύττομεν, πολλῶ μᾶλλον ὑμᾶς τοὺς λελυμένους τοῦτο ποιῶν χρῆ). **10.] For this reason** (what reason? 'quia me vinco evangelium currit,' says Bengel: and with this Huther, De W., al. But neither 1) is this sound logic, nor 2) is it in accordance with the Apostle's usage of διὰ τοῦτο . . . ἵνα. 1) The fact, that the word of God is not bound, is clearly not the reason why he suffers these things for the elect: nor can we say with Huther, that the *consciousness* of this fact is that in which he endures all. De W. takes the predominant idea to be, the dispersion and success of God's word, in and by which the Apostle is encouraged to suffer. But this would certainly, as Wolf says, render the connexion 'dilutior et parum cohaerens.' 2) In 1 Tim. i. 16, διὰ τοῦτο ἡλείθην . . . ἵνα, and Philem. 15, διὰ τοῦτο ἔχω ἰσθῆ . . . ἵνα, the reference of δ. τ. is evidently to what follows: cf. also Rom. iv. 16, 2 Cor. xiii. 10. I would therefore refer the words to the following, and consider them, as in the above instances, as a marked way of indi-

cating the reason presently to be given: 'for this purpose, . . . that;' so Chrys., Thdr̄t, Wolf, Wiesinger, al.) **I endure all things** (not merely suffer [obj.]: but readiness and persistence [subj.] are implied in the word, and the universal πάντα belongs to this subj. meaning—'I am enduring, ready to bear, all things') **for the sake of the elect** (see reff., especially Tit. i. 1. The Apostle does not, as De W., refer merely to those elect of God who are not yet converted, but generally to the whole category, both those who are already turned to Him, and those who are yet to be turned: cf. the parallel declaration in Col. i. 24, ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλιψέων τοῦ χριστοῦ . . . ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία), **that they also** (as well as ourselves, with reference to what is to follow, the certainty that we, who suffer with Him, shall reign with Him:—De W. [see above] says, 'those yet unconverted, as well as those already converted:' and the mere καὶ αὐτοὶ might seem to favour this view; but it manifestly is not so) **may obtain the salvation which is in** (as its element and condition of existence) **Christ Jesus, with eternal glory** (salvation here, in its spiritual presence and power—χαρίτι ἔστε σεσωσμένοι, Eph. ii. 5: and glory hereafter, the full development and expansion of salvation, Rom. viii. 21). **Faithful is the saying** (see on reff.: another of those current Christian sayings, probably the utterances originally of the Spirit by those who spoke προφητείας in the Church,—and, as in 1 Tim. iii. 16, bearing with it so much of balance and rhythmical arrangement, as to seem to be a portion of some hymn): **for** (Chrys., Oec., al., regard this γὰρ as rendering a reason why the λόγος is πιστός, understanding πιστ. ὁ λ. of what has gone before, viz. the certainty that ὁ ζωῆς οὐρανίου τυχών, καὶ αἰωνίου τεύξεται. But this is most unnatural. The γὰρ is not merely explicative, as Grot., Huther, al., but as in 1 Tim. iv. 9, renders a reason for the πιστός,—in the assertion of the fact in well-known words: *for* the fact is so, that if &c.) **if we died with Christ** (on account of the aorist, pointing to *some one definite event*, the reference must be to that participation in Christ's

^a 2 Cor. vii. 3. ^b ^a ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

marg aeth arm slav-ms Ambrst Pel Fulg.—11. *και συν απεθ.* lect 8.—for *και, αλλα* 109.—rec *σνζ.*: txt ACDEFG.—*-ζησωμεν* and *-λευσωμεν* CJ 109.—12. rec *αρνουμεθα*, with DEJK &c (FG g om κ. *συμβασ.* to *απιστοιμεν*): txt AC 17. 31. 73. 115 v (v-ed, not am demid al₁ and Syr copt have *υπομενουμεν* also) slav Chr Thl Cyp Tert al.—13. *μεντι* 39 Vict-tun-in-Ambr: *μενη* 71.—rec om *γαρ*, with K &c d e v goth al Dam al lat-ff: ins ACDEFGJ 1. 6. 31-2-7-9 all g Syr copt al Chrys Thdrt Ath gr-ff.—14. *commoneo* mar.—*διαμαρτυρουμενος* C 238 Thdrt.—*τον θεου* CFG all vss some gr-lat-ff: τ. χρ. 1: *τον* om D¹ 112.—*λογوماχειν* AC¹ it v aeth lat-ff Orig int: txt C³DEFGJK mss (appy) copt syrr goth al Clem Chr Thdrt Dam al.—for *εις ουδ.*, επ' ουδεν AC 17: επ ουδενι γαρ FG 17 it v am lat-ff: txt DEJK mss-appy Chr-somet Thdrt² al: δι' ουδεν Clem: ως ουδεν Dam.—15. for *θεω, χριστω* A Dam: *κυριω* 177.

death which takes place *at baptism* in all those who are His: see Rom. vi. 3, 4. 8. Col. ii. 12. Certainly, if the aor. stood alone, it might be taken proleptically, looking back on life from that future day in which the *συνζήσομεν* will be realized: but coupled as it is with the present *υπομένομεν* and the future *ἀρνησόμεθα*, we can hardly take it otherwise than literally as to time, of an event already past, and if so, strictly as in the parallel Rom. vi. 8, where the reference is clear), **we shall also live with Him** (hereafter in glory): **if we endure** (with Him: the *συν* must be supplied, cf. *εἴπερ συμπάσχομεν*, Rom. viii. 17), **we shall also reign with Him** (see Rom. v. 17; viii. 17. In the former pair, death and life are opposed: in this, subjection [*υπο-μ.*] and dominion. See the interesting anecdote of Nestor, quoted from the martyrology by Grotius): **if we shall deny (Him), He also will deny us** (see Matt. x. 33): **if we are unfaithful** (not, 'if we disbelieve,' as Chrys.: *εἰ ἀπιστοῦμεν* ὅτι ἀνέστη, οὐδὲν ἀπὸ τοῦτου βλάπτεται ἐκεῖνος—see below), **He remains faithful** (to His own word cited above): **for He cannot deny Himself** (i.e. if we break our word, He will not break His; He having declared that whosoever denies Him shall be denied by Him, and we having pledged ourselves to confess Him,—we may break our pledge, but He will not break His: as He has said, it shall

surely be. See Rom. iii. 3,—which is a striking parallel,—and note there. Chrys. gives a curious explanation: *ἀληθῆς ἐστι, βέβαιός ἐστιν, ἂν τε εἴπωμεν, ἂν τε μὴ εἴπωμεν. . . ἐκεῖνος γὰρ ὁ αὐτὸς μένει καὶ ἀρνούμενων καὶ μὴ ἀρνούμενων. ἀρνήσασθαι γὰρ αὐτὸν οὐ δύναται, τουτέστι, μὴ εἶναι. ἡμῖς λέγομεν ὅτι οὐκ ἐστιν, εἰ καὶ μὴ τὸ πρᾶγμα οὕτως ἔχει. οὐκ ἔχει φύσιν μὴ εἶναι, οὐ δυνατόν τουτέστιν, εἰς τὸ μὴ εἶναι αὐτὸν χωρῆσαι. αἰ μένει, αἰ ἐστιν αὐτοῦ ἡ ὑπόστασις, μὴ τοίνυν ὡς χαριζόμενοι αὐτῷ, οὕτω διακώμεθα, ἢ ὡς καταβλάπτοντες. But manifestly there is no such motive as this last brought forward, nor is the assertion *ἐκεῖνος μένει*, but *ἐκ. πιστὸς μένει*. Mack proposes another alternative,—"If we fall from the faith and forfeit our own salvation, He still carries forward His own gracious will, in saving mankind by the Gospel." But that given above seems best to suit the context.*

14—26.] *Application of the above general exhortations to the teaching and conversation of Timothy, especially with reference to the false teachers.*

14.] 'These things (those which have just preceded vv. 8—13) call to their minds (reff.: the minds viz. of those among whom thou art ministering, as the context shews: see a similar ellipsis in Tit. iii. 8), testifying to them before the Lord not to contend with words (see 1 Tim. vi. 4. The var. reading *λογομάχε*

^k ὀρθοτομοῦντα τὸν ^l λόγον τῆς ἀληθείας. ¹⁶ τὰς δὲ ^k here only. Prov. iii. 6.
^m βεβήλους ⁿ κενοφωνίας ^o περιύστασο· ^p ἐπὶ πλεῖον γὰρ ¹² Cor. vi. 7. Eph. i. 13.
 James i. 18. (see Gal. ii. 14.) m 1 Tim. i. 9 reff. m n 1 Tim. vi. 20 only †. o = Tit. iii. 9 only. (Acts xxv. 7 al.) p Acts iv. 17. xx. 9. xxiv. 4 (Paul). Jer. ii. 12.

—16. *καινοφωνίας* FG 115² d e (g has both) Chr Lucif Aug Ambrst.—πλειστον 238.—

changes the whole arrangement, and attaches διαμαρτ. ἐνώπιον τοῦ κυρίου to the preceding. The chief objections to this are 1) that ὑπομίμησε διαμαρτυράμενος ἐνώπι. τοῦ κυρίου is a very lame and inconsistent junction of terms, the strong emphasis of the διαμ. κ.τ.λ. not agreeing with the far weaker word ὑπομίμησε; 2) that in the other places where διαμαρτύρομαι occurs in St. Paul, it precedes an exhortation, e. g. 1 Tim. v. 21; ch. iv. 3, and μαρτύρομαι, Eph. iv. 17),—(a thing) useful for no purpose (for construction see reff.), (but practised) to (on condition of following from it as a necessary consequence as if it had been by covenant attached to it) the ruin (the opposite of οἰκοδομή, cf. καθαίσεις, 2 Cor. xiii. 10) of them that hear.' 15.] The connexion is close:—by averting them from vain and unprofitable things, approve thine own work, so that it may stand in the day of the Lord.—'Strive (reff.) to present thyself (emphatic, as distinguished from those alluded to in the preceding verse) to God approved (reff.: tested by trial, and found to have stood the test. Not to be joined with ἐργάτην, as Mack), a workman (a general word, of any kind of labourer, used [see reff.] of teachers perhaps from the parable in Matt. xx.) unshamed (by his work being found unworthy: cf. Phil. i. 20,—ἐν οὐδενὶ αἰσχυνθήσονται, 1 Cor. iv. 4: "cui tua ipsius conscientia nullum pudorem inculciat," Beng. Kypke quotes from Jos. Antt. xviii. 9 [but I cannot find the passage], μηδὲ δευτερεύειν ἀνειπαίσχυντον ἡγοῦ, 'neque credas id pudore vacare, si secundum teneas locum.' Chrys., al., would take the word actively, 'not being ashamed of his work,' τοῦτέστι, μηδὲν ὅλως αἰσχύνου πράττειν τῶν εἰς εὐσέβειαν ἡκόντων, κὰν δουλεύσαι δέῃ, κὰν ὁτιῶν παθεῖν, Chrys.: and so Agapetus, in Wetst., παρ' ἄλλῃ εὐρεθέντα μηδ' αὖτως παροῦσ', ἀλλὰ μαν' ἀνεί μὲν ἀνειπαίσχυντος; but the above seems more according to the context. The opposite to ἐργ. ἀνειπαίσχυντος is ἐργάτης δόλιος, 2 Cor. xi. 13), rightly administering (the meaning of ὀρθοτομέω is very variously derived and explained,—'recte secare' being unquestionably the rendering. (1) Melancthon, Beza, Grot., al., suppose the meaning deduced from the right division of the victims, Levit. i. 6 ff.:

(2) Vitringa [de Synagog. p. 714, De W.], Calv., al., from the cutting and distributing of bread by the steward or father of a household: 'ac si pater alendis filiis panem in frusta secando distribueret.' (3) Pricæus, 'a lapicidis, quos melius ἐργάτας vocaveris quam victimarios illos. Eurip. de Neptuno Trojam ædificante, λαίνοὺς πύργους πῖριξ ἐρθεῖς ἔτεμε κα νόσιν,'—Apuleius, 'non, inquit, e monte meo afferam lapidem directum cæsum, i. e. ὀρθοτομημένον. Glossarium, directum, κατὰ κανόνα ὀρθωθέν:'. (4) Thdr̄t [ἐπανοῦμεν τῶν γεωργῶν τοὺς εὐθείας τὰς αὐλάκας ἀνατέμνοντας], Lamb-Bos, al., from plowers, who are said τέμνουν τὴν γῆν, σχίζειν and ἐπισχιζῖν ἀρούρας: (5) Most commentators, from the more general form of the last explanation, the cutting a way or a road: as 'καινοτομεῖν, novam viam secare, nova via incedere,' so 'ὀρθοτομεῖν, rectam viam secare,' but here used transitively, the λόγος τῆς ἀληθείας being itself the ὁδός: so in Prov. xi. 5, δικαιοσύνη ἀμώμων ὀρθοτομεῖ ὁδοὺς, and Eurip. Rhes. 422, εὐθείαν λόγων τέμνων κείλευθον: Gal. ii. 14, ὀρθοποδεῖν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου. So De W.: but Huther objects, and I think with reason, that in all these places the idea of a way is expressly introduced, and that without such expression we cannot supply the idea in λόγον. (6) Huther's own view, that, the original meaning being 'rightly to divide,' the idea of τέμνειν was gradually lost, as in καινοτομεῖν, so that the word came to signify 'to manage rightly,' 'to treat truthfully without falsifying,' seems to approach the nearest to the requirements of the context: the opposite being, as he observes, κατηλείν τὸν λόγον τοῦ θεοῦ, 2 Cor. ii. 17. (7) The meaning given by Chrys. and Oec.—τέμνε τὰ νόθα, καὶ τὰ τοιαῦτα μετὰ πολλῆς τῆς σφοδρότητος ἐφίστασο καὶ ἔκκοπτε, does not seem to belong to the word. (8) It is plain, that the patristic usages of it, as e. g. in the Clementine Constt. vii. 33 [Grot.] ὀρθοτομοῦντας ἐν τοῖς κυρίου δόγμασι,—Clem. Alex., Strom. vii. p. 762, τὴν ἀποστολικὴν καὶ ἐκκλησιαστικὴν ὀρθοτομίαν τῶν δογμάτων,—Greg.-Naz. apol. fugæ, pp. 23. 28 [Kypke, from Fuller], opposing to ὀρθοτομεῖν, κακῶς ὀδεύειν,—have sprung from this passage,

q Luke ii. 52. Gal. i. 14. Rom. xiii. 12. ch. iii. 9, 13. only. προϋ- 18 v οἵτινες w περιὶ τὴν ἀλήθειαν x ἡστοχῆσαν, λέγοντες γραινα i νομὴν ἔξι. u ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος, τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ὁ ἀνατρέπουσιν τὴν τινῶν πίστιν. 19 ὁ z μέντοι a στερεὸς b θεμιλίως τοῦ

r Rom. i. 18. xi. 26. Tit. ii. 12. Jude 15, 18 only. Jer. v. 6. s here only t (see note) — here only. τὸ πῦρ λαμβάνει νομὴν. Polyb. xi. 6. 5. νομὴν ποιεῖται ἔλκος, id. i. 81. 6. u gen. ch. i. 15. v — Acts x. 41, 47 al. Paul, passim. w so 1 Tim. i. 19. w x 1 Tim. vi. 21. y Tit. i. 11 only. z 1 Tim. i. 3 ref. zz James ii. 8 ref. a 1 Pet. v. 9 only. Deut. xxxii. 18. b 1 Cor. iii. 11. Heb. vi. 1 al.

ἀσβεῖς D¹K 117; -βεια D³.—17. γαγραινα 109.—εχει d e v Cypr Lucif.—18. υμαινός D 1: υμενεός 69. 71.—την (2nd) om FG 17.—την πιστ. την τινων ανατρ. DE d e

and cannot be cited as precedents, only as interpretations) the word of the (the art. seems here better expressed: cf. ver. 18 below, and the usage throughout these Epp., e. g. 1 Tim. iii. 15; iv. 3; vi. 5. 2 Tim. iii. 8; iv. 4. Tit. i. 14) truth.

16.] But (contrast not to the ὀρθοτομεῖν merely, but to the whole course of conduct recommended in the last verse) profane babblings (see 1 Tim. vi. 20) avoid (= ἐκτρέπασθαι, 1 Tim. vi. 20: so Origen has περιστασθαι κινδύνους [in Hammond]: Joseph. B. J. ii. 8. 6, of the Essenes, τὸ ὀμνύναι αὐτοῖς περισταταί: Lucian, Hermotim. c. 86, οὕτως ἐκτραπήσομαι καὶ περιστήσομαι, ὥσπερ τοὺς λυτῶντας τῶν κυνῶν: Marc. Antonin. iii. 4, χρὴ μὲν οὖν καὶ τὸ εἰκὴ καὶ μάτην ἐν τῇ εἰρωμῇ τῶν φαντασιῶν περιστασθαι: see other examples in Wetst. The meaning seems to come from a number of persons falling back from an object of fear or loathing, and standing at a distance round it. Beza's sense, 'cohibe, i. e. observa et velut obside, nempe ne in ecclesiam irrepant,' has no countenance from usage): for they (the false teachers: not the κενοφωνοῦνται: cf. ὁ λόγος αὐτῶν below) will advance (intransitive, see ref.,—not transitive, governing ἀσβεῖας in the accus.: see below) to a worse pitch of impiety (cf. ref. Jos., and Diodor. Sic. xiv. 98, ὁ δὲ βασιλεὺς οὐ βουλόμενος τὸν Εὐαγόραν προκόπτειν ἐπὶ πλείον. . .), and their word will eat (νομή [pasture, John x. 9. Aristot. Hist. An. 10], from νέμεσθαι [τὸ φῶμα ἐκτραγὲν ἐνέμετο πρόσω, Herod. iii. 133] is the medical term for the consuming progress of mortifying disease: cf. νομαὶ σαρκὸς θηριώδεις, Plut. Mor. p. 165 e: τὸ ἔλκος θάττον ποιεῖται νομὴν, Polyb. i. 81. 6, and Hippocrates and Galen in Wetst. It is also used of the devastating progress of fire, as in Polyb. i. 48. 5, τὴν μὲν νομὴν τοῦ πυρὸς ἐνεργον συνέβαινε γίγνεσθαι, and xi. 5, τὸ πῦρ λαμβάνει νομὴν) as a gangrenæ (γάγγραйна, from γάω, γράινω, to eat into, is defined by Hippocrates [in

Wetst.] to be the state of a tumour between inflammation and entire mortification — ἐπεται ταῖς μεγάλαις φλεγμοναῖς ἡ καλουμένη γάγγραйна, νέκρωσις τε οὖσα τοῦ πάσχοντος μορίου, καὶ ἥν μὴ διὰ ταχέων τις αὐτὴν ἰάσεται, νεκροῦται ῥαδίως τὸ πάσχον τοῦτο μέρος, ἐπιλαμβάνει τε τὰ συνεχῆ, καὶ ἀποκτίνει τὸν ἀνθρώπον. Sometimes it is identical with καρκίνος, a cancer): of whom is (ref.) Hymenæus (see note, 1 Tim. i. 20) and Philetus (of him nothing further is known), men who concerning the truth went astray (cf. 1 Tim. vi. 21), saying that the resurrection has already taken place (cf. Tert. de resurr. carn. c. 19,—"resurrectionem quoque mortuorum manifeste adnuntiatam in imaginaria significationem distorquent, addeverantes ipsam etiam mortem spiritaliter intelligendam. Non enim hanc esse in vero quæ sit in medio dissidium carnis atque animæ, sed ignorantiam Dei, per quam homo mortuus Deo non minus in errore jacuerit quam in sepulcro. Itaque et resurrectionem eam vindicandam, qua quis adita veritate sed animatus et revivificatus Deo, ignorantia morte discussa, velut de sepulcro veteris hominis eruperit . . . exinde ergo resurrectionem fide consecutos cum domino esse, cum eum in baptisate induerint."—So also Irenæus, ii. 31. 2, "esse autem resurrectionem a mortuis, agnitionem ejus quæ ab eis dicitur veritatis." This error, which belonged to the Gnostics subsequently, may well have been already sown and springing up in the apostolic age. If the form of it was that described by Tertullian, it would be one of those instances of wresting the words of St. Paul himself [cf. Col. ii. 12. Rom. vi. 4, al.] of which St. Peter speaks 2 Pet. iii. 16. See on this Aug. Ep. lv. (cxix.) 4. Thdrt [so also Pel.] gives a curious and certainly mistaken meaning,—τὰς ἐκ παιδοποιίας διαδοχὰς ἀνάστασιν οἱ διεσώννυμι προσηγόρευον: [so Aug. Hier. 59, de Se-leucianis,—"Resurrectionem non putant futuram, sed quotidie fieri in generatione

θεοῦ ἔστηκεν, ἔχων τὴν ^c σφραγίδα ταύτην Ἐγὼ κύριος ^c Rom. iv. 11.
 τοὺς ὄντας ^d αὐτοῦ, καὶ ^e Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ^d only, exc.
^f ὀνομάζων τὸ ὄνομα κυρίου. ²⁰ ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ^e Rom. iv. 1 and
 ἔστιν μόνον ^g σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ^h ξύλινα ^d gen., 1 Cor.
 καὶ ⁱ ὀστράκινα, καὶ ^k ἄ μὲν ^g εἰς τιμὴν, ^k ἃ δὲ ^g εἰς ἀτίμιαν. ^e 1. 12. iii. 23
 Num. xvi. 27. Isa. li. 11. f = Rom. xv. 20 only. Isa. xxvi. 13. g Rom. ix. 21. h Rev. ix.
 20 only. i 2 Cor. iv. 7 only. Levit. vi. 28. k Matt. xiii. 18 al. Rom. ix. 21. xiv. 2 al.

goth: τὴν πιστ. τιν. αν. FG gal.—19. for θεου, χριστου 91: θεου χριστου Thdrt-ed al.
 —ταυτην om sah.—εγνων γαρ κυρ. sah.—for ἀδικιας, κακιας 238.—rec for κυρ., χριστου:

filiorum:"] Schöttg. another, but merely as a conjecture,—that the resurrection of some of the bodies of the saints with Christ [Matt. xxvii. 52] may have been by them called 'the Resurrection of the dead'), and are overturning (ref.) the faith of some.'

19.] *Firm endurance*, notwithstanding this overturning of the faith of some, of the church of God: its signs and seals.—'Nevertheless God's firm foundation standeth (not, as E. V. ungrammatically, 'the foundation of God standeth sure.' But what is ὁ στερεὸς θεμ. τ. θεοῦ? Very various interpretations have been given. παρασαλίσσαι, says Thdrt, οὐ δύνανται τὴν τῆς ἀληθείας κρηπίδα. ὁ θεὸς γὰρ τοῦτον τέθεικε τὸν θεμέλιον: Cocceius, Michaelis, Ernesti, explain it the *fundamental doctrine of the Resurrection*: Ambr., the promises of God: Bengel, Vatabl., *fides Dei immotam*: Bretschn., al., *Christ*, 1 Cor. iii. 11: Heinrichs, Rosenm., the *Christian religion*: Calv., Calov., Wolf, Corn.-à-Lap., al., *Dei electionem*. Rather, as Mosh., Kypk., Heydenr., Mack, De W., Huther, Wiesinger, al., ἐκκλησία τεθεμελιωμένη ὑπὸ θεοῦ—the congregation of the faithful, considered as a foundation of a building placed by God,—the *oikia* spoken of in the next verse. So Estius: "Ipsa ecclesia rectissime firmum ac solidum Dei fundamentum vocatur, quia super petram, i. e. Christum, a Deo firmiter fundata, nullis aut Satanæ machinis aut tentationum fluctibus subverti potest aut labefactari: nam etsi quidam ab ea deficiunt, ipsa tamen in suis electis perseverat usque in finem." He then cites 1 John ii. 19: Matt. xxiv. 24: John x. 28: Rom. viii. 35. 39: and proceeds, "Ex his admodum fit verisimile, firmum Dei fundamentum intelligi fideles electos: sive, quod idem est, ecclesiam in electis." Against the tottering faith of those just mentioned, he sets the *στερεὸς θεμ.*, and the *ἔστηκεν*. It cannot be moved: Heb. xii. 28), having this seal (probably in allusion to the practice of engraving inscriptions over doors [Deut. vi. 9; xi. 20] and on pillars and foundation stones [Rev. xxi.

14]. The seal [inscription] would indicate ownership and destination: both of which are pointed at in the two texts following. (1) The Lord knoweth (see 1 Cor. viii. 3, note: 'novit amanter, nec nosse desinit,' as Bengel) them that are His (the LXX runs. ἐπίσκειπται καὶ ἐπέγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ, καὶ τοὺς ἁγίους προσηγάγετο πρὸς ἑαυτόν): and (2), Let every one that nameth the name of the Lord (viz. as his Lord: not exactly equivalent to 'callethe on the name of the Lord') stand aloof from iniquity' (the passage in Isa. stands, ἀπόστητε, ἀπόστητε, ἐξέλθατε ἐκίθην, καὶ ἀκαθάρτον μὴ ἄψασθε, . . . ἀφορίσθητε οἱ φέροντες τὰ σκεύη κυρίου. It is clearly no reason against this passage being here alluded to, that [as Conyb.] it is expressly cited 2 Cor. vi. 17). 20.] Those who are truly the Lord's are known to Him and depart from iniquity: but in the visible church there are many unworthy members. This is illustrated by the following similitude.—'But (contrast to the preceding definition of the Lord's people) in a great house (= ἐν τῇ οἰκουμένῃ πᾶσῃ, Chrys., who strenuously upholds that view; so also Thdrt and the Greek commentators, Grot., al.: but far better understood of the church, for the reason given by Calv.: "contextus quidem huc potius nos ducit, ut de ecclesia intelligamus: neque enim de extraneis disputat Paulus, sed de ipsa Dei familia:") so also Cypr., Aug., Ambr., all. The idea then is much the same as that in the parable of the drag-net, Matt. xiii. 47—49: not in the parable of the tares of the field, as De W.: for there it is expressly said, ὁ ἀγρὸς ἐστὶν ὁ κόσμος) there are not only vessels of gold and silver, but also of wood and earthenware; and some for honour, some for dishonour' (viz. in the use of the vessels themselves: not, as Mack, al., to bring honour or dishonour on the house or its inhabitants. Estius, anxious to avoid the idea of heretics being in the church, would understand the two classes in each sentence as those distinguished by gifts, and those not so distinguished: and so Corn.-à-Lap., al.: but this seems alien from the context:

11 Cor. v. 7 only. Judg. vii. 4 vat. m Acts xx. 32. xxvi. 18 both Paul; and all. n ch. iv. 11. Philom. 11 only. Prov. xxxi. 13. o 2 Cor. ix. 8. Col. i. 10. 1 Tim. v. 10. ch. iii. 17. Tit. i. 16. iii. 1. p Paul, 1 Cor. ii. 9. Philom. 22 (Heb. xi. 16) only. q here only. αὐθάδεια νεωτερικῇ, Jos. Antt. xvi. 11. 7. v. ἡλίου, Polyb. x. 24. 7. r = 1 Tim. vi. 11. 1 Cor. vi. 18. s Rom. ix. 30 reff. δικ., as Rom. vi. 13 al. ss see note. t Rom. x. 12 reff. u 1 Tim. i. 5 reff.

21 εἰς οὖν τις ἑκαθάρη ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. 22 τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίδωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας. 23 τὰς δὲ μωρὰς καὶ

txt MSS most mss vss-appy gr-lat-ff.—20. δε om 1. 67²: γαρ Chr-comm.—μονα 80.—arg. κ. χρυσ. 37. 116 slav-ms: κ. arg. om sah.—aft οστράκ., om kai 219¹ sah.—for α δε, αλλα sah.—21. εκκαθηρη Α.—απο τουτων om Orig³—rec bef ευχρηστ. ins kai, with C¹D³E³J³K &c v syr al Orig³ Thdr¹ al: om AC²D¹E¹FG 17. 23. 80. 116-23 it Syr goth copt ar-erp Ephr Chr Thdr¹ Oec Ambrst Aug²—ευχριστον 48: ευχαριστον 238: ευαριστον sah.—for εις, προς DEF³ al.—ητοιμασμενος 219.—22. δε om 219¹—αγαπ., πιστ. FG g: add υπομονην copt, αγωσυνην arm.—for των, παντων FG 73: παντων των AC 17. 23. 31-9. 73 g Syr aeth slav Chr-text Thdr¹ Isid: txt DEJK most mss d e v Syr goth copt al Chr-comm Dam Thl Oec Ambrst al.—for επικαλ., αγαπωντων Α.—for τον κυρ., το ονομα κυριου arm copt sah.—24. δε om sah.—rec αλλ., with CJ &c:

cf. especially the next verse). 21.]

Here the thing signified is mingled with the similitude: the voluntary act described belonging, not to the vessels, but to the members of the church who are designated by them. 'If then (οὖν deduces a consequence from the similitude: q. d. 'his positioⁿis') any man (member of the church) shall have purified himself (not as Chrys., παντελῶς καθάρη: but as Bengel, 'purgando sese exierit de numero horum': the ἐκ corresponds to the ἀπο below, and I have attempted to give that in the following) from among these (viz. the latter mentioned vessels in each parallel; but more especially the σκεῦη εἰς ἀτιμίαν, from what follows), he shall be a vessel for honour (Chrys. remarks: ὁρᾷς ὅτι οὐ φύσεως οὐδὲ ὑλικῆς ἀνάγκης ἐστὶ τὸ εἶναι χρυσοῦν ἢ ὀστράκινον, ἀλλὰ τῆς ἡμετέρας προαιρέσεως (?); ἐκεῖ μὲν γὰρ τὸ ὀστράκινον οὐκ ἂν γένηται χρυσοῦν, οὐδὲ τοῦτο εἰς τὴν ἐκείνου καταπεσεῖν εὐτέλειαν δυνήσεται· ἐνταῦθα δὲ πολλὴ μεταβολὴ καὶ μετέστασις. σκεῦος ὀστράκινον ἦν ὁ Παῦλος, ἀλλ' ἐγένετο χρυσοῦν. σκεῦος χρυσοῦν ἦν (?) ὁ Ἰούδας, ἀλλ' ἐγένετο ὀστράκινον) hallowed (not to be joined, as Calv. and Lachmann, who expunges the comma after τιμὴν, — with εἰς τιμὴν, seeing that εἰς τιμὴν stands absolutely in the former verse. ἡγιασμένος [reff.] is a favourite word with our Apostle to describe the saints of God), useful (see instances of the meaning of this epithet in the two reff.) for the master (of the house), prepared for every good work' (κἂν μὴ πρᾶτῃ, ἀλλ' ὅμως ἐπιτήδειόν ἐστι, δικτικόν. δεῖ οὖν πρὸς πάντα παρεσκεύασθαι, κἂν πρὸς

θάνατον, κἂν πρὸς μαρτύριον· κἂν πρὸς παρθενίαν, κἂν πρὸς ταῦτα πάντα. Chrys.).

22.] Exhortations, taken up again from ver. 16, on the matter of which the intervening verses have been a digression. — 'But (contrast to the last mentioned character, ver. 21, in the introduction of νεωτ. ἐπιθ.) youthful lusts (not 'cupiditates rerum novarum,' as Salmasius; see against him Suicer, vol. i. p. 1167.—νεωτερικαὶ οὐχ αὐταὶ εἰσὶν αἱ τῆς πορνείας μόνον, ἀλλὰ πᾶσα ἐπιθυμία ἄτοπος, νεωτερικῇ. ἀκούετωσαν οἱ γενηρακότες, ὅτι οὐ δεῖ τὰ τῶν νεωτέρων ποιεῖν. κἂν ὑβριστῆς ᾖ τις, κἂν δυναστείας ἐρᾷ, κἂν χρημάτων, κἂν σωματών, κἂν ὀνοῦν δόξῃ, νεωτερικῇ ἢ ἐπιθυμίᾳ, ἀνόητος· οὐπω τῆς καρδίας βεβηκυίας, οὐδὲ τῶν φρενῶν ἐν βάθει τεθεισών, ἀλλ' ἡνωμένων, ἀνάγκη ταῦτα πάντα γίνεσθαι. Chrys.; and Thdr¹, τουτέστι τρυφήν, γέλωτος ἀμετρίαν, δόξαν κενήν, καὶ τὰ τούτοις προσόμοια. See also Basil. Cæs. in Suicer, as above) fly from, but (contrast to the hypothesis of the opposite course to that recommended above) follow after righteousness (moral rectitude, as contrasted with ἀδικία, ver. 19: not, as Calov., 'the righteousness which is by faith'; far better Calvin: 'hoc est, rectam vivendi rationem.' See the parallel, 1 Tim. vi. 11), faith, love, peace with (μετά belongs to εἰρήνην, not to δίδωκε; cf. Heb. xii. 14, εἰρήνην δίδωκε μετὰ πάντων: also Rom. xii. 18) those who call upon the Lord (Christ, see 1 Cor. i. 2) out of a pure heart' (these last words belong to ἐπικαλουμένων, and serve to designate the earnest and single-

^w ἀπαιδεύτους ^x ζητήσεις ^y παραιτοῦ, εἰδὼς ὅτι ^z γεννῶσιν ^w here only.
^a μάχας. ²⁴ ^b δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ^x 1 Tim. i. 4
^c ἥπιον εἶναι πρὸς πάντας, ^d διδασκτικόν, ^e ἀνεξίκακον, ^y = 1 Tim. iv.
²⁵ ἐν ^f πρᾶυτητι ^g παιδεύοντα τοὺς ^h ἀντιδιατιθεμένους, ^z Paul, Acts
ⁱ μήποτε δύνῃ αὐτοῖς ὁ θεὸς ^k μετάνοιαν ^k εἰς ⁱ ἐπίγνωσιν ^a 2 Cor. vii. 5.
 Tit. iii. 9. James iv. 1 only. — Gen. xlii. 7. b = Rom. i. 1 al. fr. c 1 Thess. ii. 7 only.
 d 1 Tim. iii. 2 only †. e here only †. (see Wisd. ii. 19.) f 1 Cor. iv. 21 reff. g 1 Tim. i. 20 reff.
 h here only †. i = here only (not Gen. xxiv. 5). see Luke iii. 15. k Acts xx. 21 (Paul). 2 Cor.
 vii. 10. 1 1 Tim. ii. 4, ch. iii. 7. Heb. x. 26.

txt ADEFG &c.—for *ἥπιον, νηπιον* D¹E¹FG (see 1 Thess ii. 7): *ἀλλα καθαρὸν ἅγιον* sah.—25. for *εν, συν* FG it v (*cum in modestia* d).—rec *πραοτητι*, with D³EJK &c ff (*πριχοτητι* FG): txt ACD¹ 31. 47. 67². 71. 113² Ephr Bas Chr-mss.—*ἀντιδιαθεμεινους* C al₁: *αντικειμενους* E-marg FG.—rec *δω*, with D³EJK &c ff: txt ACD¹FG 31. 120² Ephr Chr-ms Isid.—for *επιγνωσ. αληθ.*, *σωτηριαν* Thdrt: *αληθειας* om tol: at end add

mind, as contrasted with the false teachers, who called on Him, but not out of a pure heart: cf. ch. iii. 5, 8, and especially Tit. i. 15, 16. Chrys. draws as an inference from this, *μετὰ δὲ τῶν ἄλλων οὐ χρὴ πρῶτον εἶναι*, which is directly against ver. 25: Thdrt far better, drawing the distinction between *love and peace*: *ἀγαπᾶν μὲν γὰρ ἅπαντας δυνατόν, ἐπειδὴ περ τοῦτο καὶ ὁ εὐαγγελικὸς παρακλεῖνεται νόμος, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν*’ *εἰρηνεύειν δὲ οὐ πρὸς ἅπαντας ἐνεστι, τῆς γὰρ κοινῆς τοῦτο προαιρέσεως δέχεται τοιοῦτοι δὲ πάντες οἱ ἐκ καθαρῆς καρδίας τὸν δεσπότην ἐπικαλοῦμενοι*. See Rom. xii. 18).

23.] ‘But (contrast again to the hypothesis of the contrary of the last exhortation) foolish (Tit. iii. 9) and undisciplined (*ἀπαιδευτος* can hardly be wrested from its proper sense and made to mean ‘unprofitable πρὸς παιδείαν,’ but, as in reff., must mean *lacking παιδεία*, shewing want of wholesome discipline. Grot. limits it too narrowly, when he says, ‘Intelligit hic Paulus quæstiones immodestas: nam et Græci pro ἀκόλαστον dicunt ἀπαιδεύον [sine disciplina]: quia idem est κολάζειν et παιδεύειν’) questionings decline (reff.), being aware that they gender strifes (reff.): but (contrast to the fact of μάχαι) the (better than *a*, as De W. The meaning being much the same, and *δοῦλον* in the emphatic place representing τὸν δοῦλον, the definite art., in rendering, gives the emphasis, and points out the individual servant, better than the indefinite servant of the Lord (Jesus; see 1 Cor. vii. 22. It is evident from what follows, that the servant of the Lord here, in the Apostle’s view, is not so much every true Christian,—however applicable such a maxim may be to him also,—but the minister of Christ, as Timotheus was: cf. διδασκτικόν, &c. below) must not strive (the argument is in the form of an enthymeme:—‘propositionem

ab experientia manifestam relinquit. Assumptio vero tacitam sui probationem includit, eamque hujusmodi: servum oportet imitari Dominum suum.’ Estius), but be gentle (reff.) towards all, apt to teach (reff.:—so E. V. well: for, as Bengel, ‘hoc non solum soliditatem et facilitatem in docendo, sed vel maxime patientiam et assiduitatem significat.’ In fact these latter must be, on account of the contrast which the Apostle is bringing out, regarded as prominent here) patient of wrong (so Conyb., and perhaps we can hardly find a better expression, though ‘wrong’ does not by any means cover the meaning of the *κακόν*: ‘long-suffering’ would be unobjectionable, were it not that we have *μακρόθυμος*, to which that word is already appropriated. Plutarch, Coriolan. c. 15, says, that he did not repress his temper, οὐδὲ τὴν ἱερμίαν ξύνοικον, ὡς Πλάτων ἔλεγεν, αὐθάδειαν εἰδὼς ὅτι εὖ μάλιστα διαφεύγειν ἐπιχειροῦντα πράγμασι κοινοῖς καὶ ἀνθρώποις ὀμιλεῖν, καὶ γενέσθαι τῆς πολλὰ γελωμένης ὑπ’ ἐνίων ἀνεξικακίας ἐραστήν), in meekness correcting (not ‘instructing,’ see 1 Tim. i. 20 reff., and note on ἀπαιδεύτους, ver. 23) those who oppose themselves (better than as Ambrst., ‘eos qui diversa sentiunt’: to take the general meaning of *διατίθεσθαι*, satisfies the context better, than to supply τὸν νοῦν. The Vulg., ‘eos qui resistent veritati,’ particularizes too much in another way), if at any time (literally, ‘lest at any time’: but μήποτε in later Greek sometimes loses this aversive meaning and is almost equivalent to *εἴποτε*. Hermann [Viger, p. 457] says of μήποτε, ‘vocalum tironibus sæpissime crucem figens, cum significat fortasse, vel si quando,’ and he then cites this passage. The account to be given of the usage is that, from μή being commonly used after verbs of fearing, &c.,—then after verbs expressing anxiety of any

^m here only. ¹ ἀληθείας, ²⁶ καὶ ^m ἀνανήψωσιν ⁿ ἐκ τῆς τοῦ ^o διαβόλου ACDEF GK
 see 1 Cor. xv. ^o παγίδος ^p ἐζωγρημένοι ὑπ' ^q αὐτοῦ εἰς τὸ ^q ἐκείνου
 34. ἐκ θρη-
 νων ἀνανή-
 φειν, Jos.
 θέλημα.
 Antt. vi. 11.
 10. n constr. pregn., 2 Thess. ii. 2. Rom. vi. 7. vii. 2. ix. 3. o 1 Tim. iii. 6, 7 reff. p Luke v. 10
 only. 2 Chron. xxv. 12. q αὐτός & ἐκείν., of the same, see note.

ἐλθειν A.—26. ἀνανηψουσιν C: ἀναληψωσιν D¹: ἀνηψω A (but erased): ἀλλα νηψωσι sah.—παγίδων d e v sah Sing-cler Ambrst Pel Gelas.

kind [φροντίζω, μὴ . . . Xen.: σκοπῶ, μὴ . . . Plat.: ὑποπτεύειν, μὴ . . . Xen.: αἰσχύνομαι, μὴ . . . Plat.], its proper aversative force by degrees became forgotten, and thus it, and words compounded with it, were used in later Greek in sentences where no such force can be intended. De W. refers to Kypke for examples of this usage from Plut. and Athenæus: but Kypke does not notice the word here at all) God may give them repentance (because their consciences were impure [see above on ver. 22] and lives evil) in order to the knowledge of [the] truth (see note, 1 Tim. ii. 4), and they may awake sober (from their moral and spiritual intoxication: so ἐκνήφ., in ref. 1 Cor., and this same word in Jos.: the θρῆνοι there, as the ensnarement by the devil here, being regarded as a kind of intoxication. There is no one word in English which will express ἀνανήψαι: Conyb. has paraphrased it by 'escape, restored to soberness:' perhaps the E. V., 'recover themselves,' is as near an approach to the meaning as we can get. We have the word used literally by Plutarch, Camillus, c. 23: ὁ Κάμιλλος . . . περὶ μέσας τὰς νύκτας προσέμιξε τῷ χάρακι . . . ἐκταράττων ἀνθρώπων κακῶς ὑπὸ μέθης κ. μόλις ἐκ τῶν ὕπνων ἀναφέροντας πρὸς τὸν θόρυβον. ὀλίγοι μὲν οὖν ἀνανήψαντες ἐν τῷ φόβῳ κ. διασκευασμένοι, τοὺς περὶ τὸν Κάμιλλον ὑπέστησαν . . . Sir Thos. North renders it, 'There were some notwithstanding did bustle up at the sudden noise.' See also examples in Wetst.) out of the snare of the devil (gen. subj., 'the snare which the devil laid for them.' There is properly no confusion of metaphor, the idea being that these persons have in a state of intoxication been entrapped, and are enabled at their awaking sober, to escape. But the construction is elliptic, ἀνανήψωσιν ἐκ = ἐκφύωσιν ἀνανήψαντες ἐκ), having been (during their spiritual μέθη) taken captive by him after (in the direction of, according to, so as to follow) his will' (a difficulty has been supposed to exist here, partly owing to αὐτοῦ and ἐκείνου being used of the same person: and from the Greek expositors downwards, some have held a

very different rendering of the words: Thl. e. g.,—ἐν πλάνῃ, φησί, νήφονται, ἀλλὰ ζωγρηθέντες ὑπὸ θεοῦ εἰς τὸ ἐκείνου θέλημα, τουτέστι τοῦ θεοῦ, ἴσως ἀνανήψουσιν ἀπὸ τῶν ὑδάτων τῆς πλάνης. This, it is true, does not get rid of the difficulty respecting the pronouns, but it pointed the way to doing so: and thus Wetst., Bengel, and Mack, understand αὐτοῦ to apply to the δοῦλος κυρίου,—ἐκείνου to God—'taken prisoners by God's servant according to His will.' [Bengel however, as Bez., Grot., joining εἰς τὸ ἐκ. θέλ. with ἀνανήψωσιν, which is unnatural, leaving ἐζωγρ. ὑπ' αὐτοῦ standing alone.] The great objection to this is, the exceeding confusion which it introduces into the figure, in representing men who are just recovering their sense and liberty, as ἐζωγρημένοι,—and in applying that participle, occurring as it does just after the mention of παγίς, not to that snare, but to another which does not appear at all. Aret. and Estius have proposed another rendering:—'taken captive by the devil according to God's will,' i. e. as Est., 'quamdiu Deus voluerit, cujus voluntati nec diabolus resistere potest.' This is certainly less objectionable. De W. charges it with rendering εἰς as if it were κατὰ, but the charge is not just: for the permitting the devil to hold them captive, on this view, would be strictly εἰς, 'in pursuance of,' 'so as to follow,' God's purpose. The real objection is, that it introduces a new and foreign element, viz. the fact that this captive is overruled by God—of which matter there is here no question. The truth is, that there is no difficulty whatever in the application of αὐτοῦ and ἐκείνου to the same person. Kühner, § 629, ann. 3, gives from Plato, Cratyl. p. 430, δεῖξαι αὐτῷ, ἂν μὲν τήχῃ, ἐκείνου εἰκόνα: from Lysias, c. Eratosth. p. 429, ἕως ὅ ληγόμενος ὑπ' ἐκείνου καιρὸς ἐπιμελῶς ὑπ' αὐτοῦ ἐτηρήθη. But he does not give an account of the idiom, which seems to be this: ἐκείνος, from its very meaning, always carries somewhat of emphasis with it; it is therefore unfit for mere reflective or unemphatic use, and accordingly when the subject pointed out by ἐκείνος occurs in

III. ¹ Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἑσχάταις ἡμέραις ^{r80 James v.}
^s ἐνστήσονται καιροὶ ^{3. 1 Pet. i.} χαλεποί. ^{5. 1 John. ii.} ^{18. Jude 18} ^{(Acts. ii. 17).} ^{s Rom. vii. 38.} ^{1 Cor. iii. 22.} ^{vii. 26. Gal.} ^{i. 4. 2 Thess.}
^u ἔσονται γὰρ οἱ ἄν-
 θρωποι ^u φίλαυτοι, ^v φιλάργυροι, ^w ἀλαζόνες, ^x ὑπερήφανοι,
^y βλάσφημοι, ^z γονεῦσιν ἀπειθείς, ^a ἀχάριστοι, ^b ἀνόσιοι,
 ii. 2. Heb. ix. 9 only (Paul). 1 Macc. xii. 44. t Matt. viii. 28 only. u here only (see note).
 v Luke xvi. 14 only. w Rom. i. 30 only. Prov. xxi. 24. x Luke i. 51. Rom. i. 30. James iv.
 6. 1 Pet. v. 5. Ps. cxviii. 21, 51. y 1 Tim. i. 13 reff. z Rom. i. 30. a Luke vi. 35
 only. Wisd. xvi. 20. b 1 Tim. i. 9 only. Ezek. xxii. 9.

CHAP. III. 1. γινωσκετε A(E?)FG 238 al g æth slav Aug: -εται 116: txt CDEJK
 mss nrly appy vss gr-lat-fl.—ταις εσχ. lectt 8. 13. 14.—αναστησονται lect 8.—καιροι το
 οι ver 2 om 112².—2. γαρ om 31. 43. 109 d e v ar-erp Lucif Opt: και εσονται Syr latt.
 —οι om 7. 55. 72. 115 al copt-ed.—αλαζοντες G: αλαλαζοντες 115.—for αχαριστοι,

such unemphatic position, *ἐκείνος* is replaced by *αὐτός*. On the other hand, where emphasis is required, *ἐκείνος* is repeated: e. g. Soph. Aj. 1039, *κείνος τὰ κείνου στεργέτω, καὶ γὰρ τᾶδε*. And this emphatic or unemphatic use is not determined by priority of order, but by logical considerations. So here in *ἐξωρημένοι ὑπ' αὐτοῦ*, the *αὐτοῦ* is the mere reflex of *διαβόλου* which has just occurred,—whereas in *εἰς τὸ ἐκείνου θέλημα*, the *ἐκείνου* brings out and emphasizes the danger and degradation of these persons, who had been in their spiritual *μίθη*, just taken captive at the pleasure of *ἐκείνος*, their mortal foe).

CH. III. 1—9.] *Warning of bad times to come, in which men shall be ungodly and hypocritical:—nay, against such men as already present, and doing mischief.*

1.] 'But (the contrast is in the dark prophetic announcement, so different in character from the hope just expressed) **this know, that in the last days** (see 1 Tim. iv. 1, where the expression is somewhat different. The period referred to here is, from all N. T. analogy [cf. 2 Pet. iii. 3. Jude 18], that immediately preceding the coming of the Lord. That day and hour being hidden from all men, and even from the Son Himself, Mark xiii. 32,—the Spirit of prophecy, which is the Spirit of the Son, did not reveal to the Apostles its place in the ages of time. They, like the subsequent generations of the Church, were kept waiting for it, and for the most part wrote and spoke of it as soon to appear; not however without many and sufficient hints furnished by the Spirit, of an interval, and that no short one, first to elapse. In this place, these last days are set before Timotheus as being on their way, and indeed their premonitory symptoms already appearing. The discovery which the lapse of centuries and the ways of Providence have made to us, *χρονίζει ὁ κύριός μου ἰλθεῖν*, misleads none but unfaithful servants: while the only modification in the understanding of the premonitory symptoms, is,

that *for us*, He with whom a thousand years are as one day has spread them, without changing their substance or their truth, over many consecutive ages. Cf. 1 John ii. 18,—where we have the still plainer assertion, *ἐσχάτη ὥρα ἐστίν*.) **grievous times shall come** (we can hardly express *ἐνστήσονται* nearer in English: '*instabunt*,' of the Vulg., though blamed by De W., is right, in the sense in which we use 'instant' of the present month or year: '*aderunt*' of Grot. and Bengel amounts in fact to the same. See note on 2 Thess. ii. 2):

2.] **for (reason for χαλεποί) men (οἱ generic: the men who shall live in those times) shall be selfish (οἱ πάντα πρὸς τὴν ἑαυτῶν ὠφέλειαν ποιοῦντες, Theod-Mops, Aristotle, in his chapter περὶ φιλαυτίας, Eth. Nicom. ix. 8, while he maintains that there is a higher sense in which τὸν ἀγαθὸν εἶε φιλαυτον εἶναι,—allows that οἱ πολλοὶ use the word of τοὺς ἑαυτοῖς ἀποτέμοντας τὸ πλεῖον ἐν χρήμασι, καὶ τιμαῖς, καὶ ἡδοναῖς ταῖς σωματικαῖς: and adds, δικαίως δὴ τοῖς οὕτω φιλαυτοῖς ὀνειδίζεται, covetous (ref. we have the subst., 1 Tim. vi. 10), empty boasters (ἀλαζόνες, καυχώμενοι ἔχιν ἃ μὴ ἔχουσιν, Theod-Mops: see ref. and definitions from Aristotle in note), haughty (μεγάλα φρονοῦντες ἐπὶ τοῖς οὐσίῃ, Theod-Mops: ref. and note), evil speakers (κατηγορίαις χαίροντες, Theod-Mops. Not 'blasphemers,' unless, as in ref. 1 Tim., the context specifies to what the evil-speaking refers), disobedient to parents ('character temporum colligendus imprimis etiam ex juventutis moribus,' Bengel), ungrateful, unholy (ref. ἐπιμέλειαν τοῦ δικαίου μὴ ποιοῦμενοι, Theod-Mops., and Beza's 'quibus nullum jus est nec fas' are perhaps too wide: it is rather 'irreligious'), without natural affection (ref. and note), implacable (it does not appear that the word ever means 'truce-breakers,' οὐ βέβαιαι περὶ τὰς φιλίας, οὐδὲ ἀληθείας περὶ ἃ συντίθενται,—as Theod-Mops. In all the places where it occurs in a subjective sense,**

c Rom. i. 31 only f. AEschin. p. 47. 29. d here only f. (Rom. i. 31 rec.) e 1 Tim. iii. 11. Tit. ii. 3 only. f here only. Prov. xxvii. 20. g here only f. eg here only f. see Tit. i. 8. h Luke vi. 16. Acts vii. 52 only f. 2 Macc. v. 15. i Acts xix. 36 only. Prov. x. 14. k 1 Tim. iii. 6. vi. 4 only f. l here only f. m Rom. ii. 20 only f. n 1 Tim. ii. 2 reff. o = 1 Tim. v. 8 reff. p here only f. see ch. iv. 4. q = here only. r Luke xxi. 24. Rom. vii. 23. 2 Cor. x. 5 only. Ezek. xii. 3 alex. s here only f. t Rom. xii. 20 (from Prov. xxv. 21, 22) only. u and constr., Rom. viii. 14. Gal. v. 18. v Matt. iv. 24. | Mk. & Tit. iii. 3. Heb. ii. 4. xiii. 9. James i. 2. 1 Pet. i. 6. iv. 10 only.

3^c ἄστροργοί, ^d ἄσπονδοί, ^e διάβολοι, ^f ἀκρατεῖς, ^g ἀνήμεροι, ^{ACDEF} ἀφιλάγαθοι, ^{4 h} προδόται, ⁱ προπετεῖς, ^k τετυφωμένοι, ^l φιλήδονοι μᾶλλον ἢ ¹ φιλόθεοι, ⁵ ἔχοντες ^m μόρφωσιν ⁿ εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ^o ἡρνημένοι. καὶ τούτους ^p ἀποτρέπον. ⁶ ἐκ τούτων γάρ εἰσιν οἱ ^q ἐνδύνοντες εἰς τὰς οἰκίας καὶ ^r αἰχμαλωτίζοντες ^s γυναῖκάρια ^t σεσωρευμένα ἁμαρτίαις, ^u ἀγόμενα ἐπιθυμίαις ^v ποικίλαις, ⁷ πάντοτε

αχριστοί C¹ : ἀχρηστοί K al.¹—3. ἀσπονδ. αστοργ. DE 37. 73. 116. 219 g Chr lat-ff : om both 238 Syr ar-erp.—5. for αὐτης ἡρνημεροι, θεογνωσταις εν αὐτοις προηρασθε sah.—6. ενδύνοντες 27. 43. 73. 238 Oec.—rec αιχμαλωτευοντες, with D³E²JK &c Orig-ed Dam : txt ACD¹(E¹?)FG 17. 31. 44-7-8. 57. 71-2 3-4 all Orig-mss Chr Thdrt Thl Euth Oec.—rec τα γυναικ., with some mss : txt MSS most mss and ff.—και αγόμενα 31 arm.—aft επιθ., add και ηδοναις A syr Chr-text Thdrt₁.—for ποικιλαις,

it is, 'that will make' or 'admit no truce': e. g., Æsch. Agam. 1235, ἀσπονδόν τ' ἄρὰν φίλοις πνέουσιν : Eur. Alcest. 426, τῷ κάτωθεν ἀσπόνδῳ θεῷ : Demosth. p. 314. 16, ἀσπονδος κ. ἀκήρυκτος πόλεμος : the same expression, ἀσπ. πόλεμος, occurs in Polyb. i. 65. 6. For the primary objective sense, 'without σπονδῇ,' see Thucyd. i. 37 ; ii. 22 ; v. 32, and Palm and Rost's Lex.), calumniators (reff.), incontinent (we have the subst. ἀκρασία, 1 Cor. vii. 5), inhuman (ὠμοί, ἀπάνθρωποι, Oec.), no lovers of good (ἐχθροί παντός αγαθοῦ, Thl.), traitors, headlong (either in action, 'qui præcipites sunt in agendo,' Beng. : or in passion [temper], which would in fact amount to the same), blinded by pride (see note, 1 Tim. iii. 6), lovers of pleasure rather than lovers of God (τὸν λαὸν . . . φιλήδονον κ. φιλοπαθῇ μᾶλλον ἢ φιλάρετον κ. φιλόθεον. Philo, de agric. § 19), having a (or the ?) form (outward embodiment : the same meaning as in ref., but here confined, by the contrast following, to the mere outward semblance, whereas there, no contrast occurring, the outward embodiment is the real representation of piety, but having repudiated (not pres., 'denying,' as E. V.,—'renouncing,' as Conyb. ; their condemnation is, that they are living in the semblance of God's fear, but have repudiated its reality) the power of it' (its living and renewing influence over the heart and life).—Cf. throughout this description, Rom. i. 30, 31. Huther remarks, "We can hardly trace any formal rule of arrangement through these predicates. Here and there, it is true, a few cognate ideas are grouped together : the two first are connected by φίλος : then follow three

words betokening high-mindedness : γονεῦσιν ἀπειθεῖς is followed by ἀχάριστοι : this word opens a long series of words beginning with ἀ privative, but interrupted by διάβολοι : the following, προδόται, προπετεῖς, seem to be a paronomasia : the latter of these is followed by τετυφωμένοι as a cognate idea : a few more general predicates close the catalogue. But this very interpretation serves to depict more vividly the whole manifoldness of the manifestation of evil."—"And from these turn away (ref. : cf. ἐκτρέπεσθαι, 1 Tim. vi. 20. This command shews that the Apostle treats the symptoms of the last times as not future exclusively, but in some respects present : see note above, ver. 1) : 6.] for (reason of the foregoing command, seeing that they are already among you) among the number of these are they who creep (εἶδες τὸ ἀναισχυντον πῶς ἐδήλωσε διὰ τοῦ εἰπεῖν, ἐνδύνοντες τὸ ἄτιμον, τὴν ἀπάτην, τὴν κολακίαν, Chrys. Cf. Aristoph. Vesp. 1020, εἰς ἄλλοτρίας γαστέρας ἐνδύς. Bengel interprets it 'irrepentes clanculum') into [men's] houses and take captive (as it were prisoners : a word admirably describing the influence acquired by sneaking proselytizers over those presently described : attach to themselves entirely, so that they follow them as if dragged about by them) silly women (the diminutive denotes contempt) laden with sins (De W. alone seems to have given the true reason of the insertion of this particular. The stress is on σεσωρευμένα : they are burdened, their consciences oppressed, with sins, and in this morbid state they lie open to the insidious attacks of these proselytizers who promise them

μανθάνοντα καὶ μηδέποτε εἰς ἑπίγνωσιν ἀληθείας ἐλ-
θεῖν δυνάμενα. ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀν-
έστησαν Μωυσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀλη-
θείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ
13. ch. iv. 15. z = 1 Cor. xiii. 6 al. fr. a here only. 2 Pet. ii. 12 rec. see 2 Cor. iv. 16 reff.
1 Tim. vi. 6. b Rom. i. 28. 1 Cor. ix. 27. 2 Cor. xiii. 5, 6, 7. Tit. i. 16. Heb. vi. 8 only. Isa. i. 22.
c 1 Tim. i. 19. vi. 21. see ch. ii. 18.

πολλαῖς 178.—7. *μανθάνοντες* and *δυναμενοι* 39. 61.—*οὐδέποτε* 109.—*της αληθείας*
C1: *δυναμ.* ελθεῖν 37. 116 Chr: ελθοντα v Cypr-Aug Ambrst Pel al.—8. *ιωαννης*
C1: *Jannes* am demid al Cyp Lucif Opt Aug.—*ιαμβρης* FG it v goth gr-ff (not Chr
Thdrt Dam al) lat-ff (not Aug.).—*μουση* or *μωση* or *τω μ.* FGK all ff: txt (or *μωσ.*)
ACDEJ &c Thl.—for *ουτοι*, *αντοι* F.—*αντιστανται* D1, *αντεστησαν* 17. 238: *αντι-*

ease of conscience if they will follow them),
led about by lusts of all kinds (I should
rather imagine, from the context, that the
reference here is not so much to 'fleshly
lusts' properly so called,—though from
what we know of such feminine spiritual
attachments, ancient [see below] and modern,
such must by no means be excluded,
—as to the ever-shifting [ποικίλη] passion
for change in doctrine and manner of teaching,
which is the eminent characteristic of
these captives to designing spiritual teachers
—the running after fashionable men and
fashionable tenets, which draw them [ἀγού-
σι] in flocks in the most opposite and in-
consistent directions), evermore learning
(always with some new point absorbing
them, which seems to them the most im-
portant, to the depreciation of what they
held and seemed to know before), and
never able to come to the thorough
knowledge (reff., and notes: the decisive
and stable apprehension, in which they
might be grounded and settled against
further novelties) of the truth' (this again
is referred by Chrys., all., to moral dead-
ening of their apprehension by profligate
lives: ἐπειδὴ ἐαυτὰς κατέχωσαν ταῖς ἐπι-
θυμίαις ἐκείναις καὶ τοῖς ἀμαρτήμασιν,
ἐπωρώθη αὐτῶν ἡ διάνοια. It may be so,
in the deeper ground of the psychological
reason for this their fickle and imperfect
condition: but I should rather think that
the Apostle here indicates their character
as connected with the fact of their captivity
to these teachers.—With regard to the fact
itself, we have abundant testimony that the
Gnostic heresy in its progress, as indeed all
new and strange systems, laid hold chiefly
of the female sex: so Irenæus, i. 13. 3,
of the Valentinian Marcus, μάλιστα περὶ
γυναῖκας ἀσχολεῖται, and in ib. 6, καὶ
μαθηταὶ δὲ αὐτοῦ τινες . . . ἐξαπατῶντες
γυναῖκάρια πολλὰ διέφθιραν: and Epi-
phanus, Hær. xxvi., charges the Gnostics
with ἐμπαῖζεν τοῖς γυναικαρίοις and ἀπα-
τῆν τὸ αὐτοῖς πιεθόμενον γυναικεῖον
γένος, then quoting this passage. Jerome,
Vol. III.

Ep. ad Ctesiphontem, collects a number of
instances of this: "Simon Magus hæresin
condidit adjutus auxilio Helenæ meretricis:
Nicolaus Antiochenus omnium immun-
ditiarum conditor choros duxit fœmineos:
Marcion quoque Romam præmisit mulierem
ad majorem lasciviam: Apelles Philemonem
comitem habuit: Montanus Priscam et
Maximillam primum auro corrupti, deinde
hæresi polluit: Arius ut orbem deciperet,
sororem principis ante decepit. Donatus
Lucillæ opibus adjectus est: Elpidium
cæcum Agape cæca duxit: Priscilliano
juncta fuit Galla."—The answer to Baur,
who again uses this as a proof of the later
origin of these Epistles, will be found in
the Prolegomena. De Wette remarks,
"This is an admirable characterization of
zealous soul-hunters (who have been prin-
cipally found, and are still found, among
the Roman Catholics) and their victims.
We must not however divide the different
traits among different classes or individuals:
it is their combination only which is char-
acteristic." "Diceres, ex professo Paulum
hic vivam monachismi effigiem pingere."
Calvin. 8. 'But (q. d. it is no won-
der that there should be now such opponents
to the truth, for their prototypes existed
also in ancient times) as Jannes and Jambres
withstood Moses (these are believed to
be traditional names of the Egyptian
magicians mentioned in Exod. vii. 11. 22.
Origen says [in Matt. comment. 117, vol. v.
p. 29, Lomm.], "quod ait, "sicut Jannes
et Mambres [see var. readd.] restiterunt
Mosi," non invenitur in publicis scripturis,
sed in libro secreto, qui superscribitur
Jannes et Mambres liber." But Thdrt's
account is more probable [τὰ μέντοι τούτων
ὀνόματα οὐκ ἐκ τῆς θείας γραφῆς μεράθη-
κιν ὁ θεὸς ἀπόστολος, ἀλλ' ἐκ τῆς ἀγρά-
φου τῶν Ἰουδαίων διδασκαλίας], espe-
cially as the names are found in the Tar-
gum of Jonathan on Exod. vii. 11; xxi.
22. Schöttgen has [in loc.] a long account
of their traditional history: and Wetst
quotes the passages at length. They were
B B

d ch. ii. 16 reff. ⁹ ἄλλ' οὐ ^d προκόψουσιν ^d ἐπὶ πλεῖον· ἡ γὰρ ^{ACDEF}
 e Luke vi. 11 only. Prov. ^c ἀνοία αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ^{GK}
 xxii. 15. ^f ἐγένετο. ¹⁰ οὐ δὲ ^e παρηκολούθησάς μου τῇ ^b διδασκα-
 3 Macc. iii. 19. ^g λία, τῇ ⁱ ἀγωγῇ, τῇ ^k πρυθείσει, τῇ ^l πίστει, τῇ ¹ μακροθυ-
 g 1 Tim. iv. 6 reff. ^h μία, τῇ ^j ἀγάπῃ, τῇ ^m ὑπομονῇ, ¹¹ τοῖς ⁿ διωγμοῖς, τοῖς
 h 1 Tim. i. 10 reff. ⁱ here only.
 i here only. — Esth. ii. 20. ἀγωγῇ τοῦ βίου, Polyb. iv. 74. 1 & 4. — al. fr. ^k — Acts xi. 23. 2 Macc. iii. 8.
 1 — Col. i. 11 reff. m Rom. ii. 7 reff. n Rom. viii. 35 reff.

στησονται Chr-comm.—πλειστον 38. 43-5. 72. 211.38 Cyr.—9. ἡ γὰρ διανοία A.—
 for ἔσται, ἔστιν FG³ (g has both).—η om 109. 238 lect 8.—10. rec παρηκολουθησας,
 with DEJK mss-nrly-appy Chr Thdr̄t Dam al: txt AC(FG ηκολουθησας) 17.—μοι D¹.
 —for ἀγωγή, ἀγαπή D¹.—τη ἀγαπή om A 179 Thl.—11. τοις διωγμοις om 33-5.—

the sons of Balaam—prophesied to Pharaoh the birth of Moses, in consequence of which he gave the order for the destruction of the Jewish children,—and thenceforward appear as the counsellors of much of the evil,—in Egypt, and in the desert, after the Exodus,—which happened to Israel. They were variously reported to have perished in the Red Sea, or to have been killed in the tumult consequent on the making the golden calf, which they had advised. Origen, contr. Cels. iv. p. 199, mentions the Pythagorean Noumenius as relating the history of Jannes and Jambres: so also Euseb. prep. evang. ix. 8. Pliny, H. Nat., xxx. 1, says, “Est et alia Magices factio, a Mose et Janne et Jotape Judeis pendens, sed multis millibus annorum post Zoroastrem.” The later Jews, with some ingenuity, distorted the names into Joannes and Ambrosius, thus these also withstand the truth, being men corrupted (reff. the Lexx. quote καταφθαρεῖς τὸν βίον from a fragment of Menander) in mind, worthless (not abiding the test) concerning the faith (in respect of the faith: περὶ τὴν πίστιν is not, as Huther, equivalent to περὶ τῆς πίστεως, but expresses more the local meaning of περὶ: ‘circa,’ as the Vulg. here has it. In 1 Tim. i. 19, περὶ τὴν πίστιν ἐνανάγησαν, we have the local reference brought out more strongly, the faith being, as it were, a rock, on, round which they had been shipwrecked).

9.] But they shall not advance further (in ch. ii. 16, it is said ἐπὶ πλεῖον προκόψουσιν ἀσέβειας: and it is in vain to deny that there is an apparent and literal inconsistency between the two assertions. But on looking further into them, it is manifest, that while there the Apostle is speaking of an immediate spread of error, here he is looking to its ultimate defeat and extinction: as Chrys., κὰν πρότερον ἀνθήσῃ τὰ τῆς πλάνης, εἰς τέλος οὐ διαμνεῖ): for their folly (unintelligent and senseless method of proselytizing and upholding their opinions,—and indeed folly of

those opinions themselves) shall be thoroughly manifested (ref. πάντ' ἐποίησεν ἐκδηλα, Demosth. 24. 10) to all, as also that of those men was' (Exod. viii. 18; ix. 11: but most probably the allusion is to their traditional end).

10—17.] Contrast, by way of reminding and exhortation, of the education, knowledge, and life of Timotheus with the character just drawn of the opponents.—But thou followedst (ref. not, as Chrys., Thl., Oec., al., τούτων σὺ μάρτυς,—for some of the under-mentioned occurred before the conversion of Timotheus, and of many of them this could not be properly said,—but ‘followedst as thy pattern’: ‘it was my example in all these things which was set before thee as thy guide—thou wert a follower of me, as I of Christ.’ So Calvin [‘laudat tanquam suarum virtutum imitatore, ac si diceret, jam pridem assuefactus es ad mea instituta, perge modo qua coepisti’], Aret., De W., Huther, Wiesinger, all. The *avrist* is both less obvious and more appropriate than the *perfect*: this was the example set before him, and the reminiscence, joined to the exhortation of ver. 14, bears something of reproach with it, which is quite in accordance with what we have reason to infer from the general tone of the Epistle. Whereas the *perfect* would imply that the example had been really ever before him, and followed up to the present moment: and so would weaken the necessity of the exhortation my teaching (the prefixing of μου gives it a slight emphasis, which cannot be transferred to a version without making it too strong),—conduct (reff.: and add 2 Macc. iv. 16; vi. 8; xi. 24: τῇ διὰ τῶν ἔργων πολιτικῇ, Thdr̄t. All these words are dependent on μου, not to be taken [Mack] as applying to Timotheus, ‘Thou followedst my teaching in thy conduct &c.’ which would introduce an unnatural accumulation of encomia on him, and would besides assume that he had been persecuted [cf. τοῖς διωγμοῖς], which there is no reason to suppose), purpose

^ο παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν ^ο ο = Rom. viii. 18. 2 Cor. i. 24. 6. Col. i. 24. 12. 1 Cor. x. 13. 1 Pet. ii. 19. 1 only. Job ii. 10. Prov. vi. 33. 13. 2 Cor. i. 10 al. Exod. vi. 6. 1 Tim. ii. 10. 1 Tim. vi. 10 al. fr. 11 John v. 35, 40. Heb. xiii. 18. 12. Tit. ii. 12 only. Xen. Mem. ii. 2. 13. Ps. vii. 1. 2 Macc. v. 8. u here only. Λόγοι ῥησικτοί, Prov. xxi. 22 Aq. see note. v ver. 9. w Paul, 1 Tim. v. 8 (Heb. x. 29) only.

^ο παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷους ^ο διωγμους ^ο ὑπῆνεγκα καὶ ^ο ἐκ πάντων με ^ο ἐρρύσατο ὁ κύριος· ¹² καὶ πάντες ^ο δὲ οἱ ^ο θέλοντες ^ο εὐσεβῶς ζῆν ἐν χριστῷ Ἰησοῦ ^ο διωχθήσονται. ¹³ πονη- ^ο ροὶ δὲ ἄνθρωποι καὶ ^ο γόντες ^ο προκοφουσιν ^ο ἐπὶ τὸ ^ο χεῖ-

εγενοντο A 38. 72. 109. 219 al: txt CDEFGJK &c ff.—for υπηνεγκα, υπεμεινα Chr Thl.—ερυσατο AD: txt CD³EFGJ &c.—for κυριος, θεος DE.—12. δε om 80.—ζην ευσα. A 37. 71 al syr copt Orig³ Ath₁: ευσα. om lect 8: txt CDEFGJK &c it v Syr goth al Ath₂ Chr Thdrt al Thl all.—ιησου om 39. 46 syr gr-lat-ff: ins (MSS) Orig all Ambrst

(ref. τοῦτο περὶ προθυμίας καὶ τοῦ παραστήματος τῆς ψυχῆς, Chrys.), **faith, long-suffering** (ὅπως φέρω τὰ τῶν ἀδελφῶν πλημμελήματα, Thdrt: or perhaps, as Chrys., πῶς οὐδὲν με τούτων ἐτάραττε,—his forbearance towards the false teachers and troubles of the time), **love** (ὅπρ οὐκ εἶχον οὗτοι, Chrys.), **endurance** (πῶς φέρω γενναίως τῶν ἐναντιῶν τὰς προσβολάς, Thdrt), **persecutions** ('to these ὑπομονή furnished the note of transition,' Huth.), **sufferings** (not only was I persecuted, but the persecution issued in infliction of suffering), **such as befel me in Antioch (of Pisidia), in Iconium, in Lystra** (why should these be especially enumerated? Thdrt assigns as a reason, τοὺς ἄλλους καταλιπὼν τῶν ἐν τῇ Πισιδίᾳ καὶ τῇ Λυκαονίᾳ συμβεβηκότων αὐτῷ κινδύνων ἀνέμνησε. Λυκῶν γὰρ ἦν καὶ αὐτὸς πρὸς ὃν ἔγραφε, καὶ ταῦτα τῶν ἄλλων ἦν αὐτῷ γνωριστέα. And so Chrys., and many both ancient and modern. It may be so, doubtless: and this reason, though rejected by De W., Huther, Wiesinger, al., seems much better to suit the context and probability, than the other, given by Huther, al., that these persecutions were the first which befel the Apostle in his missionary work among the heathen. It is objected to it, that during the former of these persecutions Timotheus was not with St. Paul. But the answer to that is easy. At the time of his conversion, they were recent, and the talk of the churches in those parts: and thus, especially with our rendering, and the aor. sense of παρηκολούθησας, would be naturally mentioned, as being those sufferings of the Apostle which first excited the young convert's attention to make them his own pattern of what he too must suffer for the Gospel's sake. Baur and De Wette regard the exact correspondence with the Acts [xiii. 50; xiv. 5. 19; xvi. 3] as a suspicious circumstance. Wiesinger well asks, would they have regarded a discrepancy from the Acts as a mark of

genuineness?); **what persecutions** (there is a zeugmatic construction here—understand, 'thou sawest; in proposing to thyself a pattern, thou hadst before thee . . .') Heydenr., Mack, al., understand these words as an exclamation: οἷους διωγμ. ὑπῆνεγκα! I need hardly observe that such an exclamation would be wholly alien from the character and style of the Apostle) **I underwent, and out of all the Lord delivered me** (ἀμφοτέρα [both clauses of the sentence] παρακλήσεως: ὅτι καὶ ἐγὼ προθυμίαν παριχόμεν γενναίαν, καὶ [ὅτι] οὐκ ἐγκατελείφθην. Chrys.) **12.] Yea, and (or, 'and moreover,' I have explained this καὶ . . . δὲ on 1 Tim. iii. 10. 'They who will, &c., must make up their minds to this additional circumstance,' viz. persecution) all who are minded (purpose: see reff.: [hardly so strong as 'determine,' Conyb. Nor can it be said that θέλοντες is emphatic, as Huth. It requires its meaning of 'purpose' to be clearly expressed, not slurred over: but that meaning is not especially prominent) to live piously (ref.) in Christ Jesus ('extra Jesum Christum nulla pietas,' Beng.: and this peculiar reference of εὐσεβεια [cf. 1 Tim. iii. 16] should always be borne in mind in these Epistles) shall be persecuted. 13.] But (on the other hand: a reason why persecutions must be expected, and even worse and more bitter as time goes on. The opposition certainly, as seems to me [see also Wiesinger], is to the clause immediately preceding, not, as de W. and Huther maintain, to ver. 10 f. There would thus be no real contrast: whereas on our view, it is forcibly represented that the breach between light and darkness, between εὐσέβεια and πονηρία, would not be healed, but rather widened, as time went on) **evil men** (in general,—over the world: particularized, as applying to the matter in hand, by the next words) **and seducers** (lit. *magicians*, in allusion probably to the Egyptian magicians men-**

b Tit. iii. 3. ρον, πλανῶντες καὶ ^b πλανώμενοι. ¹⁴ σὺ δὲ ^c μένε ^c ἐν ACDEF
 c 1 Cor. vii. 20, οἷς ἔμαθες καὶ ^c ἐπιστῶθης, εἰδὼς παρὰ τίνων ἔμαθες, ¹⁵ καὶ GK
 d 24. 1 John ii. 28 and passim. ὅτι ^f ἀπὸ ^f βρέφους τὰ ^g ἱερὰ ^h γράμματα οἶδας τὰ δυνά-
 d attr., Matt. xiv. 50. μενά σε ⁱ σοφίσαι εἰς σωτηρίαν διὰ πίστεως ^k τῆς ἐν
 Luke ii. 20 al. fr. Paul, Rom. vi. 16 bis. 2 Cor. ii. 10, &c. χριστῷ Ἰησοῦ. ¹⁶ πᾶσα γραφὴ ^l θεόπνευστος καὶ ^m ὠφέ-
 e here only. 3 Kings viii. 26. λιμος ^m πρὸς ⁿ διδασκαλίαν, πρὸς ^o ἐλεγμόν, πρὸς
 cxviii. 98. f here only. g 1 Cor. ix. 13 (bis) only. h = here only. i here only. Ps. xviii. 7. o here only. see var. read.
 k 1 Tim. iii. 13. l here only. m 1 Tim. iv. 8 reff. n ver. 10.

al: add τω κυριω lect 8.—13. for χειρον, πλειον 672.—14. οἷς ἐπιστῶθ. 18. 44 lectt₃ ar-pol
 Ambrst: ἐπιστενθης lectt 17. 40: εἰδαχθ(ς?) lect 8.—rec τινος (corrⁿ, to suit spi-
 ritual relation of Paul and Tim: see ch ii. 2), with C³DEJK mss nrly-appy v goth
 copt syrr al Chr Thdrt Dam al Thl Aug al: txt AC¹FG 17. 71 it slav-mss Ambrst.—
 15. τα (1st) om C²D¹FG 17 Dam₁: ins AC¹D³EJK mss nrly-appy Clem all.—της πίστεως
 17. 37.—της τοῦ ἰησοῦ om 80 Ambrst (omg δια πιστ. also, for text and in comm): της
 om 73. 118 Clem: ἰησ. om Clem: χρ. ἰησ. lect 8.—16. καὶ om v Syr copt arr Clem
 (Orig₂ [?]: see note) Thdor-mops (in Facund) Tert Ambrst Pel Cassiod: ins (MSS)
 Orig Chr Thdrt Dam al.—for καὶ, ἐστιν 213.—rec ἐλεγχον, with DEJK mss nrly (appy)

tioned above. Jos. contra Apion. ii. 16, has the word in this sense,—τοιούτους τις ἡμῶν ὁ νομοθέτης, οὐ γόης, οὐδ' ἀπατεῖν. Demost. p. 374. 20, puts into the mouth of Æschines, respecting Philip, ἀπιστος, γόης, πονηρός. See Wetst., and Suicer (in voc.) shall grow worse and worse ('advance in the direction of worse:' see above, ver. 9. There the diffusion of evil was spoken of: here, its intensity) deceiving and being deceived (πλανώμενοι is not middle [as Bengel, 'qui se seducendos permittunt'] but passive: rather for contrast's sake, as the middle would be vapid, than for the reason given by Huther, that if so, it would stand first, because he that deceives others is first himself deceived: for we might say exactly the same of the passive. Nor is the active participle to be assigned to the γόητες and the passive to the πονηροί, as Bengel also: both equally designate both. But his remark is striking and just, 'Qui semel alios decipere cœpit, eo minus ipse ab errore se recipit, et eo facilius alienos errores mutuo amplectitur'].

14.] But do thou continue in the things which thou learnedst (= ἡκουσας παρ' ἐμοῦ, ch. ii. 2) and wert convinced of (so Homer, Od. φ. 217 f., where Odysseus shews his scar,—εἰ δ' ἄγε δὴ καὶ σῆμα ἀριφραδὲς ἄλλο τι δείξω, | ὄφρα μὲ εὖ γνῶτον, πιστωθῆτόν τ' ἐνὶ θυμῷ, and Soph. Œd. Col. 1040, σὺ δ' ἡμῖν, Οἰδίπου, | ἐκηλος αὐτοῦ μῖμνε, πιστωθεὶς ὅτι | ἦν μὴ θάνω γὰρ πρόσθεν, οὐχ' αἰσώσομαι. The Vulg. 'credita sunt tibi,' followed by Luth., Bez., Calv., besides the Roman-catholic expositors, would require ἐπιστεῦθης, cf. 1 Cor. ix. 17 al.), knowing from what teachers (viz. thy mother Lois and grandmother Eunice, ch. i. 5: cf. ἀπὸ βρέφους below:

not Paul and Barnabas, as Grot., nor the πολλοὶ μάρτυρες of ch. ii. 2. If the singular τινος, then the Apostle must be meant) thou learnedst them, and (knowing) that (the Vulg. renders ὅτι quia, and thus breaks off the connexion with εἰδὼς: and so also Luth., 'und weil' . . . Bengel [adding, 'ætiologia duplex. Similis constr. διὰ . . . καὶ ὅτι, Joh. ii. 24, —ἐπιγινούς . . . καὶ ὅτι, Act. xxii. 29']. But the other construction is much more natural) from a child (ἀπὸ πρώτης ἡλικίας, Chrys.) thou hast known the holy scriptures (of the O. T. This expression for the Scriptures, not elsewhere found in the N. T. [hardly, as Huther, John vii. 15], is common in Josephus: see Wetst.) which are able (not as Bengel, "quæ poterant:" vis præterit ex nostri redundat in participium:" for οἶδας is necessarily present in signification: 'thou hast known . . . which were' would be a solœcism) to make thee wise (reff. So Hes. Op. 647,—οὔτε τι ναυτιλῆς σεσοφισμένος, οὔτε τι νηῶν: Diog. Laert. v. 90, in an epigram, ἀλλὰ διεψεύσθης, σεσοφισμένε) unto (towards the attainment of) salvation, by means of (the instrument whereby the σοφίσαι is to take place: not to be joined to σωτηρίαν as Thl., Bengel, al; not so much for lack of the art. τὴν prefixed, as because the τῆς ἐν χ. Ἰησ. would thus become an unnatural expansion of the merely subordinate πίστεως) which is in (which rests upon, is reposed in) Christ Jesus.' 16.] The immense value to Timotheus of this early instruction is shewn by a declaration of the profit of Scripture in furthering the spiritual life. There is considerable doubt about the construction of this clause, πᾶσα . . . ὠφέλιμος. Is it to be taken, (1) πᾶσα

^p ἔπανόρθωσιν, πρὸς ^q παιδείαν τὴν ἐν δικαιοσύνῃ· ¹⁷ ἵνα ^{p here only t.}
^r ἄρτιος ἦ ὁ τοῦ ^s θεοῦ ἄνθρωπος, ἔπρὸς πᾶν ἔργον ^{q Eph. vi. 4.}
^{Heb. xii. 5,}
^{11 only}
^{r here only t.}
^{t ch. ii. 21.}

a 1 Tim. vi. 11.

Orig Chr Thdrt Dam al: txt ACFG 31. 71. 80 al.—πρ. επανορθ. om FG g.—17. for αρτιος, τελιος D¹E.—εξηριμενος FG 21-2: εξηρημ. K 48. 72 all: εξηρτυμ. 4. 120: απηριτισμ. 123¹ Thl.

γραφῇ (subj.) θεόπνευστος (predicate) (ἔστιν), καὶ ὥφ., i. e. 'every Scripture [see below] is θεόπνευστος and ὠφέλιμος:' or (2) πᾶσα γραφὴ θεόπνευστος (subj.) καὶ ὥφέλ. (ἔστιν) (predicate), i. e. *Every γραφὴ θεόπνευστος is also ὠφέλιμος*? (1) is followed by Chrys. [πᾶσα οὖν ἡ τοιαύτη θεόπνευστος], Greg.-nyss. [ἐὰν τοῦτο πᾶσα γραφὴ θεόπνευστος λέγεται], Ath., Est. ['duo affirmantur: omnem scripturam esse divinitus inspiratam, et eandem esse utilem,' &c.], all., by Calv., Wolf, al.: by De W., Wiesinger, Conyb., &c., and the É. V. (2), by Orig. [πᾶσα γραφὴ θεόπνευστος οὕσα ὠφέλιμος ἐστι, Hom. in Jesu nave xx. Lomm. vol. xi. p. 169: repeated in the Philocal. c. 12, vol. xxv. p. 65], Thdrt [θεόπνευστον δὲ γραφὴν τὴν πνευματικὴν ὠνόμασεν], al.: by Grot. ['bene expressit sensum Syrus: omnis Scriptura quæ a Deo inspirata est, etiam utilis,' &c.], Erasm. ['tota Scr. quæ nobis non humano ingenio &c., magna habet utilitatem,' &c.], Camerar., Whitby, Hammond, al.: by Rosenm., Heinr., Huther, &c. and the Syr. [above], Vulg. ['omnis Scriptura divinitus inspirata utilis est,' &c.], Luth. [denn alle Schrift von Gott eingegeben ist nütze u.f.w.], &c. In deciding between these two, the following considerations must be weighed: (a) the requirement of the context. The object of the present verse plainly is to set before Timotheus the value of his early instruction as a motive to his remaining faithful to it. It is then very possible, that the Apostle might wish to exalt the dignity of the Scripture by asserting of it that it was θεόπνευστος, and then out of this lofty predicate might unfold καὶ ὥφέλ., &c.—its various uses in the spiritual life. On the other hand it may be urged, that thus the two epithets do not hang naturally together, the first consisting of the one word θεόπνευστος, and the other being expanded into a whole sentence: especially as in order at all to give symmetry to the whole, the ἵνα ἄρτιος ἦ κ.τ.λ. must be understood as the purposed result of the θεοπνευστία as well as the ὠφέλεια of the Scriptures, which is hardly natural: (b) the requirements of the grammatical construction of καί, which must on all grounds be retained as genuine. Can this καί be rendered 'also,' and attached to ὠφέλιμος?

There seems no reason to question its legitimacy, thus taken. Such an expression as this, πᾶς ἀνὴρ πλεονέκτης, καὶ εἰδωλόλατρός, though a harsh sentence, would be a legitimate one. And constructions more or less approximating to this are found in the N. T.: e. g., Luke i. 36, 'Ἐλισάβετ ἡ συγγενὴς σου καὶ αὐτὴ συνελθούσα: Acts xxvi. 26, πρὸς ὃν καὶ παρῳησιαζόμενος λαλῶ: xxviii. 28, αὐτοὶ καὶ ἀκούσονται: Rom. viii. 29, οὓς προέγνω καὶ προώρισεν: Gal. iv. 7, εἰ δὲ υἱὸς καὶ κληρονόμος. In all these, καὶ introduces the predicatory clause, calling special attention to the fact enounced in it. Cf. also such expressions as καὶ τοῦτο μὲν ἔβρον καὶ θανμαστόν, Plato, Symp. p. 177 b. — σκέψαι τάλαν, ὡς καὶ καταγέλαστον τὸ πρᾶγμα φαίνεται, Aristoph. Eccl. 125.—ἦ μᾶλλον καὶ ἐπερίθειτο, Thuc. iv. 1.—I own on the whole the balance seems to me to incline on the side of (2), unobjectionable as it is in construction, and of the two, better suited to the context. I therefore follow it, hesitatingly, I confess, but feeling that it is not to be lightly overthrown. 'Every Scripture' (not 'every writing:' the word, with or without the art., never occurs in the N. T. except in the sense of 'Scripture;' and we have it, as we might expect, in the later apostolic times, anarthrous in 2 Pet. i. 20, πᾶσα προφητεία γραφῆς. Where it occurs anarthrous in the Gospels it signifies 'a passage of Scripture,' 'a Scripture,' as we say: e. g. John xix. 37. It is true, that πᾶσα γραφὴ might be numbered with those other apparent solécisms, πᾶσα οἰκοδομή, Eph. ii. 21, πᾶσα ἱεροσόλυμα, Matt. ii. 3, where, the subst. being used anarthrous, πᾶς = πᾶς ὁ: but, in the presence of such phrases as ἔτερα γραφὴ λέγει [John i. c.], it is safer to keep to the meaning, unobjectionable both grammatically and contextually, 'every Scripture'—i. e. 'every part of [= in the sense, 'all'] Scripture' given by inspiration of God (as γραφὴ answers to γράμματα above, so θεόπνευστος to ἱερά. De W. has well illustrated the word: "θεόπνευστος, 'divinitus inspirata,' Vulg., is an expression and idea connected with πνεῦμα [properly, breath], the power of the divine Spirit being conceived of as a breath of life: the word thus amounts to 'inspired,' 'breathed through,' 'full of the Spirit.' It (the idea)

u Acts xxi. 6 ^u ἀγαθὸν ^v ἐξηρτισμένους. IV. ¹ ^v Διαμαρτύρομαι ^v ἐν- ACDEF
 ref. ch. ii. 21 ^v ὅπιον τοῦ θεοῦ καὶ χριστοῦ Ἰησοῦ τοῦ μέλλοντος GK
 v 1 Tim. v. 21 ^w κρίνειν ^w ζῶντας καὶ ^w νεκρούς, καὶ τὴν ^x ἐπιφάνειαν αὐ-
 see Rom. xiv. 9. Acts x. 42.
 x 2 Thess. ii. 8. 1 Tim. vi. 14. ch. i. 10. ver. 8. Tit. ii. 13 only (2 Kings vii. 23). constr. (see note), Deut. iv. 26.

CHAP. IV. 1. rec aft διαμαρτ. ins οὖν ἐγώ, with D³K &c (ἐγώ om syr Thdrt: οὖν om 6): om ACD¹(E?)FGJ 17. 23. 31-9. 67². 71-3. 80. 120² it v Syr ar-erp copt æth arm vss Ath Cyr lat-ff.—τον θεοῦ καὶ om 17.—rec τον κυριον ιησ. χρ., with (τ. κυρ. om v æth arm Ath: syr has it with *: τον om E? 4. 52-7. 109 al: add ημων 28. 72. 80 Syr al) D³(E)JK &c vss ff: txt ACD¹FG 31. 73 it am demid (al) goth (pref τ. κυρ.) copt Bas Did lat-ff.—κρίναι FG al Thdrt Thl.—rec κατα την επιφ., with D³EJK &c goth syrr al Thdrt Dam al: txt ACD¹FG 17. 67² al; it am harl tol f copt Cyr (Chr also refers to it: κατὰ (?) τὴν ἐπιφ. αὐ. κ. τ. βασ. αὐτοῦ. κρίνειν, πότε; ἐν τῇ ἐπιφανείᾳ αὐτοῦ τῇ μετὰ δόξης, τῇ μετὰ βασιλείας. ἡ τοίνυν τοῦτο λέγει ὅτι οὐχ οὕτως ἤξει ὡς νῦν, ἢ ὅτι διαμαρτύρομαι σοι τὴν ἐπιφάνειαν αὐτ. κ. τ. βασ.) Caesar-arelat Fulg

is common to Jews, Greeks, and Romans. Jos. contr. Apion. i. 7, τῶν προφητῶν τὰ μὲν ἀνωτάτω καὶ τὰ παλαιότατα κατὰ τὴν ἐπίπνοιαν τὴν ἀπὸ τοῦ θεοῦ μαθόντων. Æschyl. Suppl. 18: ἐπίπνοια Διός, and similarly Polyb. x. 2. 12. Plat. republ. vi. 499 b, legg. v. 738 c: Phocyl. 121, τῆς δὲ θεοπνεύστου σοφίης λόγος ἐστὶν ἀριστος: Plut. mor. p. 904, τοὺς ὀνειρούς τοὺς θεοπνεύστους: Cic. pro Arch. 8, 'poetam . . . quasi divino quodam spiritu af-[l. in-]flari:' de nat. deor. ii 66, 'nemo vir magnus sine aliquo afflatu divino unquam fuit:' de div. i. 18, 'oracula instinctu divino afflatuque funduntur.' First of all, θεόπνευστος is found as a predicate of persons: ὁ θεόπνευστος ἀνὴρ Wetst. [from Marcus Ægyptius], cf. Jos. and Cic. in the two passages above,—2 Pet. i. 21, ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἄγιοι θεοῦ ἀνθρώποι: Matt. xxii. 43, Δαυὶδ ἐν πνεύματι λαλεῖ: then it was also applied to things, cf. the last passage of Cicero, and Phocyl., Plutarch, above." On the meaning of the word as applied to the Scriptures, see Prolegg. to Vol. I. 'On the inspiration of the Gospels.' As applied to the prophets, it would not materially differ, except that we ever regard one speaking *prophecy*, strictly so called, as more immediately and thoroughly the mouthpiece of the Holy Spirit, seeing that the future is wholly hidden from men, and God does not in this case use or inspire *human testimony to facts*, but suggests the *whole substance* of what is said, *direct* from Himself) is also (besides this its quality of inspiration: on the constr., see above) *profitable for* (towards) *teaching* (ἀ γὰρ ἀγνοοῦμεν ἐκείθεν μανθάνομεν, Thdrt. This, the *teaching of the person* reading the Scriptures, not the *making him a teacher*, as Estius characteristically, is evidently the meaning. It is not Timotheus's ability as a teacher, but his stability as a Christian, which is here in question)

for conviction (ἐλέγχει γὰρ ἡμῶν τὸν παράνομον βίον, Thdrt. The above remark applies here also), for *correction* (παρακαλεῖ γὰρ καὶ τοὺς παρατραπέντας ἐπανθελῖν εἰς τὴν εὐθείαν ὁδόν, Thdrt. So Philo de Agricult. 128, πρὸς ἐπανάρθωσιν βίου: similarly Polyb. p. 50. 26 al. freq. in Raphel: so Epictetus, ib.), for *discipline* (ref. Eph. and note) in *righteousness* (which is versed in, as its element and condition, righteousness, and so disciplines a man to be holy, just, and true): that (result of the profitableness of Scripture: reasons why God has, having Himself inspired it, endowed it with this profitableness) the *man of God* (ref. and note) *may be perfect* (ready at every point: 'aptus in officio,' Beng.), *thoroughly made ready* (see note on ref. Acts. It is blamed by the etymologists as an ἀδόκιμος. Jos. Antt. iii. 2. 2, has πολεμεῖν πρὸς ἀνθρώπους τοῖς πᾶσι καλῶς ἐξηρτισμένους) to *every good work*' (rather to be generally understood, than officially: the man of God is not only a teacher, but any spiritual man: and the whole of the present passage regards the universal spiritual life. In ch. iv. 1 ff. he returns to the official duties of Timotheus: but here he is on that which is the common basis of all duty).

CH. IV. 1—8.] *Earnest exhortation to Timotheus to fulfil his office: in the near prospect of defection from the truth, and of the Apostle's own departure from life.*—'I adjure thee (ref.) before God, and Christ Jesus, who is about to judge the living and the dead (λέγει τοὺς ἤδη ἀπελθόντας καὶ τοὺς τότε καταλειθνησμένους ζῶντας, Thl.: so also Thdrt, and Chrys., alt. 2: not as Chrys., alt. 1, ἁμαρτωλοὺς λέγει καὶ δικαιοὺς),—and by (i. e. 'and I call to witness,' as in Deut. iv. 26, διαμαρτύρομαι ὑμῖν τὸν τε οὐρανὸν καὶ τὴν γῆν, the constr. being changed from that in the first clause. This is better than with Huther, to take the accusatives as

τοῦ καὶ τὴν βασιλείαν αὐτοῦ, ² ^y κήρυσον τὸν ^y λόγον, ^y here only.
^z ἐπίστηθι ^a εὐκαίρως ^b ἀκαίρως, ^c ἔλεγχον, ^d ἐπιτίμησον, ^z = here only.
^e παρακάλεσον, ἐν πάσῃ ¹ μακροθυμία καὶ ² διδαχῇ. ³ ἔσ- ^a Mark xiv. 11
^{ταί} γάρ καιρὸς ὅτε τῆς ^b ὑγιαίνουσας ^b διδασκαλίας οὐκ ^b here only +
¹ ἀνέχονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ^k ἐπι- ^c = Matt xvi. 11
^{9, 13. ii. 15.} ^d Paul, here only. ^e Gossip, passim, and Jude 9. ^e absol., 1 Cor. iv. 13,
^f ch. iii. 10. ^g Paul, Rom. vi. 17, xvi. 17. ¹ Cor. xiv. 6, 26. ^h 1 Tim. i. 10 reff. ⁱ Acts
^{xviii. 14.} ² Cor. xi. 1, 4. ² Heb. xiii. 22. ² Job vi. 26. ^k here only +. (Symm. Cant. ii. 4.
^{Job xv. 17.)}

Bed (*per adventum* v-ed lat-ff²: *et per adv.* demid Aug.).—2. *συ δε κηρ.* arm.—aft *λογ.*,
ins του θεου 23 Bas.—*ακαιρ. ευκαιρ.* C: *ακαιρ.* om 70. 115.—*παρακαλ. επιτιμ.* FG 37.
116 it v goth al Orig Ambrst Pel Aug Ambr.—for *μακροθ., προθεμια* 31.—3. *πιστως*
και διδασκαλ. 5.—*ανεχονται* C.—for *κατα, προς* DE.—*rec τας επιθ. τας ιδ.,* with JK
&c vss Chr Dam Aug: txt ACDEFG 3. 37. 46-7. 57. 73 al₁₄ it v goth al Ephr Thdrst
Thl Oec lat-ff.—*επισωρ. εαυτ.* FG 37. 73. 80. 116 g v arm lat-ff: *εαυτ. επισωρευουσι*

merely acc. jurandi, as in 1 Cor. xv. 31. James v. 12. With *κατά*, it would be, 'at His, &c.' cf. Matt. xxvii. 15. Acts xiii. 27. Heb. iii. 8) his appearing (reff.) and his kingdom (these two, τ. ἐπιφ. αὐτοῦ κ. τ. βασ. αὐτοῦ, are to be taken as a hendiadys, as Bengel, —'ἐπιφάνεια est revelatio et exortus regni'—but each has its place in the adjuration:—His coming, at which we shall stand before Him;—His kingdom, in which we hope to reign with Him), 2.] proclaim the word (of God. The constr. after *διαμ.* is carried on in 1 Tim. v. 21 with ἵνα: in our ch. ii. 14 with infinitives: here with simple imperatives, which is more abrupt and forcible), *press on* (ἐπίστηθι is generally referred to the last clause—'be diligent in preaching': μετ' ἐπιμονῆς κ. ἐπιστασίας λάλησον, as Thl.: and Thdrst, οὐχ ἀπλῶς καὶ ὡς ἔτυχεν αὐτὸν κηρύττειν παρ' ἐγγρά, ἀλλὰ πάντα καιρὸν ἐπιτήδειον πρὸς τοῦτο νομίζειν. De W. doubts this meaning being justified, and would rather keep the verb to its simpler meaning 'accede [ad cœtus Christianos], as Bretsch. and so Huther. But there seems no need to confine the sense so narrowly. The quotations in De W. himself justify the meaning of 'press on,' 'be urgent,' generally: not perhaps in preaching only, but in the whole work of the ministry. Cf. Demosth. p. 1187. 6, ἐπειδὴ . . . ἐφειστήκει ὁ αὐτῷ Καλλιστρατος καὶ Ἰφικράτης . . . οὕτω ἐξ ἐθέλοντες ὑμᾶς κατηγορεύοντες αὐτοῦ, —'pressed upon him,' 'urgebant eum;' id. p. 70. 16, διὰ ταῦτ' ἐγούργουρεν, ἐθέστηκεν,) in season, out of season (μὴ καιρὸν ἔχει ὠρισμένον, αἰεὶ σοὶ καιρὸς ἔστω μὴ ἐν εἰρήνῃ, μὴ ἐν ἀεὶα, μηδὲ ἐν ἐκκλησίᾳ καθήμενος, μόνον· κὰν ἐν τοῖς κινδύνοις, κὰν ἐν δεσποτηρίῳ ᾗς, κὰν ἄλλοις περικειμένους, κὰν μέλλῃς ἐξέλαι ἐπὶ θάνατον, καὶ παρ' αὐτὸν τὸν καιρὸν ἔλεγχον, μὴ ὑποσταλῇς ἐπιτιμῆσαι· τότε γὰρ καὶ ἡ ἐπιτί-

μησις ἔχει καιρὸν, ὅταν ὁ ἔλεγχος προχωρήσῃ, ὅταν ἀποδευχθῇ τὸ ἔργον, Chrys. I cannot forbear also transcribing a very beautiful passage cited by Suicer i. 144 from the same father, Hom. xxx. vol. v. p. 221: ἂν δ' ἄρα τοῖς αὐτοῖς ἐπιμνησθῇ καὶ μετὰ τὴν παραινέσιν, οὐδὲ οὕτως ἡμεῖς ἀποστησόμεθα τῆς πρὸς αὐτοὺς συμβουλῆς. καὶ γὰρ καὶ κρῆναι, κὰν μηδεὶς ὑδρεύηται, ῥέουσιν· καὶ οἱ ποταμοὶ, κὰν μηδεὶς πινῇ, τρέχουσι. δεῖ τοίνυν καὶ τὸν λέγοντα, κὰν μηδεὶς προσέχῃ, τὰ παρ' ἑαυτοῦ πάντα πληροῦν· καὶ γὰρ νόμος ἡμῖν, τοῖς τὴν τοῦ λόγου διακονίαν ἐγκεχειρισμένοις, παρὰ τοῦ φιλανθρώπου κείται θεοῦ, μηδέποτε τὰ παρ' ἑαυτοῦ ἐλλυμπάνειν, μηδὲ σιγᾶν, κὰν ἀκούῃ τις, κὰν παρατρέχῃ. This latter passage gives the more correct reference,—not so much to his opportunities, as the former, but to theirs. Bengel, from Pricæus, gives examples of similar expressions; "Nicetas Choniates, παιδαγωγῶ ἔμβριθεὶ οἰκῶς, εὐκαίρως ἀκαίρως ἐπέπληττειν. Julian: ἐπορεύετο ἐπὶ τὰς τῶν φίλων οἰκίας ἀκλήτος κεκλημένος. Virgili: 'digna indigna pati.' Terentii: 'cum milite isto præsens absens ut sies.'" So *fanda nefanda, digna indigna, nolens volens*, &c.), *convict, rebuke* (reff.), *exhort*, in (not 'with'; it is not the *accompaniment* of the actions, but the element, the temper in which they are to be performed) all (possible) *long-suffering and teaching*' (not subjective, 'perseverance in teaching,' as Conyb.; but 'teaching' itself: it [objective] is to be the element in which these acts take place, as well as *μακροθυμία* [subjective]). The junction is harsh, but not therefore to be avoided. Of course, hendiadys [= ἐν πάσῃ μακροθυμίᾳ διδασχῇ, Grot., Rosenm.] is out of the question). 3.] *Reason why all these will be wanted.*—'For there shall be a time when they (men, i. e. professing Christians,

1 here only t.
see note.
m = 1 Cor. xii.
17. Heb. v.
11. 2 Pet.
ii. 8.
n Acts iii. 26
al. Tit. i. 14.
ch. i. 15.
o 1 Tim. i. 4
ref.
p 1 Tim. i. 6
ref.
q Paul. 1 Thess.
v. 6 only.

1 Pet. i. 13. iv. 7. v. 8. r 2 Cor. xi. 6. Phil. iv. 12. 1 Tim. iii. 11. ch. ii. 7. Tit. ii. 9. Heb. xiii. 18. s ch. ii. 9. James v. 13 only. Jonah iv. 10. t = Acts xv. 38. Phil. i. 22 al.
u Acts xxi. 8. Eph. iv. 11 only t. v Acts i. 17 ref. w Luke i. 1. Rom. iv. 21. xiv. 5 (= ver. 17) only.
Eccles. viii. 11. x Phil. ii. 17 only. y here only. z = (Paul) 1 Thess. v. 3. Luke, Acts xxviii. 2. L. P. see ver. 2.
See Phil. i. 23.

σωρεύουσιν διδασκάλους¹ κνηθόμενοι τὴν^m ἀκοήν,⁴ καὶ^{ACDEF}
ἀπὸ μὲν τῆς ἀληθείας τὴν^m ἀκοήνⁿ ἀποστρέφουσιν, ἐπὶ^{GK}
δὲ τοὺς^o μύθους^p ἔκτραπήσονται.⁵ σὺ δὲ^q νῆφε^r ἐν
πᾶσιν,^s κακοπάθησον, ἔργον ποίησον^u εὐαγγελιστοῦ,
τὴν^v διακονίαν σου^w πληροφόρησον.⁶ ἐγὼ γὰρ ἤδη
σπένδομαι καὶ ὁ καιρὸς τῆς ἑμῆς^y ἀναλύσεως^z ἐφέστηκεν.

112.—κνηθόμενοι 112: τερπομενοι 67².—4. ακοην to ακοην om 48.—5. νηφε και εν πασι G g Syr æth.—aft κακοπ. (και κοπαθ. FG) add ως καλος στρατιωτης χρ. ιησον A.—ποιησον om Thl.—for πληροφορ., πληρωσον lect 7, sobrius esto v-ed: subditus esto harl'.—6. for ιμης αναλ., αναλ. μον (corr to more usual) ACFG 17. 31-7. 47 73 g v-ed copt arm Eus Ath Eph Pallad al Cypr, al: txt DEJK most mss d e am demid

as the context shews) will not endure (not bear—as being offensive to them: reff.) the healthy doctrine (reff.: viz. of the Gospel), but according to (after the course of) their own desires (instead of, in subjection to God's providence) will to themselves (emphatic) heap up (one upon another: τὸ ἀδιάκριτον πλήθος ἐδήλωσε, Chrys. There is no meaning of 'heap upon themselves,' 'to their own cost,' as Luth., 'werden sie ihnen selbst lehrer auf-laden:' so Heydenr. also) teachers, having itching ears (ζητοῦντές τι ἀκοῦσαι καθ' ἡδονήν, Hesych.: 'sermones quærant vitia sua titillantes,' Grot. This in fact amounts to the same as Chrys.'s, τῆς ἡδονῆς χάριν λέγοντας καὶ τέρποντας τὴν ἀκοήν ἐπιζητοῦντες, though De W. draws a distinction between them. Plut. de superst. p. 167 b [Wetst.], μουσικὴν φησὶν ὁ Πλάτων . . . ἀνθρώποις οὐ τρυφῆς ἔνεκα καὶ κνήσεως ὥτων δοθῆναι: see more examples in Wetst.) and shall avert their ears from the truth, and be turned aside (ref. and note) to fables.' 5 ff.] He enforces on Timotheus the duty of worthily fulfilling his office, in consideration of his own approaching end. For this being introduced, various reasons have been given:—(1) he himself would be no longer able to make head against these adverse influences, and therefore must leave Timotheus and others to replace him: so Heydenr., Huther, al.: (2) "ego quamdiu vixi manum tibi porrexī: tibi meæ assiduæ exhortationes non defuerunt, tibi meæ consilia fuerunt magno adiumento, et exemplum etiam magnæ confirmationi: jam tempus est ut tibi ipse magister sis atque hortator, natæque incipias sine cortice: cave ne quid morte mea in te mutatum animadvertatur," Calv.: similarly Grot.: (3) "causa quæ Timotheum moveat ad officium: Pauli discessus

et beatitudo: finis coronat opus." Beng., and so Chrys., Hom. in loc., in a very beautiful passage, too long for transcription: (4) to stir up Timotheus to imitation of him: so Pel., Ambr., Heinr., al. [in De W.]. There seems no reason why any one of these should be chosen to the exclusion of the rest: we may well, with Platt, combine (1) and (4), at the same time bearing (2) and (3) in mind:—'I am no longer here to withstand these things: be thou a worthy successor of me, no longer depending on, but carrying out for thyself my directions: follow my steps, inherit their result, and the honour of their end.'

5.] 'But (as contrasted with the description preceding) do thou (emphatic) be sober (it is difficult to give the full meaning of νῆφε in a version. The reference is especially to the clearness and wakefulness of attention and observance which attends on sobriety, as distinguished from the lack of these qualities in intoxication. 'Keep thy coolness and presence of mind, that thou be not entrapped into forgetfulness, but discern and use every opportunity of speaking and acting for the truth,' Mack) in all things, suffer hardship (reff.), do the work of an Evangelist (reff.: here probably in a wider sense, including all that belongs to a preacher and teacher of the Gospel, fill up the measure of (fill up, in every point; leave nothing undone in. Beza's rendering, 'ministerium tui plenam fidem facito, i.e. veris argumentis com-proba te germanum esse Dei ministrum,'—so Calv. 'ministerium tuum probatum redde,'—is justified by usage (reff.), but hardly in accordance with ver. 17: see there) thy ministry.'

6.] For the connexion, see above. 'For I am now being offered (as a drink offering: i.e. the process is begun, which shall shed my blood. 'Ready

7 τὸν ^a ἀγῶνα τὸν ^a καλὸν ^b ἡγώνισμαι, τὸν ^c δρόμον ^a 1 Tim. vi. 12
^d τετέλεκα, τὴν πίστιν ^e τετήρηκα. ⁸ ^f λοιπὸν ^g ἀποκείται ^b 1 Tim. iv. 10
 μοι ὁ τῆς δικαιοσύνης ^h στέφανος, ὃν ⁱ ἀποδώσει μοι ὁ ^c Acts xiii. 25.
 κύριος ἐν ^k ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος ^l κριτῆς, οὐ μόνον ^d = Paul, here
 δὲ ἐμοί, ἀλλὰ καὶ πᾶσιν τοῖς ^m ἡγαπηκόσιν τὴν ⁿ ἐπι- ^e = Paul, Eph.
 iv. 3 only. see 1 Tim. vi. 14. ^f = Acts xxvii. 20. 1 Cor. i. 16. 2 Cor. xiii. 11 al. ^g Col. i. 5 refl.
 h 1 Cor. ix. 25. James i. 12. 1 Pet. v. 4. Rev. ii. 10. ⁱ = Rom. ii. 6 al. ^k ch. i. 12, 18. 2 Thess.
 i. 10. ^l = Paul, here only (Heb. xii. 23). James v. 9. ^m = 1 Pet. iii. 10. Ps. xxxiii. 12. xxxix. 16.
 n ver. 4.

(al) syrr al Chr Thdrt Euthal-mss Dam, Thl Oec Cyr₁ al.—7. τον καλ. αγων. ACFG
 17. 116 g v Ath Chr₁ Cyr₁ Pel: txt DEJK mss nrly-appy vss Orig₃ am lat-fl.—
 8. ανταποδωσει 106.—o κυρ. to ημερα om Chr: o om 17. 219-38: o κυρ. om 46. 115-
 16: o θιος 80.—παιιν om D¹E¹ 67² d e v Syr ar-erp Ambrst al: ins ACD¹E¹FGJK
 &c g goth copt syr all Chr (expr) Thdrt Ps-Ath Dam al Cyr₁ Archel Jer Aug-somet al.

to be offered' [E. V., Conyb., so also Matthies, Est., al.] misses the force of the present: see also on ver. 16. Grot. would render it 'jam nunc aspergor vino, id est, præparar ad mortem:' but such a meaning for σπένδομαι does not seem to be justified: see ref. Phil. That σπένδομαι is there followed by ἐπὶ τῇ θυσίᾳ κ.τ.λ., and here stands absolutely, is surely no reason why this usage should not be as significant and as correct as that: against De W.), and the time of my departure (ἀνάλυσις [ref.] is merely this, and not *dissolutio*, as Vulg., Matthies,—nor as Elsner [so also Wolf] imagines, is there any allusion to guests breaking up [ἀναλύοντες] from a banquet and making libations [σπένδοντες]:—"allussisse Apostolum ad σπονδᾶς crediderim ἀναλύοντων e convivio, sensumque esse, sese ex hac vita molestisque exsatiatum abiturum, libato non vino sed sanguine suo." He quotes from Athenæus i. 13, ἔσπειρον ἀπὸ τῶν δειπνῶν ἀναλύοντες. But against this we have only to oppose that most sound and useful rule, that an allusion of this kind must never be imagined unless where necessitated by the context: and certainly here there is no trace of the idea of a banquet having been in the mind of the Apostle, various as are the images introduced) is at hand (not, is present, 'ist vorhanden,' Luth.: which would be ἐνίστηναι, see 2 Thess. ii. 2 note):

7.] I have striven the good strife (it is hardly correct to confine ἀγών to the sense of 'fight:' that it may be, but its reference is much wider, to any contest, see note, 1 Tim. vi. 12: and here probably to that which is specified in the next clause: see especially Heb. xii. 1), I have finished my race (see refl.: the image belongs peculiarly to St. Paul. In Phil. he follows it out in detail. See also 1 Cor. ix. 24 ff.; Heb. xii. 1. 2. Wetst. quotes Virg. Æn. iv. 653, "Vixi, et quem dederat cursum

fortuna, peregi"), I have kept the faith (not, as Heydenr., 'my plight to observe the laws of the race:' but as Bengel rightly observes, "res bis per metaphoram expressa nunc tertio loco exprimitur proprie." The constant use of ἡ πίστις in these Epistles in the objective technical sense, must rule the expression here. This same consideration will preclude the meaning 'have kept my faith,' 'my fidelity,' as Raphael, Kypke, al.): 8.] henceforth (perhaps this adverb expresses λοιπὸν better than any other. It appears to be used in later Greek, from Polybius downwards, in this sense of 'proinde,' 'itaque:' cf. Polyb. ii. 68. 9; iv. 32. 5; x. 45. 2) there is laid up (refl.) for me the (not 'a,' as E. V.) crown (refl.) of righteousness (i.e. the bestowal of which is conditional on the substantiation and recognition of righteousness—q. d. 'a crown among the righteous:' τὸν τοῖς δίκαιοις ὑπηρεπισμένον λέγει, Thdrt: and so De W. after Chrys., δίκαιοσύνην ἐνταῖθα πάλιν τὴν καθόλου φησὶν ἀρετήν. This is better than with Huther, al., to take the gen. as one *appositionis*, as in James i. 12, ὁ στ. τῆς ζωῆς: and 1 Pet. v. 4, ὁ τῆς δόξης στ.: both these, ζωῆ and δόξα, may well constitute the crown, but it is not easy to say how δικαιοσύνη can. Thdrt's alternative, τὸν δικαίᾳ ψήφῳ δωρούμενον [so Heydenr., Matth., al.], is equally objectionable. There is, as Calv. has shewn, no sort of inconsistency here with the doctrines of grace: "neque enim gratuita justificatio quæ nobis per fidem confertur, cum opere remuneratione pugnat quin potius rite conveniunt ista duo, gratis justificari hominem Christi beneficio, et tamen operum mercedem coram Deo relaturum. Nam simul atque nos in gratiam recipit Deus, opera quoque nostra grata habet, ut præmio quoque [licet indebito] dignetur." See further on this point Estius's note, and Conc. Trident. Canones, Sess. vi. c. 16, where

o ch. ii. 15 reff.
p 1 Cor. iv. 19.
Phil. ii. 19,
24 al.
q Matt. xxvii.
46 and 1 Mk.
Acts ii. 27.
2 Cor. iv. 9.
ver. 16. Ps.
xv. 10.
r 1 Tim. iv. 8.
s = Acts xx. 33,
14, xxiii. 31,
both of Paul.
t = 1 Thess. iv.
14.
u ch. ii. 21. Philem. 11 only. Prov. xxxi. 13. v = 2 Cor. xi. 8. Heb. i. 14.

φάνειαν αὐτοῦ. ⁹ ° Σπούδασον ἐλθεῖν πρὸς με ^p ταχέως. ACDEF GK
10 Δημᾶς γάρ με ^q ἐγκατέλιπεν, ^m ἀγαπήσας τὸν ^r νῦν
αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς
Γαλατίαν, Τίτος εἰς Δαλματίαν. ¹¹ Λουκᾶς ἐστὶν μόνος
μετ' ἐμοῦ. Μάρκον ^s ἀναλαβὼν ^t ἄγαγε μετὰ σεαυτοῦ.
^u ἐστὶν γάρ μοι ^v εὐχρηστος εἰς ^v διακονίαν. ¹² Τυχικὸν

—9. σπουδ. δε 108¹. —πρ. εμε D(E?). —ταχιον 17: εν ταχει 73. 118.—10. εγκατελειπεν ACD³(E?)FGJ 109: εγκατελιπε με 238.—κρισκης K al₃₀ copt (Crispus Syr goth: Priscus ar-pol): κρηστις slav-ms: κρυσπης slav-anct.—for γαλατιαν, γαλλιαν C 23. 31-9. 73. 80 am¹ (al latt in Wtst) Ath Eus Epiph (οὐ γὰρ ἐν τῇ Γαλατία, ὡς τινες πλανηθέντες νομίζουσι, ἀλλὰ ἐν τῇ Γαλλίᾳ).—δελματιαν C 39. 67². 113² all: δερματιαν A: τιτ. εις δαλ. om 109.—11. συν εμοι μονος D¹E it v goth al Iren Ambrst.—rec age, with CDEFGJK &c Chr al: txt A 31-8. 71-2. 238 Thdrt Dam.—12. δε om 17.

the remarkable expression is quoted from the Epist. of Pope Cælestinus I. 12, "Dei tanta est erga omnes homines bonitas, ut eorum velit esse merita, quæ sunt ipsius dona"), which the Lord (Christ: cf. ἐπιφάν. αὐτοῦ below) shall award (more than 'give': see reff., and Matt. vi. 4. 6, &c., xvi. 27: the idea of *requital* should be expressed) me in that day (reff.), the righteous (subj., 'just'; but the word 'righteous' should be kept as answering to 'righteousness' above) judge (see Acts x. 42. In this assertion of just judgment, there is nothing, as De W. imagines, to controvert the doctrines of grace: see above);—and (but) not only to me (better than 'not to me only,' E. V., &c. [οὐδὲ ἐμοὶ μόνῳ] which though true, does not correctly represent the sense), but also to all who have loved (who shall then be found to have loved and still to be loving, see Winer, § 41. 4: loved, i. e. [reff.] looked forward with earnest joy to) His appearing' (ver. 1).

9—22.] *Request to come to Rome. Notices of his own state and that of others: greetings.*

9 ff.] 'Do thine endeavour (so also Tit. iii. 12) to come to me quickly (this desire that Timotheus should come to him, appears in ch. i. 4. 8: its reason is now specified): for (I am almost alone) Demas (mentioned Col. iv. 14 with Luke, as saluting the Colossians, and Philem. 23, also with Luke [and others]), as one of the Apostle's *σύνεργοι* deserted me, loving (ἀγαπήσας [used perhaps in contrast to ver. 8 above] is contemporary with ἐγκατέλιπεν—'through love of') this present world (τῆς ἀνέσεως ἐρασθῆς, τοῦ ἀκινδύνου καὶ τοῦ ἀσφαλούς, μᾶλλον εἶλετο οἶκοι τριφῶν, ἢ μετ' ἐμοῦ ταλαιπωρεῖσθαι καὶ συνδιαφέρειν μοι τοὺς παρόντας κινδύνους, Chrys. So that his departure hardly perhaps amounted to 'apostasy,' which term I have somewhat

too harshly used in my note on Col. iv. 14) and went to Thessalonica ('his birth-place,' says De W.: cf. οἶκοι, Chrys., above: but how ascertained? He may have gone there for the sake of traffic, which idea the ἀγαπήσας τὸν νῦν αἰῶνα would seem to support), Crescens (not named elsewhere. He is said traditionally to have preached the Gospel in Galatia [Constt. apost. vii. 46], and, more recently [in Sophronius], to have founded the church at Vienne in Gaul: this latter interpretation of Γαλατίαν [τὰς Γαλλίας οὕτως ἐκάλεσεν, see var. readd.] Thdrt also adopts. All this traditional fabric is probably raised by conjecture on this passage. Winer, R.W.B.) to Galatia (see Prolegg. to Gal.), Titus (Prolegg. to Titus) to Dalmatia (part of the Roman province of Illyricum [Suet. Aug. 21. Tib. 9], on the coast of the Adriatic [Plin. iii. 22. Strabo, vii. p. 315], south of Liburnia [Plin. iii. 26], Winer, R.W.B. See the art. Dalmatia in Dr. Smith's Dict. of Geography.—Thdrt says, referring to ἀγαπήσας τὸν νῦν αἰῶνα, οὗτοι [Crescens and Titus] τῆς κατηγορίας ἐκείνης ἐλεύθεροι ὑπ' αὐτοῦ γὰρ ἀπεστάλησαν τοῦ κηρύγματος ἔνεκα. But this hardly agrees with ἐπορεύθη, which must be understood with both names: see also the contrast in ver. 12. They had certainly left the Apostle of their own accord: why, does not appear): Luke (see Prolegg. to Luke's Gospel) is alone with me (De W.'s question, 'where then was Aristarchus [Acts xvii. 2. Col. iv. 10. Philem. 24]?' is one which we have no means of answering: but we may venture this remark: a forger, such as De W. supposes the writer of this Epistle to be, would have taken good care to account for him). Mark (Col. iv. 10, note: Philem. 24. John Mark, Acts xv. 38) take up (on thy way: so ἀναλαμβάνειν implies in the two first reff., and probably also here) and

δὲ ἀπέστειλα εἰς Ἑφεσον. ¹³ τὸν ^w φερόντην ὃν ^x ἀπέλιπον ^w here only t.
 ἐν Τρωάδι παρὰ Κάρπῳ ἐρχόμενος φέρε, καὶ τὰ ^y βιβλία, ^x 20. Paul, ver.
^z μάλιστα τὰς ^a μεμβράνας. ¹⁴ Ἀλέξανδρος ὁ ^b χαλκεὺς ^y 20. Tit. i. 5
 πολλά μοι κακὰ ^c ἐνεδεΐζατο. ^d ἀποδώσει αὐτῷ ὁ κύριος ^y 26. Jude: ὁ
^z 1 Tim. iv. 10 reff. ^a here only t. ^b here only. Gen. iv. 22. ^c — 2 Cor. viii. 24. Eph.
^{ii. 7. Tit. ii. 10. iii. 2.} ^d ver. 8 reff.

238 Thl.-ms.—επεστειλα F.—13. φαιλονην K 110-11. 219 all: also written φαιλωνην, φαιλωνην, φελωνην, φαινολην.—om om 238: o 106.—απελειπον ACEGJ 39. 109-13 al: απεστειλα 37.—εν τρωαδι 48: om æth.—παρκαρπω om 74. 238.—aft φερε, add ομοιως 109.—μαλιστα δε D'E' 37. 116 d e v lat-ff: om arm-venet.—14. ο χαλκευς om arm-venet.—κακα μοι 37. 57. 91. 114 v Thl.-ms lat-ff.—rec αποδωη, with D'E'J(K δωει) most mss d e am (demid?) tol al Thdrt (corrns: πρόβρῃσις ἐστιν, οὐκ ἀρά) Dam₁ (elsw₁ -ῶσαι, but there περι ἀρᾶς ὑπ' ἀποστόλων γενουμένης) Thl (ἀντι τοῦ ἀποδώσει· μάλλον γὰρ προφητεία ἐστὶν ἢ ἀρά) Jer: txt ACD'E'FG 6. 17. 31-7. 67². 71-3. 80 all g v all Chr Eulog (in Phot) Dam₁ (see above) Oec Aug (non ait reddat sed reddet) al (see notes).—

bring with thee: for he is to me useful for the ministry (for help to me in my apostolic labours: not, as Conyb., 'his services are profitable to me,' adding in a note below, "διακονία, not, 'the ministry,' as E. V.:"—no such conclusion can be drawn from the omission of the art. after a preposition, and least of all in these Epistles. Cf. θέμενος εἰς διακονίαν, 1 Tim. i. 12.—Grot. suggests, 'forte ob Latini sermonis consuetudinem'): but (apparently a slight contrast is intended to those above, who ἐπορεύθησαν of their own accord) **Tychicus** (see Eph. vi. 21 note): **I sent to Ephesus** (on the various attempts to give an account of this journey, and its bearing on the question, whether Timothy was at Ephesus at this time, see Prolegg. to this Epistle).

13.] **The cloak** (φερόντης is said to be a corrupted form of φαινόλης, lat. *pænula*, a thick outer cloak: but as early as Chrys., there has been a doubt whether this is the meaning here. He says, φερόντην ἐνταῦθα τὸ ἱμάτιον λέγει, τινὲς δὲ φασὶ τὸ γλωσσόκομον [bag or case, John xiii. 29] ἐνθα τὰ βιβλία ἔκειτο: and so Syr. and all.: but it is against this idea, as indeed Bengel remarks, that the books should be *afterwards mentioned*. It would be unnatural, in case a bag of books had been left behind, to ask a friend to bring the bag, *also the books, and especially the parchments*: 'the bag of books and parchments which I left' would be its most obvious designation.—A long discussion of the meanings of φερόντης, and of the question whether it is rightly supposed to be a corruption from φαινόλης, may be found in Wolf ad loc. The Jews also had the word רֶשֶׁת for a cloak) **which I left** (behind me: οἱ δὲ ἀσθένειαν ἀπολειφθέντες, Xen. Mem. iv. 1. 32: for what reason, is not clear: but in St. Paul's life of perils, it may well be conceived that he may have been obliged

to leave such things behind, against his intention) **in Troas** (respecting his having been at Troas lately, see Prolegg.) **with** ('chez') **Karpus, and the books** (i. e. papyrus rolls: on these, and on μεμβράνας, see Dict. of Antiquities, art. Liber.—τί δὲ αὐτῷ βιβλίων ἔδει μέλλοντι ἀποδημῆν πρὸς τὸν θεόν; καὶ μάλιστα ἔδει, ὥστε αὐτὰ τοῖς πιστοῖς παραθεῖσθαι, καὶ αὐτὶ τῆς αὐτοῦ διδασκαλίας ἔχουν αὐτά. Chrys. This may have been so: but there is nothing inconsistent with his near prospect of death, in a desire to have his cloak and books during the approaching winter), **especially the parchments** (which as more costly, probably contained the more valuable writings: perhaps the sacred books themselves. On a possible allusion to these books, &c., which the Apostle had with him in his imprisonment at Cæsarea, see note, Acts xxvi. 24). 14.] **Alexander the smith** (Eustathius, on Hom. Od. γ. p. 139 [Weist.], says, χαλκεὺς δὲ ὁ πρὸ βραχίων χρυσόχορος, κατὰ ὄνομα γενικὸν ἀπὸ πρώτου φανέντος μετάλλου. εἰὸ καὶ ὁ Ἡφαιστος χαλκεὺς ἐλέγετο, καὶ χαλκεύειν τὸ ἰαντοῦν ἑλατὴν ὕλην σφύρα παῖιν. Similarly the Etymol. [ib.],—ἀπὸ γὰρ τοῦ πρώτου φανέντος μετάλλου πάντας τοὺς ἑννοιοῦντες ἑκάδουν οὕτως οἱ παλαιοί. Perhaps the same with the Alexander of 1 Tim. i. 20, where see note. There is nothing here said, inconsistent with his being an Ephesian resident. It has been indeed supposed that he was at Rome, and that the following caution refers to Timothy's approaching visit: but the aor. ἐνεδεΐζατο seems to suit better the other hypothesis. It must ever remain uncertain whether the Alexander whom we find put forward by the Jews in the Ephesian tumult, Acts xix. 33, 34, is this same person: nothing in that narrative is against it. The title ὁ χαλκεὺς may be intended

e constr., Acts
xii. 25.
f Paul, 2 Cor.
xi. 5. xii. 11
only. but
ὑπερ λ.
g ch. iii. 8 reff.
h Acts xxii. 1.
xxv. 16.
Phil. 1. 7, 16.
q Luke xxiii.
48 only. Ps. w
lxxxiii. 8.
r ver. 10.
s = Rom. ii. 26. iv. 4 al. fr. 2 Cor. iv. 19. Paul, esp. t = Rom. xvi. 2 only. u 1 Tim. i. 12 reff.
v Rom. xiv. 25 reff. w = ver. 5. x and constr., Rom. vii. 21 reff.

15. σὺ om 238.—rec *ανθεστηκεν*, with D³EJK mss-nrly appy ff: txt ACD¹(FG *ανθεστη*)
17.—16. μου om 2 Syr.—*παρεγενετο* ACFG 17. 39 lect 14¹ Chr, Euthal-mss.—*εγκατ-
ελειπον* ACD¹FGJ al.—17. μοι om A: μου 61 Euthal-mss.—*ενεδ.* μοι 219.—*πληρωθη*
FG 19. 73. 116-23² al Oec-comm.—rec *ακουση* (*gramm corr'n*), with JK &c Chr Thdr̄t
al: txt ACDEFG 17. 39. 49. 71-3. 80 al Eus Euthal al.—rec *ερρυσθ.* with DEFGJ &c:

to mark another Alexander: but it may also be a mere cursory designation of the same person) did to me much evil (such, as in E. V. is the nearest representation in our language of the phrase *κακά ἐνδείξασθαι*. Cf. Gen. i. 15, *μή ποτε μνησικακήσῃ ἡμῖν Ἰωσήφ καὶ ἀνταπόδομα ἀνταποδῶν ἡμῖν πάντα τὰ κακά ἃ ἐνεδιέξαμεθα εἰς αὐτόν*—and ver. 17, *ἄφες αὐτοῖς . . . ὅτι πονηρά σοι ἐνεδείξαντο*. In both these places *ἐνδείξασθαι* represents the Hebrew verb *הִצִּיחַ*, 'affect': similarly in the Song of the three children, ver. 19, *ἐντραπείσαν πάντες οἱ ἐνδικνύμενοι τοῖς δούλοις σου κακά*: and 2 Macc. xiii. 9, *τοῖς δὲ φρονήμασιν ὁ βασιλεὺς βεβαρβαρωμένος ἤρχετο, τὰ χερίστα τῶν ἐπὶ τοῦ πατρὸς αὐτοῦ γεγονότων ἐνδείζόμενος τοῖς Ἰουδαίοις*. This usage is easily explained. From the primary sense of the middle verb 'to manifest,' applied to a subjective quality [reff. and *εὐνοίαν*, Aristoph. Plut. 785,—*γνώμην*, Herod. viii. 141: al. in Lexx.], we have idiomatically the same sense applied to objective facts in Hellenistic Greek: Palm and Rost give from Plutarch, *ἐνδείξασθαι φιλανθρωπίας*, a phrase intermediate between the two usages. Then in rendering *ἐνδείξασθαι τινι κακά*, it is for us to enquire, whether we shall be best expressing the mind of the original by changing the subjective *ἐνδείξασθαι* into an objective verb, or by changing the objective subst. *κακά* to a subjective quality [*κακίαν*]:—and the answer to this is clear. The *κακά* were facts, which we must not disguise. The *ἐνδείξασθαι*, not the *κακά*, is used in an improper and secondary meaning; and therefore in rendering the phrase in a language which admits of no such idiom, it is the verb which must be made objective to suit the substantive, not vice versa. Conyb.'s rendering 'charged me with much evil,' as also his alternative, 'manifested many evil things (?) against me,' would, it seems to me, require

the active verb): the Lord shall requite him according to his works (the optative of the rec. makes no real difficulty: it is not personal revenge, but zeal for the cause of the Gospel which the wish would express, cf. ver. 16 below, where his own personal feelings were concerned): whom do thou also beware of (see above, on Alexander); for he exceedingly withstood our (better than 'my,' seeing that *μοι* occurs in the same sentence, and immediately follows. The plur. may be used because the *λόγοι* were such as were common to all Christians—arguments for, or declarations of, our common faith) words.

16.] In my first defence (open self-defence, before a court of justice, see reff. For a discussion of this whole matter, see the Prolegg. I will only remark here, that any other defence than one made at Rome, in the latter years of the Apostle's life, is out of the question) no one came forward with me ("verbum *συμπαράγινεσθαι* indicat patronos et amicos, qui alios, ad causam dicendam vocatos, num præsentia sua, nunc etiam oratione [not in the time of Cicero, who clearly distinguishes, De Orat. ii. 74, between the orator or *patronus*, and the *advocati*: speaking of the former he says, 'orat reus, urgent advocati ut invehamur, ut maledicamus, &c.' But in Tacit. Annal. xi. 6, the orators are called *advocati* adjuvare solebant.' Id. Cicero, cap. 29, pro Sulla, *adesse supplici*, et cap. 14, pro Milone simpliciter *adesse* dicit. Græci dicunt nunc *παράγινεσθαι*, nunc *παρεῖναι*, nunc *συμπαρεῖναι*." Wolf. So Demosth., *κατὰ Νεαίρας*, 1369, 17, *συμπαραγενόμενος αὐτῷ δοκιμαζόμενος*), but all men deserted me: may it not be laid to their charge (by God: reff. *τὴν πατρικὴν περὶ αὐτῶν ἐδείξεν ἐὺσπλαγχνίαν. οὐ κακοθείας ἦν, ἀλλὰ δειλιάς ἢ ὑποχώρησις*, Thdr̄t): but the Lord (Jesus) stood by me, and strengthened ('put strength in: a word especially

σθην ἐκ ^γ στόματος ^δ λέοντος. ¹⁸ ^κ ῥύσεται με ὁ κύριος ἀπὸ ^γ παντὸς ^ζ ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ^α ἐπουράνιον· ^β ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

(freq.) xi. 16. xii. 22.

b see Rom. xvi. 27.

txt AC: ἐρρυσάτο με 120 Thl Chr: add ἐγω arm.—18. rec bef ρυσ. ins καὶ, with D³EFG (ερρυσάτο FG v, not am, it some lat-ff) JK &c vss ff: om ACD¹ 31. 67². 71. 80 d e v copt arm Chr-ms₁ lat-ff: 91 has both.—ὁ om K.—for ᾧ, αὐτῷ A.—ἡ om FG.

used of and by our Apostle, reff.) **me**, that **by my** means the proclamation (of the Gospel) might be delivered in full measure (see on ver. 5) and all the Gentiles might **hear** (one is tempted, with Thdrt, al., to interpret this of his preservation for further missionary journeys [Thdrt thinks this defence happened during his journey to Spain]: but the spirit of the whole context seems to forbid this, and to compel us to confine this πληροφορία to the effect of the single occasion referred to,—his acquittal before the ‘corona populi,’ in whose presence the trials took place: so Bengel—“una sæpe occasio maximi est momenti: gentes—quarum Roma caput.” And so Huther and Wiesinger, and in the main, De W.); and **I** was delivered from the **mouth of the lion** (the Fathers mostly understood this of *Nero*: so Chrys., Thdrt, Thl., Oec., Euseb., &c.: see Suicer, ii. p. 233. And Esth. [add.] xiv. 13 is quoted, “where Esther says concerning Artaxerxes, Put a word into my mouth ἐνώπιον τοῦ λέοντος.” Whitby:—or, seeing that according to the chronology adopted by some, he was not in Rome at the time [see Prolegomena], of his *locum tenens*, *Helius Casareanus*: so Pearson, *Annales Paulini*, p. 24,—or of the *Jewish accuser*, as Wieseler, *Chron.* ii. p. 476. But these are hardly probable: nor again is it, that the Apostle was literally in danger of being thrown to wild beasts, and established his right as a Roman citizen to be exempted from that punishment [Bengel’s objection to this, ‘ex ore leonum diceret, si proprie bestias inueneret,’ is of no force: as the popular cry ‘Christianos ad leonem’ shews]: nor again is the idea [Calv., al.], that the expression is figurative for *great danger*,—the jaws of death, or the like: for the Apostle did not fear death, but looked forward to it as the end of his course, and certainly would not have spoken of it under this image. The context seems to me to demand another and very different interpretation. None stood with him—all forsook him: but the Lord stood by him and strengthened him: *for what?* that he might witness a good confession, and that the κήρυγμα might be expanded to the utmost. The result of this strengthening was, that he was de-

livered ἐκ στόματος λέοντος: he was strengthened, witnessed a good confession, in spite of desertion and discouragement. Then let us pass on to his confidence for the future, the expression of which is bound on to this sentence by ῥύσεται, indicating the identity of God’s deliverance,—and παντός, indicating the generalization of the danger of which this was a particular case. And how is the danger generally described? as πᾶν ἔργον πονηρόν: and it is implied that the falling into such danger would preclude him from enduring to Christ’s heavenly kingdom. It was then an ἔργον πονηρόν from which he was on this occasion delivered. What ἔργον πονηρόν? The falling into the power of the tempter; the giving way, in his own weakness and the desertion of all, and betraying the Gospel for which he was sent as a witness. The lion then is the devil; ὁ ἀντιδίκος ἡμῶν διάβολος, ὡς λέων ὠνούμενος, περιπατῶν, ζητῶν τίνα καταπίῃ, 1 Pet. v. 8).

18.] The Lord (Jesus) shall deliver me from every evil work (see above: from every danger of faint-heartedness and apostasy: so, even without adopting the above meaning of ἐκ στόματος λέοντος, Chrys., καὶ γὰρ καὶ τοῦτο τὸ δυνήθῃναι μέχρις αἵματος ἀντικαταστήναι πρὸς τὴν ἀμαρτίαν, καὶ μὴ ἐνδοῦναι, ἐτέρου λέοντός ἐστι ῥήσασθαι, τοῦ διαβόλου. So also Grot., De W., al. The meaning adopted by Huther, Wiesinger, al., that the ἔργα πονηρά are the works of his adversaries plotting against him, is totally beside the purpose: he had no such confidence (ver. 6), nor would his conservation to Christ’s heavenly kingdom depend in the least upon such deliverance. Besides which, the correspondence of this declaration of confidence to the concluding petition of the Lord’s Prayer cannot surely be fortuitous, and then πονηροῦ, here joined to ἔργον as neuter, must be subjective, evil resulting from our falling into temptation, not evil happening to us from without. It is hardly necessary to observe, that πονηροῦ here cannot be gen. masc. ‘of the evil one,’—as Pelagius and Mosheim, in De W.), and shall preserve me safe (σώσει in its not uncommon, pregnant sense of ‘bring safe’: cf. σώζειν πόλινδε, Il. ε. 224; ἐς οἶκους,

¹⁹ Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου ^{ACDEF} οἶκον. ^{GK} ²⁰ Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλειπον ἐν Μιλήτῳ ἀσθενοῦντα. ²¹ σπούδασον πρὸ χεიმῶνος ἔλθειν. ἀσπάζεται σε Εὐβουλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

²² Ὁ κύριος Ἰησοῦς χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

—aft δοξα, add και το κρατος 91.—19. ασπασασθε 73. 238: ασπασε 17.—πρίσ-
κίλλαν 4². 232. 47-8². 72-4 al₁₄ vss some lat-gr-fl.—aft ακυλαν, add λεκτραν την
γυναικα αυτου, και σημειαν και ζηνωνα τους νιους αυτου 46. 109.—20. for τροφιμον,
Firmum tol¹.—δε om 61. 238.—απελειπον (A uncert) CJ al.—μλητω A(C¹?) : μελιτη
ar: ασθ. εν μ. 238.—21. ασπαζονται FG g v (not am).—σπουδης 23. 46. 109 lect 13
Oec.—παντες om 17.—22. om 67² al₁.—ιησ. χρ. om FG 17 al¹ g aeth: χριστος om
A 31. 114: ιησουν χριστον 91: txt CDEJK &c.—for η χ. μεθ' υμ., ερρωσω εν ειρηνη
D¹E d e: η χ. μ. ημων 109 am al Chr Thdrt Oec Thl: η χ. μ. σου Syr arm.—rec add
at end αμην, with DEJK &c: om ACFG 17. 67². 71 g aeth Ambrst.

Subscription: πρ. τιμοθεον C: πρ. τ. β (DE add επληρωθη) (FG pref ετελεσθη):
so also A addg (A²?) απο λαοδικειας: rec προς τ. δευτερα, της εφεσιων εκκλησιας
πρωτον επισκοπον χειροτονηθεντα (της to χειρ. JK all syr ar-pol: πρωτ. om K)
εγραφη απο ρωμης (so JK all syr cor d² al Synops Thdrt al) οτε εκ δευτερου παρεστη
παις τω καισαρι (ins ρωμης or ρωμαιων JK all syr ar-pol) νερωνι (οτε νερωνι JK
&c all syr ar-pol all): cop't add δια ονησιμου.

Soph. Philoct. 311; ἐς τὴν Ἑλλάδα, Xen. An. vi. 4. 8: 6. 23, al. freq.) to his kingdom in heaven (though it may be conceded to De W. that this expression is not otherwise found in St. Paul, it is one to which his existing expressions easily lead on: e. g. Phil. i. 23, compared with iii. 20): to whom be the glory unto ages of ages, Amen' (it is again objected, that in St. Paul we never find doxologies ascribing glory to Christ, but always to God. This however is not strictly true: cf. Rom. ix. 5. And even if it were, the whole train of thought here leading naturally on to the ascription of such doxology, why should it not occur for the first and only time? It would seem to be an axiom with some critics, that a writer can never use an expression once only. If the expression be entirely out of keeping with his usual thoughts and diction, this may be a sound inference: but this is certainly not the case in the present instance. Besides, the petition of the Lord's Prayer having been transferred to our Lord as its fulfiller [cf. John xiv. 13, 14], the doxology, which seems to have come into liturgical use almost as soon as the prayer itself [see Matt. vi. 13 var. readd.], would naturally suggest a corresponding doxology here).

19—21.] *Salutations and notices.* 'Salute Prisca and Aquila (see notes, Acts xviii. 1. Rom. xvi. 3, and Prolegg.) and the house of Onesiphorus (himself probably deceased. See on ch. i. 16). Erastus (Acts xix. 22 an Erastus was sent forward

into Macedonia by the Apostle from Ephesus,—and Rom. xvi. 23, an Erastus sends greeting, who is described as the οἰκονόμος τῆς πόλεως [Corinth]. This latter would seem to be the person here mentioned) abode in Corinth (on the inferences to be drawn from this, see Prolegg.), but Trophimus (he accompanied the Apostle from Greece into Asia, Acts xx. 4. He was an Ephesian, id. xxi. 29, and was with the Apostle in Jerusalem on his last visit there) I left (not, 'they [the Asian brethren who came to Rome] left,' as Hug) in Miletus (see again this discussed in Prolegg. Various conjectures have been made to escape the difficulty here presented: ἐν Μελίτῃ [Baronius, Bez., Grot., Est., &c.]—a Miletus in Crete [Michaelis, Schrader]) sick. Endeavour to come before winter (when the voyage would be impossible, and so the visit thrown over to another year. See also on ver. 13)—Eubulus (otherwise unknown) greets thee, and Pudens (see excursus at the end of the Prolegg. on Pudens and Claudia), and Linus (Iren. iii. 3. 3, οἱ ἀπόστολοι . . . Λίνῳ τὴν τῆς ἐπισκοπῆς [at Rome] λειτουργίαν ἐνεχείρισαν. τοῦτον τοῦ Λίνου Παύλος ἐν ταῖς πρὸς Τιμόθεον ἐπιστολαῖς μνησθῆναι. So also Euseb. H. E. iii. 4), and Claudia (see excursus as before), and all the brethren.'

22.] CONCLUDING BLESSING. 'The Lord Jesus Christ be with thy Spirit (reff.): (the) grace (of God) be with you' (the members of the church where Timotheus was: see Prolegg.).

ΠΡΟΣ ΤΙΤΟΝ.

ACDEF
GHJK

I. ¹ Παῦλος ^a δούλος ^a θεοῦ, ἀπόστολος δὲ χριστοῦ ^a Paul, here only. *elaw.*,
^b Ἰησοῦ κατὰ πίστιν ^b ἐκλεκτῶν θεοῦ καὶ ^c ἐπίγνωσιν ^c ἄλη- ^d δ. ἰ. *χρῆ-*
θείας τῆς κατ' ^d εὐσέβειαν, ² ^e ἐπ' ἐλπίδι ^f ζωῆς ^f αἰωνίου, ^e στῶν, see
iv. 12. b (1 Tim. v. 21.) Rom. viii. 33. xvi. 13. Col. iii. 12. 2 Tim. ii. 10 al. Rom. i. 1.
refl. d 1 Tim. ii. 2 refl. e Acts ii. 26. Rom. iv. 18. viii. 20. 1 Cor. ix. 10. Gal. i. 10.
f Acts xiii. 46 (Paul). 1 Tim. vi. 12. ch. iii. 7. Phil. i. 1. Col. c 2 Tim. ii. 25
Ps. xv. 9. L.P.

Title: *πρ. τιτον* A and (prefg *αρχεται*) DEFG: *του αγιου απ. π. επ. πρ. τιτ. J*:
rec πανλουν του απ. η πρ. τιτ. επιστολη.

CHAP. I. 1. *δε* om 2. 61.—*rec ιησ. χρ.* with D³EFGHJK &c: *txt* (om *ιησ.*
D¹) AD¹ 106-8. 13 *tol* (al) *copt syr* Ambrst-ed Cassiod.—2. for *επ'*, (*εφ'* D¹)

CHAP. I. 1—4.] ADDRESS AND GREET-
ING.

1.] The occurrence *δούλος θεοῦ*,
not elsewhere found in the superscriptions
of St. Paul's Epistles, is a mark of genuine-
ness: a forger would have been sure to suit
every expression of this kind to the well
known habits of the Apostle.

ἀπ. δέ]
δέ further defines—a servant of God,—this
is general:—*but* a more particular designa-
tion also belongs to the present matter.

κατὰ πίστιν has been variously ren-
dered: (1) '*according to the faith of,*' &c.,
so E. V., Luth., Matthies, al.: (2) simi-
larly Calv., Bez., Aret., '*mutuus est inter
meum apostolatum et fidem electorum Dei
consensus:*' (3) '*so as to bring about faith
in,*' &c.,—as De W. justifying it by *κατὰ
τὴν λήτην ἐκπλώσαντες*, Herod. ii. 152,
κατὰ θέαν ἤκειν, Thuc. vi. 31,—so also
Thdrt [*ὥστε πιστεῦσαι τῆς ἐκλογῆς ἀξίους*,
Oec. 2, Thl. 1, Jer., Grot., al., but see
below]. We may at once say that (1) and
(2) are inadmissible, as setting up a stand-
ard which the Apostle would not have ac-
knowledgeed for his Apostleship, and as not
suits *ἐπίγνωσιν* below, which also belongs
to the *κατά*. Nor do the instances given
to justify (3) apply here: for as Huther

has observed, in them it is the *acquisition*
of the noun which is spoken of: so that
here it would be to *get*, not to *produce*
faith. The best sense seems to be that
which he gives,—that of *reference*, '*with
regard to,*' i. e. to bring about, cherish, and
perfect: nearly in the same sense as *εἰς
ὑπακοὴν πίστειως*, Rom. i. 5. See also
2 Tim. i. 1. I would render then '*for:*'
'Paul, a servant of God, but an Apostle
of Christ Jesus, for the faith of the elect
of God (those whom God has chosen out of
the world—*refl.*: and *their* faith is the
only true faith—the only faith which the
apostolic office would subserve) and the
thorough knowledge (*refl.* and note: sub-
jective, and *κατὰ* as before—to promote the
knowledge. Thl. gives as an altern.,—
*διότι ἐπέγνω τὴν ἀλήθειαν, διὰ τοῦτο
ἐπιστεύθη κ.τ.λ.*) of the truth—which is
according to (belongs to,—is conversant in
and regulated by: for as Chrys., *ἐστὶν
ἀλήθεια πραγμάτων ἀλλ' οὐ κατ' εὐσέ-
βειαν, οἷον τὸ εἰδέναι τὰ γεωργικά, τὸ
εἰδέναι τέχνας, ἀληθῶς ἐστὶν εἰδέναι·
ἀλλ' αὕτη κατ' εὐσέβειαν ἢ ἀλήθεια.*
κατὰ cannot, as De W., import the *aim*,
'which leads to *εὐσ.*:' it does not lead to

g 1 Tim. ii. 10 ἦν ^ε ἐπηγγείλατο ὁ ^h ἄψευδής θεὸς ⁱ πρὸς ⁱ χρόνων ⁱ αἰ-
 ref. ὠνίων, ³ ^k ἐφάνέρωσεν δὲ ^l καιροῖς ⁱ ἰδίους τὸν λόγον αὐτοῦ
 h here only t. 2 Tim. i. 9. ἐν ^m κηρύγματι ὁ ⁿ ἐπιστεύθη ἐγὼ ^o κατ' ἐπιταγὴν τοῦ ... του
 i (2 Cor. xii. 2.) ὁ ^p σωτῆρος ἡμῶν ^p θεοῦ, ⁴ Τίτῳ ^q γνησίῳ ^q τέκνῳ κατὰ σωτη ^{II.}
 2 Tim. i. 9. ^{Rom. xvi. 26} ^{al. fr. 2 Tim.} ^{i. 10.} ^q κοινὴν πίστιν. ^q χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ ACDEK
 k Rom. xvi. 26 ^{al. fr. 2 Tim.} ^{i. 10.} ^q κοινὴν πίστιν. ^q χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ GJK
 i Gal. vi. 9. ^{1 Tim. ii. 8.} ^{vi. 15 only.} ^{m Rom. xiv. 25} ^{ref.} ^{n and constr., 1 Cor. ix. 17.} ^{Gal. ii. 7.} ^{1 Thess. ii. 4.} ^{1 Tim. i. 11.} ^{o Rom. xvi. 26.} ^{p 1 Tim.}
 i. 10. ^{q 1 Tim. i. 2 ref.} ^{qq = Acts ii. 44.} ^{Jude iii. only.} ^{r add. to Ἰησ. χρ.} ^{Paul, pastl.}
 epp. only. other epp., 2 Pet. (i. 1, 11. ii. 20. iii. 18) only.

εν FGH: om 17. 37. 108.—3. αὐτου 238.—εν κηρυγμ. om d.—for ὁ, ᾧ 2. 23.
 57. 106-8. 20.—θεου om 109.—4. rec for και, ελεος (corrū: see 1 Tim. i. 2; 2 Tim.
 i. 2), with AC²JK &c syr al Thdrt al: txt C¹DEFG 73. 137 it v Syr copt æth
 arm Chr-expr Dam-expr Orig-int-expr Ambrst all: ελεος και 115: υμιν και 17.—
 πατρος ημων 17.—rec κυριου ιησ. χρ., with D³EFGJK &c: txt ACD¹ (om χρι-
 στου?) 73. 120 d e v copt arm Thdrt-ms Ambrst Pel Jer.—του σωτ. ημ. om 115.—

it, but is rather *led by it*) piety, in hope (on condition of, in a state of, see note on ἐφ' ᾧ, Rom. v. 12) of life eternal (to what are the words ἐπ' ἐλπίδι ζ. αἰ. to be referred? Not back to ἀπόστολος, regarding them as a co-ordinate clause with κατὰ πίστιν κ.τ.λ. [not for the reason assigned by Huther, that thus καὶ would be required, cf. the similar sentence, Rom. xvi. 25, 26,—but because such a personal reference would not agree with ver. 3 below, where his preaching, not his prospects, is in question]:—not to κατὰ πίστιν καὶ ἐπίγ. τ. ἀλ. as subordinate to it—nor to εὐσέβειαν, nor to any one portion of the preceding sentence: for by such reference we develop an inferior member of the former sentence into what evidently is an expansion of the main current of thought, and thus give rise to a disproportion:—but to the whole, from κατὰ πίστιν to εὐσέβ., as subordinate to that whole, and further conditioning or defining it: q. d., that the elect of God may believe and thoroughly know the truth which is according to piety, in hope of eternal life), which (eternal life: not ἀλήθεια, nor ἐλπὶς) God who cannot lie (so μαντήϊον ἄψευδές, Herod. i. 49: Eur. Orest. 364, ἄψευδής θεός, ὅς μοι τάδ' εἶπεν ἐμφανῶς παρασταθείς: see Wetst and cf. Heb. vi. 18) promised from eternal ages (the very distinct use of πρὸ χρόνων αἰώνων in 2 Tim. i. 9, where the meaning 'from ancient times' is precluded, should have kept commentators from endeavouring to fix that sense on the words here. The solution of the difficulty, that no promise was actually made till the race of man existed, must be found by regarding, as in 2 Tim. i. c., the constr. as a mixed one,—compounded of the actual promise made in time, and the divine purpose from which that promise sprung, fixed in

eternity. Thus, as there God is said to have given us grace in Christ from eternal ages, meaning that the gift took place as the result of a divine purpose fixed from eternity, so here He is said to have promised eternal life from eternal ages, meaning that the promise took place as the result of a purpose fixed from eternity. So Thdrt, ταῦτα γὰρ ἄνωθεν μὲν καὶ πρὸ αἰώνων ἐδόξετο τῷ τῶν ὅλων θεῷ: δῆλα δὲ ἐποίηκεν, ὅτε ἐδοκίμασε) but (contrast to the eternal and hidden purpose, and to the promise, just mentioned) manifested in its own seasons (not, 'His own seasons,' cf. ref. Gal.:—the times belonging to it, τούτῃ, τοῖς ἀρμόζουσιν, τοῖς ὠφελημένοις, Thl,—fixed by Him for the manifestation) His word (we naturally expect the same object as before, viz. ζῶν αἰώνιον: but we have instead, τὸν λόγον αὐτοῦ,—not to be taken in apposition with ἦν, as Heinrichs:—i. e. the Gospel, see Rom. xvi. 25) in (as the element or vehicle of its manifestation) the proclamation (see 2 Tim. iv. 17) with which (on the constr., see ref.) I was entrusted according to (in pursuance of, ref. and 1 Tim. i. 1) the command of our Saviour God: to Titus (see Prolegg.) my true (genuine, see on 1 Tim. i. 2) child according to (in respect of, or agreeably to, in conformity with the appointed spread and spiritually generative power of that faith) the common faith (common to us both and to all the people of God: hardly as Grot., 'Judæis, qualis Paulus, et Græcis qualis Titus:' for there is no hint of such a distinction being brought out in this Epistle): grace and peace from God the Father (see on 1 Tim. i. 2), and Christ Jesus our Saviour' (ref.).

5—9.] Reason stated for Titus being left in Crete—to appoint elders in its cities. Directions what sort of persons to choose

5^s Τούτου χάριν ἡ ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ^u λεί-
ποντα^v ἐπιδιορθώσῃ καὶ^w καταστήσῃς^x κατὰ πόλιν πρεσ-
βυτέρους ὡς ἐγὼ σοὶ^y διατεζάμην, ^z εἴ τις ἐστὶν^a ἀνέγ-
κλητος, ^b μῶς γυναικὸς ἀνὴρ, τέκνα ἔχων^c πιστὰ, μὴ^d
ἐν^e κατηγορίᾳ^f ἀσωτίας ἢ^g ἀνυπότακτα. ⁷ δεῖ γὰρ^h
τὸνⁱ ἐπίσκοπον^a ἀνέγκλητον εἶναι ὡς θεοῦⁱ οἰκονόμον, μὴ^k
αὐθάδῃ, μὴ^l ὀργίλον, μὴ^m πόρεινον, μὴⁿ πλήκτην, μὴ^o

s Eph. iii. 1 reff.
t = Paul, 2 Tim.
iv. 13, 20
only. (Heb.
vi. 9, x.
26. Jude 6
only.)
u = Luke xviii.
22. ch. ii. 13
(James i. 4, 5.
ii. 15) only.
v = Wisd. xix. 4.
w = Acts vi. 3.
x = Acts xv.
21, 36 (xx.
a 1 Cor. i. 8 reff.
c Gossip, Luke
d 1 Cor. i. 8 reff.
e Gossip, Luke
f 1 Cor. i. 8 reff.
g 1 Cor. i. 8 reff.
h 1 Cor. i. 8 reff.
i 1 Cor. i. 8 reff.
j 1 Cor. i. 8 reff.
k 2 Pet. ii. 10 only. Gen.
l 1 Tim. iii. 3 only +.

5. rec κατελιπον, with D³EJK &c ff (λειπον ACFGJ 153): txt ACD¹FG 17. 23. 31 all
Orig Bas-mss.—for τα λειποντα, καταλειποντα 17. 61: τα ελλειποντα Thl.—ἐπιδιορθώσης
AE¹ all: ἐπανορθώσης D¹: διορθώσης FG: -σῃ 73: σει lect 12: txt CD³E²JK all
Orig Chr Thdrt all.—καταστήσεις J 113.—πολείς 238.—πρεσβυτεριον Thdrt: somet:
presbyterium d e Lucif.—for ως, και 114: ως και d v arm Ambrst Pel.—7. for ανεγκλ.,
ανεπιληπτον 73. 80: ανεκλυτον lect 12.—ως και arm.—for οικον., διακονον 43.—
αυθαδην and αισχροκερδην FG (and υγιην ch. ii. 8) 109 lect 12.—for αισχροκερδ.,

for this office. 5.] 'For this reason

I left thee behind (reff.: ἀπέλ. gives the mere fact of leaving behind when Paul left the island;—κατέλ. would convey the idea of more permanence: cf. Acts xviii. 19; xxiv. 27. This difference may have occasioned the alteration of the reading from ecclesiastical motives, to represent Titus as permanent bishop of Crete) in Crete (on the island, see Prolegg.) that thou mightest carry forward the correction (already begun by me: ἐπι implying the furtherance, addition of διορθώματα. The middle voice, as so often, carries only so far the subjective sense, that whereas the active would state the mere fact of διορθώσεις, the middle implies that the subject uses his own agency: *facit per se*: see Krüger, Griechische Sprachlehre, p. 363, who calls this the *dynamic* middle. So Polybius, xxx. 5, 6, τὰ μὲν οὖν κατὰ τοὺς Κανόνους . . . ταχέως οἱ Ῥόδοι διωρθώσαντο of those things which are defective ('quæ ego per temporis brevitatem non potui expedire,' Beng.: ὁ γὰρ τῆς εὐσεβείας λόγος παρεδίδοτο πᾶσι παρ' αὐτοῦ, ἐλείπετο δὲ οἰκονομῆσαι τὰ κατὰ τοὺς πεπιστευκότας, καὶ εἰς ἁρμονίαν αὐτοῖς καταστήσαι ταῖς ἐκκλησιαστικαῖς διαταγῶσι. Theodromops. in Huther), and (καὶ brings out, among the matters to be attended to in the ἐπιδιορθώσεις, especially that which follows) mightest appoint city by city (reff.) elders (see 1 Tim. iv. 14: note on Acts xv. 17. Thl. remarks, τοὺς ἐπισκόπους οὕτως ἐνταῦθ' αὖ φησιν, ὡς καὶ ἐν τῇ πρὸς Τιμόθεον κατὰ πόλεις δέ φησιν. οὐ γὰρ ἐβούλετο πᾶσαν τὴν νῆσον ἐπιτετραφῆαι ἐνί, ἀλλ' ἕκαστον πόλιν τὸν ἴδιον ποιμένα

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εἶχιν' οὕτω γὰρ καὶ ὁ πόνοος κουφότερος, καὶ ἡ ἐπιμέλεια ἀκριβεστέρα), as I prescribed (reff.) to thee ("διατεζάμην refers as well to the fact of appointing elders, as to the manner of their appointment, which last particular is now expanded in directions respecting the characters of those to be chosen." De W.): 6.] if any man is blameless (see 1 Tim. iii. 10. No intimation is conveyed by the εἴ τις, as Heinr. and Heydenr. suppose, that such persons would be rare in Crete: see besides reff. Matt. xviii. 28. 2 Cor. xi. 20), husband of one wife (see note on 1 Tim. iii. 2), having believing children ('nam qui liberos non potuit ad fidem perducere, quomodo alios perducet?' Beng.: and similarly Chrys., Thl. πιστοὶ implies that they were not only 'ad fidem perducti,' but 'in fide stabiliti'), who are not under (involved in) accusation of profligacy (see Eph. v. 18, note) or insubordinate (respecting the reason of these conditions affecting his household, see 1 Tim. iii. 4. I have treated in the Prolegg. the argument which Baur and De W. have drawn from these descriptions for dating our Epistle in the second century).—For it behaves an overseer (see note, 1 Tim. iii. 2; here most plainly identified with the presbyter spoken of before. So Thdrt: ἐντεῦθεν δῆλον, ὡς τοὺς πρεσβυτέρους ἐπισκόπους ὠνομάζον) to be blameless, as God's steward (see 1 Tim. iii. 15, to which image, that of a responsible servant and dispenser [1 Pet. iv. 10] in the house of God, the allusion perhaps is, rather than to that of 1 Cor. iv. 1. There is clearly no allusion to the ἐπίσκ.'s own household, as Heydenr. sup-

C c

n 1 Tim. iii. 8 ⁿ αἰσχροκερδῆ, ⁸ ἀλλὰ ^o φιλοῦντες, ^p φιλάγαθον, ^a σώ- ACDEF
only t. GJK
o 1 Tim. iii. 2
1 Pet. iv. 9
only t.
p here only t.
Wisd vii. 22.
q 1 Tim. iii. 2
ch. ii. 2, 5
only t.
r 1 Tim. ii. 8
(ref.). Heb.
vi. 26.
s here only t.
t Matt. vi. 24. Luke xvi. 13. 1 Thess. v. 14 only. Prov. iii. 18. tt pastl.
u = Acts xiii. 34. 1 Tim. i. 15 al. v Acts xviii. 15. 2 Tim. i. 13. ch. ii. 7 al.
w absol., 1 Cor. iv. 13 al. x = 1 Thess. iv. 18. 2 Cor. vii. 6, 7. y 1 Tim. i. 10 reff. z Acts xiii.
45. xxviii. 19. Rom. x. 21. Hos. iv. 4. a 1 Tim. v. 20 reff.

αἰσχρολογον 10—8. ἀλλα om 115 Thl.—for φιλοξ., φιλοπρωχον 52.—aft σωφρ. ins κοσμιον 112.—οσιον om 114-17 d (om also δικαιον).—bef διδ. om την 238.—for πιστου, πιστωσ Hil Lucif.—9. aft ινα, ins και FG 17. 73 g (73 al some vss lat-ff om και folg).—for εν τη διδασκ. τη υγιαιν., τους εν παση θλιψει A.—τη υγιαινουση διδασκαλια 3. 37. 57. 73. 106 slav Bas: and, prefixing εν, 106-8-12 al: τη υγ. om Lucif.—aft ελεγχειν, ins μη χειροτονειν διγαμους μηδε διακονους αυτους ποιειν μηδε γυναικας εχειν εκ διαγμας, μηδε προσερχεσθωσαν εν τω θυσιαστηριω λειτουργειν το θειον, τους αρχοντας τους αδικοκριτας, και αρπαγας, και ψευστας, και ανελεημονας ελεγχε, ως θεου διακονος 96. 109-gr.—10. γαρ om 238.—και (1st) om (as unnecessary,

poses. Mack well remarks, meaning perhaps however more than the words convey, "God's steward"; consequently spiritual superiors are not merely servants and commissioned agents of the Church. According to the Apostle's teaching, church-government does not grow up out of the ground") **not self-willed** (ἐπίσκοπος ἐκόντων ἀρχων, οὐκ ὀφείλει αὐθάδης εἶναι, ὥστε αὐτογνώμως καὶ αὐτοβούλως καὶ ἀνευ γνώμης τῶν ἀρχομένων πράττειν. τυραννικὸν γὰρ τοῦτο, Thl. σημίντης δ' ἐστὶν αὐθαδείας ἀνὰ μέσον τε καὶ ἀρεσκείας, ἐστὶ δὲ περὶ τὰς ἐντεύξεις. ὃ τε γὰρ αὐθάδης τοιοῦτός ἐστιν ὁλος μθηνὶ ἐντυχεῖν μηδὲ διαλεγῆναι, ἀλλὰ τοῦνομα ἔοικεν ἀπὸ τοῦ τρόπου κείσθαι· ὃ γὰρ αὐθάδης αὐτοάδης τίς ἐστιν, ἀπὸ τοῦ αὐτὸς αὐτῷ ἀρέσκειν, Aristot. Magn. Moral. i. 29: see also Theophr. Char. c. xvi. [αὐθάδεια ἐστὶν ἀπῆνεια ὁμιλίας ἐν λόγοις]. Suicer, i. p. 572) **not soon provoked** (οἱ μὲν οὖν ὀργίλοι ταχέως μὲν ὀργίζονται, καὶ οἷς οὐ δεῖ, καὶ ἐφ' οἷς οὐ δεῖ, καὶ μᾶλλον ἢ δεῖ· παύονται δὲ ταχέως, ὃ καὶ βέλτιστον ἔχουσι, Aristot. Eth. Nic. iv. 5: this meaning, and not Thdr't's, ὀργίλον δὲ, τὸν μνησικακόν,—must be taken) **not a brawler, not a striker** (for both these, see 1 Tim. iii. 3, notes), **not greedy of gain** (1 Tim. iii. 8, note), **but hospitable** (1 Tim. iii. 2, note, and 3 John 5), **a lover of good** (cf. the opposite ἀφιλάγαθος, 2 Tim. iii. It is hardly likely to mean a lover of *good men*, coming so immediately after φιλόξενον. Thl. explains it, τὸν ἐπιεικῆ, τὸν μέτριον, τὸν μὴ φθοροῦντα. Dionys. Areop., Ep. 8, p. 778 [Suicer], calls God τὸν ὑπεράγαθον καὶ φιλάγαθον—and Clem. Alex., Pæd. iii. 11, classes together ἀνδρία, σωφροσύνη, φιλαγαθία), **self-restrained** (see

1 Tim. ii. 9, note. I am not satisfied with this rendering, but adopt it for want of a better), **just, holy** (see on these, and their distinction, in notes on Eph. iv. 24. 1 Thess. ii. 10), **continent** (τὸν πάθους κρατοῦντα, τὸν καὶ γλώττης καὶ χειρὸς καὶ ὀφθαλμῶν ἀκολάστων· τοῦτο γὰρ ἐστὶν ἰγκράτεια, τὸ μηδενὶ ὑποσύρισθαι πάθει, Chrys. and id. Epist. ii. ad Olympiad., ἰγκρατεύεσθαι ἐκείνόν φαμεν . . . τὸν ὑπὸ ἐπιθυμίας ἐνοχλοῦμενον, καὶ κρατοῦντα ταύτης. See Suicer i. p. 998 ff., for a full explanation of the subsequent technical usages of word. Here, the sense need not be limited to sexual continence, but may be spread over the whole range of the indulgences), **holding fast** (see reff.: constantly keeping to, and not letting go,—φροντίζοντα, ἔργον τοῦτο ποιούμενον, Chrys.—Then how are we to take the following words? Is τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου equivalent to (1) τοῦ λόγου τοῦ κατὰ τὴν διδαχὴν πιστοῦ, or (2) τοῦ πιστοῦ λόγου τοῦ κατὰ τὴν διδαχὴν? (1) is taken by Wiesinger and Conyb. [the words which are faithful to (?) our teaching]: (2) by Chrys., Thl., and almost all Commentators, and I believe rightly. For (a) it is hard to believe that even in these Epistles, such a sentence could occur as ἀντεχόμενον [τοῦ-κατὰ-τὴν-διδαχὴν-πιστοῦ] λόγου: had this been intended, it would certainly have stood τοῦ λ. τοῦ κατὰ τὴν διδ. πιστοῦ: (β) the epithet πιστός, absolute, is so commonly attached to λόγος in these Epistles [1 Tim. i. 15; iii. 1; iv. 9. 2 Tim. ii. 11. Tit. iii. 8] as to incline us, especially with the above reason, to take it absolutely here also. I therefore render accordingly) **the faithful** (true, trustworthy, see note on 1 Tim. i. 15) **word** (which is) **according to** (measured by,

καὶ ^b ἀνυπότακτοι ^c ματαιολόγοι καὶ ^c φρεναπάται, ^d μά- ^b ver. 6.
 λιστα ^e οἱ ἐκ ^e περιτομῆς, οὐς δὲ ^f ἐπιστομίζουσιν, ¹¹ ^g οἵτινες ^c here only t.
 ὅλους ^b οἴκους ⁱ ἀνατρέπουσιν διδάσκοντες ^k ἃ μὴ δει ^d 1 Tim. iv. 10
¹ αἰσχροῦ κέρδους ^m χάριν. ¹² εἶπεν τις ἐξ αὐτῶν ⁿ ἴδιος ^e Acts x. 45.
 αὐτῶν ⁿ προφήτης Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γα- ¹¹ ^g Acts x. 41,
^h = 2 Tim. i. 16. Acts x. 2 al. 1 Cor. i. 6 al. ⁱ 2 Tim. ii. 18 only. ^k so 1 Tim. v. 13. ¹¹ Cor.
^{xi} 6. xiv. 35. Eph. v. 12 only. see ver. 7 reff. ^m Gal. iii. 19. Eph. iii. 1, 14 al. ⁿ 1 Thess.
ⁱⁱ 15 (rec.). ^{ref.}

and appearing to disturb the sense) AC 17. 23. 31 al₂₇ vss Clem all Ambrst-ed Aug : ins DEFGJK most mss (appy) it (ei for et? e) v (not am² demid) Chr Dam al Lucif Hil Hier al.—bef ματαιολ. ins και FG all vss and a few ff: εργαται δουλοι 17.—aft μαλιστα ins δε CDE demid al Thl Jer.—εκ της περιτ. CD¹.—11. οικους ολους (ολλους 48) 48. 72.—for δε, χρη 17 (and above).—aft χαριν, ins τα τεκνα οτι (? sic in Scholz) τους εδους γονεις υβριζοντες η τυπτοντες επιστομιζε και ελεγχε, και νουθετει ως πατηρ τεκνα και ειρηνης επισκοπος 69. 109-gr.—12. aft ειπεν ins δε FG g copt: γαρ 115 Thl-ms.—εξ om 67².—αυτων (2nd) om FG lect 13² Clem.—προφ. αυτων 44.—13. αληθ. εστ. DE

or in accordance with) the instruction which he has received (διδασχῇ may be active, as Calv., 'qui i i ecclesie ædificationem sit utilis.' Luth., 'daß lehren kann.' But thus we should have a tautological sentence, in which the practice, and the result of the practice [ἵνα κ.τ.λ.], would have the same power to instruct predicated of them: besides that ἀντεχόμενον would require some forcing to make it apply in this sense of 'constantly using.' The passive acceptation of διδασχῇ is therefore preferable; and the meaning will be much the same as in 2 Tim. iii. 14, μένει ἐν οἷς ἔμαθες,—cf. 1 Tim. iv. 6, οἱ λόγοι τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἢ παρηκολούθηκας), that he may be able both to exhort (believers) in (the element of his παράκλησις) healthy teaching (the teaching which is healthy), and to reprove (see ver. 13 below) the gainsayers.'

10—16.] *By occasion of the last clause, the Apostle goes on to describe the nature of the adversaries to whom he alludes, especially with reference to Crete.*

10.] 'For (explains τοὺς ἀντιλέγοντας of ver. 9) there are many and insubordinate (ver. 6 above). The joining πολλούς with another adjective by καὶ is a common idiom. So Herod. viii. 61, πολλὰ τε καὶ κακὰ ἔλεγε: Aristoph. Lys. 1159, πολλῶν κά-γαθῶν: Plat. Rep. x. p. 325, πολλὰ τε καὶ ἀνόσια εἰργασμένοι: Xen. Mem. ii. 9. 6, συνειδώς αὐτῷ πολλὰ καὶ πονηρά. Matthiæ, § 444) vain talkers (see 1 Tim. i. 6, and ch. iii. 9) and deceivers (see Gal. vi. 3: deceivers of men's minds), chiefly (not only—there were some such of the Gentile converts) they of the circumcision (i. e. not Jews, but Jewish Christians: for he is speaking of seducers within the Church: cf. ver. 11. On the Jews in Crete, see Jos. Antt. xvii. 12. 1, B. J. ii. 7. 1, Philo Leg.

ad Cai. § 36), whose mouths (ἐλέγχων σφοδρῶς, ὥστε ἀποκλείειν αὐτοῖς τὰ στόματα, Thl.) it is necessary to stop (we hardly need introduce here the figure of a bit and bridle, seeing that ἐπιστομίζεν is so often used literally of 'stopping the mouth,' without any allusion to that figure: e. g. Aristoph., Eq. 841, ἐμοὶ γάρ ἐστ' εἰργασμένον τοιοῦτον ἔργον ὥστε | ἀπαξ-ἀπαντας τοὺς ἐμὸν ἐχθροὺς ἐπιστομίζεν: Plat. Gorg., p. 329 d, —αὐτὸς ὑπὸ σοῦ ἐμποδισθεὶς ἐν τοῖς λόγοις ἐπεστομίσθη αἰσχυρθεὶς ἃ ἐννοεῖ εἰπεῖν: and see other examples in Wetst. And Plut., Alcib. 2, speaks of τὸν αὐτὸν ἐπιστομίζεν καὶ ἀποφράττειν. Cf. Palm and Rost's Lex.): such men as overturn (ref.: so, literally, Plat. Rep. v. p. 471 b, οὐτε τὴν γῆν ἐθελήσουσι κείρειν αὐτῶν, . . . οὐτε οἰκίας ἀνατρέπειν: and fig, Demosth. 778. 22, ἀνατρέψιν οἷε τὰ κοινὰ δίκαια, and so often) whole houses (cf. Juv. Sat. x. 5: "evertere domos totas optantibus ipsis | Di faciles." Here it will mean, 'pervert whole families.' Thl. says, μοχλοι γὰρ εἰσι τοῦ διαβόλου, εἰ ὧν καθαρῇ τοὺς τοῦ θεοῦ οἴκους), teaching things which are not fitting, for the sake of base gain (cf. 1 Tim. vi. 5).—One of them (not, of the πολλοὶ spoken of above,—nor, of the οἱ ἐκ περιτομῆς: but of the inhabitants of Crete, to which both belonged), their own prophet (see below) said, "The Cretans are always liars, evil beasts, slow bellies" (Thl. says: ὁ μὲν οὖν εἰρηκώς, 'Επιμενίδης ἐστίν, ἐν τοῖς μάλιστα τῶν παρ' Ἑλλήσι σοφῶν θειασμοῖς καὶ ἀποτροπιασμοῖς προσέχων, καὶ μαντικὴν δοκίμην κατορθοῦν. And so also Chrys., Epiph., and Jer. But Thdr̄t ascribes the verse to Callimachus, in whose hymn to Zeus, ver. 8, the words Κρήτες ἀεὶ ψεύσται are found. To this however Jer. [as also Epiph.] answers, "integer versus

ο 1 Tim. iii. 7 **στέρεις ἀργαί.** ¹³ ἡ ὁ μαρτυρία αὕτη ἐστὶν ἀληθής. ^p δι' ^{ACDEF}
 ref. ^p Paul, 2 Tim. ⁱ 6, 12 (Heb. ⁱ 11 only). ^q ver. 9. ^r 2 Cor. xiii. 10 ^s 1 Tim. i. 10 ^t 1 Tim. i. 4 ref. ^u here only ^v 2 Tim. i. 15 ^w John xviii. 28. Heb. xii. 5. Jude 8 only. Ezek. xviii. 6. x = 1 Cor. vi. 6 al. fr.

80 vss lat. ff.—*υγιαίνουν* 48: *εν* om 219.—*εν* om 219.—14. *ενταλμασιν* FG Thdrt: *κ. εντολαις* om copt.—15. rec aft *παντα*, ins *μεν*, with D³E²JK &c syr al ff: *γαρ* copt Syr (Orig): txt ACD¹FG 17. 46. 67². 109 it v Orig Tert Jer Aug Ambrst-ed Fulg Pel.—rec *μεμιασμενοις*, with D³E, and (accg to our edd) Clem Orig all: txt ACD (μεμιασμ.)FG(μεμιασμενοις) FG 72. 109-18)JK 31-9-46. 72-3. 109 al Chr (Mtt's ms also).—*και αποστ.* om 174 aeth Ambrst-ed? Jer¹?—*ουδεν καθ.* al. *μεμιανται* om 174: *μεμιαται* 109.—16. *ομολογουμετος* 73.

de Epimenide poeta ab Apostolo sumptus est, et ejus Callimachus in suo poemate usus est exordio."—EPIMENIDES was a native of Phæstus in Crete (Ἐπιμ. ὁ Φαιστιος, Plut. Solon 12: or Cnossus, Diog. Laert. i. 109, Κρής τὸ γένος, ἀπὸ Κνωσσου). He makes his father's name to have been Φαιστιος:—πατὴρ δὲ ἦν Φαιστίου, οἱ δὲ Δωσιάδου, οἱ δὲ Ἀγησάρχου), and lived about 600 B.C. He was sent for to Athens to undertake the purification of the city from the pollution occasioned by Cylon (see artt. 'Epimenides' and 'Cylon,' in the Dict. of Biogr. and Mythol.), and is said to have lived to an extreme old age, and to have been buried at Lacedæmon (Diog. Laert. i. 115). The appellation 'prophet' seems to have belonged to him in its literal sense: see Cicero, de Divin. i. 18,—“qui concitatione quadam animi, aut soluto liberoque motu futura præsentunt, ut Baris Boeotius, ut Epimenides Cres:” so also Apuleius, Florid. ii. 15. 4,—“necon et Cretensem Epimenidem, inclytum fatiloquum et poetam:” see also id. Apol. 449. Diog. Laert. also gives instances of his prophetic power, and says, λέγουσι δὲ τινες ὅτι Κρήτες αὐτῷ θύουσιν ὡς θεῷ.—On the character here given of the Cretans, see Prolegg. As to the words, —κακὰ θηρία is abundantly illustrated out of various writers by Wetst., Kypke, and Raphel: γαστέρες ἀργαί is said of those who by indulging their bodily appetites have become corpulent and indolent: so Juv. Sat. iv. 107, “Montani quoque venter adest abdomine tardus”). 13.] This testimony is true. Wherefore (ἐπειδὴ ἤθεος αὐτοῖς ἐστὶν ἱταῖον καὶ δολερὸν καὶ ἀκόλαστον, Chrys.) reprove them sharply (ὅταν ψεύδωνται προχειρῶς καὶ δολεροὶ ὦσι καὶ γαστρίμαργοι καὶ ἀργοί, σφοδρῶς καὶ πληκτικοῦ τοῦ λόγου δει, προσηκνία γὰρ οὐκ ἂν ἀχθίη ὁ τοιοῦτος, Chrys. ἀπότομος, ‘cut off,’ ‘abrupt:’ hence, met.,

‘rugged,’ ‘harsh,’ so Eur. Alcest. 985, οὐδὲ τις ἀποτόμου λήματός ἐστιν αἰδώς: Soph. Œd. Tyr. 876, ἀπότομον ὠρουσεν εἰς ἀναγκαν), that (in order that: De W. takes ἵνα κ.τ.λ., for the substance of the rebuke, as in παραγγέλλειν ἵνα and the like(?): but there appears to be no sufficient reason for this) they may be healthy in the faith (not, ‘in faith,’ as Conyb.: even were no art. expressed after ἐν, it might be, ‘in the faith:’ cf. his own translation, 1 Tim. iii. 15: when that art. is expressed, the definite reference can never be overlooked. The Κρήτες indicated here, who are to be thus rebuked in order to their soundness in the faith, are manifestly not the false teachers, but the ordinary believers: cf. ver. 14), 14.] not giving attention to (ref.) Jewish fables (on the probable nature of these, see 1 Tim. i. 4 note: and on the whole subject, the Prolegg. to these Epistles. They were probably the seeds of the gnostic mythologies, already scattered about and taking root) and commandments (cf. 1 Tim. iv. 3, Col. ii. 16. 22: and our next verse, by which it appears that these commandments were on the subject of abstinence from meats and other things appointed by God for man's use) of men who are turning away (or the pres. part. may express habitual character —whose description it is that they turn away—“who turn away”) from (ref.) the truth.

15.] The Apostle's own answer to those who would enforce these commandments. ‘All things (absolutely —all things with which man can be concerned) are pure to the pure (οὐδὲν ὁ θεός ἀκάθαρτον ἐποίησεν: οὐδὲν γὰρ ἀκάθαρτον, εἰ μὴ ἡ ἁμαρτία μόνη. ψυχῆς γὰρ ἄπειται καὶ ταύτην ῥυποῖ, Chrys. ‘Omnia externa iis qui intus sunt mundi, munda sunt,’ Bengel. Cf. Matt. xxiii. 26, Luke xi. 41. There is no ground whatever for supposing this to be a maxim of the false

ὁ νοῦς καὶ ἡ ^γ συνείδησις. ¹⁶ θεὸν ^z ὁμολογοῦσιν εἰδέναι, ^γ ¹ Tim. i. 5
τοῖς δὲ ἔργοις ^a ἀρνοῦνται, ^b βδελυκτοὶ ὄντες καὶ ^c ἀπει-
θεῖς καὶ ^d πρὸς ^d πᾶν ἔργον ἀγαθὸν ^e ἀδόκιμοι.

II. ¹ Σὺ δὲ λάλει ^α ὅτι ^β πρέπει τῇ ^γ ὑγιαίνουσῃ ^δ διδασκα-
λίᾳ, ² ^b πρεσβύτας ⁱ νηφαλίους εἶναι, ^k σεμνοὺς, ^l σώφρο-
νας, ² ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ^m ὑπομονῇ.

reff. e 2 Tim. iii. 8 reff. f 1 Tim. ii. 10. 1 Cor. xi. 13. Eph. v. 3. H-b. ii. 10. vii. 26.
g 1 Tim. i. 10 reff. h Luke i. 18. Philem. 9 only. Josh. vi. 21 al. i 1 Tim. iii. 2, 11 only t.
k Phil. iv. 8. 1 Tim. iii. 8, 11 only. l 1 Tim. iii. 2. ch. i. 8. ver. 5 only t. m Rom. ii. 7 reff.

CHAP. II. 1. *a* πρέπει om 17.—πιστει καὶ διδασκ. 61.—2. πρεσβυτερους 2. 44 al (?)
Orig.—νηφαλιους GJ 14. 31-9. 46. 69. 73. 109-13: -λεους K 67². 74. 110-11-22.—
for υπομ., *prudentia* d: τ. υπομ., τ. αγαπη 238: add τη εγκρατεια arm.—3. πρεσ-

teachers, quoted by the Apostle, any more than the πάντα μοι ἔξωστιν of 1 Cor. vi. 12, where see note. The maxim here is a truly Christian one of the noblest order.—τοῖς καθαροῖς is the dat. commodi,—‘for the pure to use,’ not, as often taken, ‘in the judgment of the pure.’ This is plainly shewn by the use of the same dative in Rom. xiv. 14, where to render it ‘in the judgment of’ would introduce an unmeaning tautology: τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.—‘to him [for his use] it is really κοινόν.’—As usual in these Epistles [see Prolegg.], *purity* is inseparably connected with soundness in the faith, cf. Acts xv. 9,—and 1 Tim. iv. 3, where our τοῖς καθαροῖς is expanded into τοῖς πιστοῖς καὶ ἐπεγνωκόσιν τὴν ἀλήθειαν, but to the polluted and unbelieving (cf. the preceding remarks) nothing is pure, but both (or ‘even,’ as E. V.:—but the other seems preferable, on account of the close correspondence of καὶ ὁ νοῦς with καὶ ἡ συνείδη.) their mind (their rational part, Eph. iv. 17, which presides over and leads all the determinate acts and thoughts of the man) and their conscience is polluted’ (cf. Dion. Hal. de Thucyd. 8,—κριτιστον δὲ πάντων τὸ μηδὲν ἐκουσίως ψεύδεσθαι, μηδὲ μαινῖναι τὴν αὐτοῦ συνείδησιν.— And therefore, uncleanness tainting their rational acts and their reflective self-recognitions, nothing can be pure to them: every occasion becomes to them an occasion of sin, every creature of God an instrument of sin: as Mack well observes, “the relation, in which the sinful subject stands to the objects of its possession or of its inclination, is a sinful one.” Philo de legg. spec. circa finem, has a sentence which might be a comment on our verse:—ἀκάθαρτος γὰρ κυρίως ὁ ἄδικος καὶ ἀσεβής . . . πάντα φύρων καὶ συγχέων διὰ τε τὰς ἀμετρίας τῶν παθῶν καὶ τὰς τῶν κακῶν ὑπερβολὰς: ὥστε ὡν ἂν ἐπιψήφηται πραγμάτων πάντα ἐστὶν ἐπιληπτα τῇ τοῦ ὀρῶντος συμμεταβάλλοντα

μοχθηρία. καὶ γὰρ κατὰ τὸ ἐναντίον αἱ πράξεις τῶν ἀγαθῶν ἐπαινεταί, βελτιοῦνται ταῖς τῶν ἐνεργοῦντων ἀρεταῖς, ἐπειδὴ πέφυκε πῶς τὰ γινόμενα τοῖς ὀρῶσιν ἐξομοιοῦσθαι. Here again, the reference of the saying has been variously mistaken—ἡ ῥυπαρά διάνοια κακῶς περὶ τούτων λογιζομένη ἐαυτῇ συμμαίνει ταῦτα, Oec.: and similarly Chrys. Thl., al.: ‘non placent Deo quæ agunt etiam circa res medias, quia actiones tales ex animo Deus æstimat,’ Grot.: ‘iis nihil prodest externa ablutio et ciborum dierumque observatio,’ Baldwin, Croc. in De W.).

16.] *Expansion of the last clause, shewing* (cf. Dion. Hal. above) *their ἐκουσίως ψεύδεσθαι. ‘They make confession* (openly, in sight of men: but not so only—their confession is a true one so far, that they have the knowledge, and belie it: not ‘they profess,’ as E. V.: ὁμολογοῦσιν necessarily contains an implication of the subjective truth of the thing given out) *that they know God, but in (or, by) their works they deny Him* (not, ‘it’: see 2 Tim. ii. 12), *being abominable* (cf. βδέλυγμα ἐνώπιον τοῦ θεοῦ ἐστίν, Luke xvi. 15. In ref. Prov. βδελυκτός παρὰ θεοῦ is joined with ἀκάθαρτος) *and disobedient, and for* (towards the accomplishing of) *every good work worthless’* (ref.).

CH. II. 1—III. 10.] *Directions to Titus, how to exhort the believers of various classes* (ii. 1—iii. 6. 9, 10), and *how to comport himself* (iii. 7, 8).

1.] ‘But (contrast to the persons just described: ‘on the other hand’) do thou speak (not what they speak, ch. i. 11: but) the things which befit the healthy teaching (that teaching which is sound and wholesome, not teaching ἀ μὴ δεῖ): viz., that the aged men (not = πρεσβυτέρους, which implies eldership, and not old age only) be sober (see note on 1 Tim. iii. 2), grave (1 Tim. iii. 4, note), self-restrained (a better word for σώφρων would be a valuable discovery: see on 1 Tim. ii. 9:

n here only t. 3 n ^ο πρεσβύτεας ^ο ὡσαύτως ἐν ^p καταστήματι ⁱ ἱεροπρεπεῖς, ACDEF
 o = 1 Tim. ii. 9. ^{GHJK}
 p here only. ^{μὴ} ⁱ διαβόλους, ^{μὴ} οἶνῳ πολλῷ ^s δεδουλωμένας, ^t καλοδι-
 = Jos. Antt. ^{δασκάλους}, ⁴ ἵνα ^t σωφρονίζουσιν τὰς νέας, ^t φιλόανδρους
 xv. 7. 5. ^{εἶναι}, ^t φιλοτέκνους, ^{5 u} σώφρονας, ^v ἀγνὰς, ^w οἰκουργοὺς,
 ἀτρεμίσθω ^{ww} ἀγαθὰς, ^x ὑποτασσομένας τοῖς ἰδίῳι ἀνδράσιν, ἵνα μὴ ... ἀγα-
 τῷ κατα- ^{ww} ^{θας H}
 στιματι. ^{ACDEF}
 q here only. ^{GJK}
 Jos. Antt. xi. 8. 5.
 r = 1 Tim. iii. 11. 2 Tim. iii. 3 only. ^a constr., Rom. vi. 18, 22. 1 Cor. ix. 19. Gal. iv. 3. 2 Pet. ii. 19.
 t here only t. u ver. 2. v = 2 Cor. xi. 2. w here only t. ww = Matt. xx. 15. Rom. v.
 7. 1 Pet. ii. 18. x Rom. viii. 7, 20 reff.

βυτερας 17 (al ?) Orig-ms: πρεσβυτας 17.—aft *ωσαντως*, ins *σεμνας* 55.7.91. 112.14 slav-anct: add *εν σωφροσυνη* arm.—*κατασχηματι* F.—*ιεροπρεπει* CH² 17. 31. 73 al d e v syrr arr arm slav Clem Bas Thdrt Ambrst Pel Jer Sedul.—*διαβολω* 121.—*μηδε οινω* AG 73.—4. rec *σωφρονιζωσι*, with CDEJK &c: txt AFGH al.—5. *φιλοτεκνους* om 117.—*σωφρ.* om 238.—aft *αγν.* add *sobrias* v (not tol) Pel.—rec *οικουργοις*, with D³(E²?) HJK mss (appy) Clem all: txt ACD¹(E?)FG (see notes); *ακακοργοις* lect 12.—*υποτασσο.* to *ανδρασιν* om 115 Thl.—aft *θειου*, ins *και η δικασκαλια* (C ?) 5 syr arm slav.

‘discreet’ is good, but not adequate), healthy in their faith, in their love, in their patience (see 1 Tim. vi. 11, where the same three are joined together. The datives are of the element or condition: the same was expressed with *ἐν*, ch. i. 13: *ἵνα ὑγιαίνωσιν ἐν τῇ πίστει*. The artt. should not be overlooked. The occurrence of *τῇ ἀγάπῃ* and *τῇ ὑπομονῇ* prevent us from rendering *τῇ πίστει* objective as in i. 13, and compel us to take the subjective and reflective meaning). 3.] The

aged women (= *πρεσβύτεραι*, 1 Tim. v. 2, there being in this case here no official term to occasion confusion) likewise (after the same general pattern, to which the separate virtues above-mentioned belong) in deportment (cf. *Prophyr.* de abst. in *Wetst.*,—*τὸ δὲ σεμνὸν καὶ τοῦ καταστήματος ἑωρᾶτο. πορεία τε γὰρ ἦν ἐτακτος, καὶ βλέμμα καθεστηκὸς ἐπιτηδεύετο, ὥς ὅτε βουληθεῖν μὴ σκαρδαμύττειν γέλως δὲ σπάνιος, εἰ δὲ πον γένοιτο, μέχρι μειδισμοῦ· αἰὲ δὲ ἐντὸς τοῦ σχήματος αἱ χεῖρες.* The *κατάστημα* would thus include *gesture* and *habit*,—more than *καταστολή* of 1 Tim. ii. 9), *reverend* (two examples, of those given by *Wetst.*, seem nearest to touch the meaning of the word here as connected with outward deportment:—the one from *Jos. Antt.* xi. 8. 5, describing the High-priest Jaddus going forth to meet Alexander the Great,—*πυθόμενος δ’ αὐτὸν οὐ πόρρω τῆς πόλεως, πρόεισι μετὰ τῶν ἱερέων καὶ τοῦ πολιτικοῦ πλήθους, ἱεροπρεπῇ καὶ διαφέροντι τῶν ἄλλων ἔθων ποιούμενος τὴν ὑπάντησιν* *τὸ μὲν πλῆθος ἐν ταῖς λευκαῖς ἐσθῇαι, τοὺς δὲ ἱερεῖς προεστῶτας ἐν ταῖς βυσσίναις αὐτῶν, τὸν δὲ ἀρχιερέα ἐν τῇ ὑακινθίνῃ καὶ διαχρύσῳ στολῇ*: the other from *Plato*, *Theages*, § 3, p. 262, *Θεαγῆς ὄνομα τοῦτ’ αὖ, ὡς Σώκρατες. Καλὸν γὰρ, ὡς Δημόδοκε, τῷ νειὶ τὸ ὄνομα ἐθηκε καὶ ἱεροπρεπές*), not slanderers (see reff. 1 Tim.

and note), not enslaved (so *προσέχοντας*, 1 Tim. iii. 8) to much wine (this vice may be included in the character given of the Cretans above, ch. i. 12), teachers of that which is good, that they school (see on *σωφρονισμός*, 2 Tim. i. 7.—The occurrence of *ἵνα* here with a pres. indic. in the best MSS is remarkable—especially as the only other instances of this construction, 1 Cor. iv. 6 and Gal. iv. 17 [see notes there] may be accounted for on the hypothesis of an unusual [provincial] formation of the subjunctive, being both verbs in *-ῶ*. If this reading is to stand, it would shew that that hypothesis is unnecessary, and that St. Paul did really write the indic. pres. after *ἵνα*. See *Winer*, § 42, b. 1. d. If he did thus write it, it may be questioned whether he intended to convey any sense very distinct from the pres. subj.: perhaps more immediate and assumed sequence may be indicated: but it is hardly possible to join logically in the mind a causal particle with a pres. indic.) the young women to be lovers of their husbands, lovers of their children, discreet (this term certainly applies better to women than *self-restrained*: there is in this latter, in their case, an implication of *effort*, which destroys the spontaneity, and brushes off, so to speak, the bloom of this best of female graces. See, however, note on 1 Tim. ii. 9. The word is one of our greatest difficulties), chaste, workers at home (the word is not found elsewhere, and has perhaps on that account been changed to the more usual one *οικουρούς*. It is hardly possible that for so common a word *οἰκουργοὺς* should have been substituted. If the rec. is retained, ‘keepers at home’ will be signified: so *Dio Cass.* lvi. p. 391 [*Wetst.*], *πὼς οὐκ ἄριστον γυνὴ σώφρων, οἰκουρὸς, οἰκονόμος, παιδοτρόφος*; see *Elsner*’s note on the word, in which he shews that, as might be expected, the ideas of ‘keeping at

ὁ λόγος τοῦ θεοῦ βλασφημῆται. ⁶ τοὺς νεωτέρους ὡς αὐ- ^γ ^γ = and constr.,
 τως ^γ παρακάλει ^z σωφρονεῖν, ⁷ ^a περὶ πάντα ^b σεαυτὸν ^z Rom. xii. 1
^b παρεχόμενος ^c τύπον ^a καλῶν ^d ἔργων, ἐν τῇ ^e διδασκα- ^a Rom. xii. 3
 λία ^f ἀφθορίαν, ^g σεμνότητα, ^h λόγον ὑγιῆ, ^k ἀκατά- ^a = Luke x. 41.
 γνωστον, ἵνα ὁ ^l ἐξ ἐναντίας ^m ἐντραπῇ μηδὲν ⁿ ἔχων λέγειν ^b = Acts x. 25.
 περὶ ἡμῶν ^o φαῦλον. ⁹ δούλους ἰδίους δεσπόταις ^δ ὑπο- ^{Phil. ii. 23.}
^{viii. 1. 39, παρὰ δέδειγμα . . . τοιούτου ἐαυτὸν παρέχειτο.} ^{Winer, § 39.6.} ^{c = Phil. iii. 17.} ^{1 Thess.}
^{i. 7. 2 Thess. iii. 9.} ^{1 Pet. v. 3.} ^{d 1 Tim. iii. 1 reff.} ^{e ver. 1 reff.} ^{f here only.} ^{g 1 Tim.}
^{ii. 2 reff.} ^{h = Acts xviii. 15 al.} ^{i = here only.} ^{see ver. 1 reff.} ^{k here only t.} ^{2 Mac.}
^{iv. 47.} ^{1 Mark xv. 39 only.} ^{see Acts xxvi. 9 [cxxx in Wetzst.].} ^{m = 1 Cor. iv. 14.} ^{2 Thess. iii.}
^{14 only.} ^{n constr., Luke vii. 40.} ^{Acts xiii. 17, 18, 19.} ^{Eph. iv. 28.} ^{o (Paul) Rom. ix. 11}
^{only (reff.).}

—βλασφημεῖται 179.—6. *τους om* 67². 115 Thl.—σωφρονεῖν bef *ωσαντως* 238.—
 7. *παντας* 1. 31-4 7. 73 Thdr.—*εαυτον* D¹ al Chr Dam (but *παντας εαυτον* 1. 37 al
 Thdr† Dam : and simply *παντασσεαυτον* in AC might be read).—rec *αδιαφθοριαν*, with
 D³E²J & Chr al : txt ACD¹E¹(FG *αφθονιαν*)K 17. 31 al₄₀ Dam Oec-comm.—aft *αφθορ*.
 add *αγιωσαν* C 73. 80 syr arm Jer al : alii aliter, see Scholz.—aft *σεμνωτ*. add *αφθοριαν*
 D¹E²(?)JK 23. 44-6-8 al₂₆ Syr ar-pol slav Chr-ms Thdr† (and Mill, not rec).—8. *και*
ακαταγν. v-ms syrr.—rec *περ. υμ. λεγειν*, with K (*εχυν* K) &c : txt ACDEFGJ it v
 al Thdr† Ambrst al.—rec *υμων*, with A &c copt al Thdr† al : txt CDEFGJK most mss
 vss gr-lat-ff.—*φαυλον λεγειν* 112.—9. *δεσπ. ιδ.* ADE 27. 57. 238 it v lat-ff : txt CMSGK

home,' and 'guarding the house' are both included : so Chrys. : ἡ οἰκουρὸς γυνὴ καὶ σώφρων ἔσται : ἡ οἰκουρὸς καὶ οἰκονομική· οὔτε περὶ τρυφήν, οὔτε περὶ ἐξόδους ἀκαίρους, οὔτε περὶ ἄλλων τῶν τοιούτων ἀσχοληθήσεται), good (Thl. joins this with οἰκουρὸς—οἰκουρὸς ἀγαθὴ). So also Syr. But it seems better to preserve the series of single epithets till broken in the next clause by the construction. As a single epithet [reff.] it seems to provide, as Heydenr., that their keeping, or working, at home, should not degenerate into churlishness or niggardliness), in subjection to their own (inserted to bring out and impress the duties they owe to them—so in Eph. v. 22), husbands, that the word of God (the Gospel) be not ill-spoken of (τὸ γὰρ προφάσει θεοσεβείας καταλιμπάνει τοὺς ἄνδρας, βλασφημίαν ἔφερε τῷ κηρύγματι, Thdr†).

6.] The younger men in like manner exhort to be self-restrained (see above, ver. 5, and 1 Tim. ii. 9, note), shewing thyself (the use of σεαυτὸν with παρέχεισθαι is somewhat remarkable, but borne out by Xen. in reff. The account of it seems to be, that παρέχεισθαι τύπον would be the regular expression for 'to set an example,' the personal action of the subject requiring the middle [see Krüger, p. 363] : and, this being so, the form of such expression is not altered, even where ἐαυτὸν is expressed in apposition with τύπον) in ('about,' 'in reference to' [reff.] : a meaning of περὶ with the acc. derived from its local meaning of 'round about' : see Winer, § 53. i.) all matters (not masc. sing.) an example (κοινὸν ἐνδασκαλείον καὶ ὑπόδειγμα ἀρετῆς ἢ τοῦ σοῦ βίου λαμπρότης ἔστω, οἷόν τις

εἰκὼν ἀρχέτυπος πᾶσι προκειμένη τοῖς βουλομένοις ἐναπομάσασθαι τῶν ἐν αὐτῇ καλῶν, Thl.) of good works (reff.),—in thy teaching (παρεχόμενος) incorruption (it is difficult exactly to fix the reference of ἀφθορία [or ἀδιαφθορία, which means much the same]. It may be objective, of the contents of the teaching—that it should set forth purity as its character and aim : or subjective, that he should be, in his teaching, pure in motive, uncorrupted : so Wiesinger, comparing 2 Cor. xi. 3, μήπως φθαρῇ τὰ νοήματα ἡμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν χριστόν. Huther takes it of the form of the teaching, that it should be pure from all expressions foreign to the character of the Gospel. This is perhaps hardly satisfactory : and the first interpretation would bring it too near in meaning to λόγον ὑγιῆ which follows), gravity, a discourse (in its contents and import) healthy, not to be condemned, that he of the opposite part (τὸν ἐξ ἐναντίας φησὶ καὶ τὸν ἐμβόλον καὶ πάντα τὸν ἐκείνῳ διακονοῦμενον, Chr. But the former idea is hardly before the Apostle's mind, from ver. 5, in which the Gospel being evil spoken of was represented as the point to be avoided. Cf. also 1 Tim. vi. 1, and v. 14. 2 Tim. ii. 25. It is rather the heathen or Jewish adversaries of the Gospel, among whom they dwelt) may be ashamed (reff.), having nothing (μηδὲν, because, following the ἔχων, it is subjective to him, the adversary. We should say, οὐδὲν ἔστιν ὃ τι ἂν λέγῃ,—but μηδὲν ἔχων λέγειν : in the former the objective fact, in the latter the subjective deficiency, is brought out) to say of us (Christians : not 'me and thee') (that is) evil (in our acts : φαῦλος is never

p 2 Tim. iv. 5
reff.
q Rom. xii. 1
reff.
r ch. i. 9. John
xix. 12 Acts
xiii. 46. Rom.
x. 21 al.
s Acts v. 2
only. Josh.
vi. 1.
t Acts xx. 19.
xiii. 1. Paul
freq.
u = Rom. iii. 4.
v Rom. ii. 15.
2 Cor. viii. 24
al. Paul only (Heb. vi. 10, 11).
20. ch. iii. 4 only. Num. vi. 26. see 2 Tim. i. 10 reff.
b 1 Tim. v. 8 reff. c 2 Tim. ii. 16. Rom. i. 18. xi. 26. Jude 15, 18 only. Jer. v. 6. d Heb. ix. 1 only †.
e here only †. Wisd. ix. 11. f Paul, 1 Cor. xv. 34. 1 Thess. ii. 10 only. 1 Pet. ii. 23. Luke xxiii. 41

τάσσεσθαι, ^p ἐν ^q πᾶσιν ^q ἐναρέστους εἶναι, μὴ ^r ἀντιλέγον- ACDEF
τας, ¹⁰ μὴ ^s νοσιζομένους, ἀλλὰ ^t πᾶσαν ^u πίστιν ^v ἐν- GJK
δεικνυμένους ἀγαθὴν, ἵνα τὴν ^e διδασκαλίαν τὴν τοῦ
^w σωτῆρος ἡμῶν ^w θεοῦ ^x κοσμῶσιν ^p ἐν ^{πᾶσιν}. ¹¹ ^y ἐπ-
εφάνη γὰρ ἡ χάρις τοῦ θεοῦ ^z σωτήριος πᾶσιν ἀνθρώποις,
¹² ^a παιδεύουσα ἡμᾶς, ἵνα ^b ἀρνησάμενοι τὴν ^c ἀσέβειαν
καὶ τὰς ^d κοσμικὰς ἐπιθυμίας, ^e σωφρόνως καὶ ^f δικαίως

miss nrlly (appy) g al Chr Thdrt Dam al.—10. μηδε C²D¹FG 17 lect 12.—rec πιστ.
πασ. ενδεικν., with JK most mss copt all Chr Thdrt Dam al: πασ. ενδεικν. πιστ.
FG g: πιστιν om 17: αγαθην ενδ. 73 it e v Ambrst: txt ACDE 31-7. 73. 116-20 d e
al lat.-ff.—for πασαν, εν πασιν v Syr ar-erp: πασιν Thl, but marg πασαν.—ειπιδεικν.
46. 219: υποδ. 109: νοσιζομενους ¹¹: επιβαινοντας ¹².—rec om την (2nd), with
JK &c Dam al: ins ACDEFG al Chr Thdrt.—for εν, επι 19. 112.—πασιν ανθρωποις
5. 6.—11. γαρ om 31-7. 44. 61. 109 12-14-16 slav.-ms.—rec bef σωτηριος ins η (corrpt to
fill out the construction), with C²D³EJK miss (appy) Clem Cyr-jer-mss Nyss Chr Thdrt
Procl Dam al: om AC¹D¹ syrr and FG Cyr-jer-ed, but these last, and g v copt al lat.-ff
read του σωτηρος ημων for η σωτ. (see ch iii. 4).—12. τας om D¹.—και bef ευσεβ. om

used with λέγειν, nor of words, in the N. T. but always of *deeds*: 'having no evil thing to report of us'—no evil, whether seen in our demeanour, or arising from our teaching).

9.] (παρακάλει) Slaves to be in subjection to their own (see above on ver. 5) masters,—in all things to give satisfaction (this, the servants' own phrase among ourselves, expresses perhaps better than any other the meaning of ἐναρέστους εἶναι. 'To be acceptable' would seem to bring the slave too near to the position of a friend), not contradicting (in the wide sense, not merely in words, see especially ref. John), not purloining (ref. νοσιζόμενον, ὑφαιρούμενον, ἰδιοποιούμενον, Suid. τὸ δ' αὐτὸ καὶ σφετερίζεσθαι, Eustath.), but manifesting (see ref. 2 Cor.) all (possible, reff.) good faith: that they may adorn in all things (not 'before all men,' as Heydenr., al.: cf. ἐν πᾶσιν above) the doctrine of our Saviour, God (see on 1 Tim. i. 1. Not Christ, but the Father is meant: in that place the distinction is clearly made. On this 'adorning' Calvin remarks, "Hæc quoque circumstantia notanda est [this is hardly worthy of his usually pure latinity], quod ornamentum Deus a servis accipere dignatur, quorum tam vilis et abjecta erat conditio, ut vix censi soliti sint inter homines. Neque enim famulos intelligit quales hodie in us sunt, sed mancipia, quæ pretio empta tanquam boves aut equi possidebantur. Quod si eorum vita ornamentum est Christiani nominis, multo magis videant qui in honore sunt, ne illud turpitudine sua macu-

lent." Thl. strikingly says, *kân* γὰρ τῷ δεσπότην διακονῆς, ἀλλ' ἡ τιμὴ εἰς θεὸν ἀνατρέχει, ὅτι καὶ ἀπὸ τοῦ φόβου ἐκείνου ἡ πρὸς τὸν δεσπότην ἐννοια τὴν ἀρχὴν ἔχει).

11—15.] Ground of the above exhortations in the moral purpose of the Gospel respecting us (11—14): and consequent exhortation to Titus (15).

11.] 'For (reasons for the above exhortations from ver. 1: not as Chrys., al., only for vv. 9, 10. The latter clause of ver. 10, it is true, gives occasion to this declaration; but the reference of these verses is far wider than merely to slaves) the grace of God (that divine favour to men, of which the whole process of Redemption was a proof: not to be limited to Christ's Incarnation as Oec. and Thdrt: though certainly this may be said for their interpretation, that *it* may also be regarded as a term inclusive of all the blessings of Redemption: but it does not follow, that of two such inclusive terms, the one may be substituted for the other) was manifested, bringing salvation (not, 'as bringing salvation: σωτήριος is not predicate after ἐπεφ., but παιδεύουσα which follows: σωτήριος is still part of the subject, and to make this constructionally clearer, the art. ἡ has been inserted) to all men (dat. belonging to σωτήριος, not to ἐπιφάνη, which verb is used absolutely, as in ch. iii. 4: cf. σωτήρ πάντων ἀνθρώπων, 1 Tim. iv. 10: see also ib. ii. 4), disciplining us (see note on 1 Tim. i. 20. There is no need to depart from the universal New Testament sense of παιδεύουσα, and soften it into 'teach-

καὶ ^g εὐσεβῶς ζήσωμεν ἐν ^h τῷ νῦν αἰῶνι, ^{13 i} προσδεχόμενοι ^g 2 Tim. iii. 12
 μόνοι τὴν ^j μακαρίαν ^k ἐλπίδα καὶ ^l ἐπιφάνειαν τῆς δόξης
 τοῦ ^m μεγάλου ⁿ θεοῦ καὶ ^o σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ,
 i = Mark xv. 43. Luke ii. 25, 38 al. Paul, = here (Heb. xi. 35) only. See Rom. xvi. 2, Phil. ii. 29.
 jk Acts xxiv. 15. j of things, Acts xx. 35 only. elsw. (passim) of persons. k = Gal. iv. 5.
 l 2 Tim. i. 10 ref. m here only. Nch. ix. 32. Dan. ii. 45. ix. 4 al. n ch. i. 4 ref.

109.—13. καὶ om æth Facund.—χρ. ιησ. FG g copt.—14. for ος ἐδ., του διδόντος Did.

ing : the education which the Christian man receives from the grace of God, is a discipline, properly so called, of self-denial and training in godliness, accompanied therefore with much mortification and punitive treatment. Luther has well rendered παιδεύουσα ἡμᾶς by 'und zuchtiget uns.' Corn.-à-Lap. [cited in Mack] explains it also well: "tanquam pueros rudes erudiens, corrigens, formans, omnique disciplina instituens et imbuens, perinde ut pædagogus puerum sibi commissum tam in litteris quam in moribus: hoc enim est παιδεύειν, inquit Gell. i. 13. 13"), that (by the ordinary rendering, "*teaching us, that*," we make *ἵνα* introduce merely the *purport* of the teaching: and so, following most commentators, De W., and I am surprised to see, Huther, although I suppose representing in some measure the philological fidelity of Meyer, under whose shelter his commentary appears. There must have been some defect of supervision here. Wiesinger only of the recent commentators, after Mack and Matthies, keeps the telic meaning of *ἵνα*. The Greek commentators, as might be expected, adhere to the propriety of their own language. So Chrys. [ἤλθεν ὁ χριστὸς, ἵνα ἀρνησώμεθα τὴν ἀσέβειαν], Thl. [παιδεύει γὰρ ἡμᾶς, ἵνα τοῦ λοιποῦ σωφρόνως ζήσωμεν], Thdrt [τοῦτου χάριν ἐνηνθρόπῳησεν . . . ἵνα . . .]. The truth is, that παιδεύειν is one of those verbs, the purpose and purport of which mutually include each other. The form and manner of instructive discipline itself conveys the aim and intent of that discipline. So that the meaning of *ἵνα* after such a verb falls under the class which I have discussed in my note to 1 Cor. xiv. 13, which see. Our English 'that,' which would be dubious after '*teaching*,' keeps, after 'disciplining,' its proper telic force), *denying* (not, 'having denied:' the aor. part. ἀρνησάμενοι is, as so often, not prior to, but contemporaneous with, the aor. ζήσωμεν following. διὰ τοῦ ἀρνήσασθαι, says Thl., τὴν ἐκ διαθέσεως ὀλοφύχου ἀποστροφὴν σημαίνει. "Has [cupiditates] abnegamus, cum eis consensum negamus, cum delectationem quam suggerunt, et actum ad quem sollicitant, abnuimus, imo ex mente et animo radicatus evellimus et extirpamus." S. Ber-

nard, Sermon. xi. [Mack]), impiety and the lusts of the world (the *τὰς* gives universality—'*all* worldly lusts.' κοσμικάς, belonging to the κόσμος, the world which ἐν τῷ πονηρῷ κεῖται, and is without God: see 1 John ii. 15—17), we might live soberly (our old difficulty of rendering σώφρων and its derivatives recurs. 'Soberly' seems here to express the *adverb* well, though 'sober' by no means covers the meaning of the *adjective*. The fact is, that the peculiar meaning which has become attached to 'sober,'—so much so, as almost to deprive it of its more general reference to life and thought,—has not taken possession of the *adverb*), and justly (better than '*righteously*,'—'*righteous*,' by its forensic objective sense in St. Paul, introducing a confusion, where the question is of moral rectitude) and piously in the present life ("Bernard, Sermon. xi.: *sobrie* erga nos, *iuste* erga proximum, *pie* erga Deum. Salmer. p. 630 f.: dicimus in his verbis Apostolum tribus virtutibus, sobrietatis, pietatis et iustitiæ summam iustitiæ Christianæ complecti. Sobrietas est ad se, iustitia ad proximum, pietas erga Deum . . . sobrie autem agit, cum quis se propter Deum diligit: iuste, cum proximum diligit: pie, cum charitate Deum colit." Mack. Wolf quotes from Lucian, Somn. p. 8, the same conjunction: τὴν ψυχὴν . . . κατακοσμήσῃ . . . σωφροσύνη, δικαιοσύνη, καὶ εὐσεβεία . . . ταῦτα γὰρ ἐστὶν ὁ τῆς ψυχῆς ἀκίρατος κόσμος.—These three comprising our παιδεία in faith and love, he now comes to *hope*): looking for (this expectation being an abiding state and posture,—not, like ζήσωμεν, the life following on and unfolded from the determining impulse co-ordinate with the ἀρνήσασθαι,—is put in the *pres.*, not in the *aor.*) the blessed hope (here, as in ref. Gal. and Acts, Col. i. 5, al., objective,—the hope, as embodying the thing hoped for: but keep the vigour and propriety both of language and thought, and do not tame down the one and violate the other, with Grot., by a metonymy, or with Wolf, by a hypallage of μακαρία ἐλπίς for ἐλπίζομένη μακαριότης) and manifestation (ἐλπίδα κ. ἐπιφ. belong together) of the glory (δύο δεικνύουσιν ἐν ταῦθα ἐπιφανείας καὶ γὰρ εἰσι δύο· ἡ μὲν προτέρα χάριτος, ἡ δὲ

ο Gal. i. 4. 14 ὁς ὁ ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα ὁ λυτρώσῃται ἡμᾶς ACDEF
 1 Tim. ii. 6. ἀπὸ πάσης ἁνομίας καὶ καθαρῶς ἑαυτῷ λαὸν ὁ περι- GJK
 see Gal. ii. 20
 1 Tim. ii. 6. Ebb. v.
 25.

p Luke xxiv. 21. 1 Pet. i. 18 only. Ps. cxxix. 8. q Paul, Rom. iv. 7. vi. 19. 2 Cor. vi. 14. 2 Thess. ii. 7.
 r = Acts xv. 9. Eph. v. 26. James iv. 8. Sir. xxxviii. 10. s here only. Exod. xix. 6. Deut. vii. 6. xiv.
 2. xxvi. 18 (alw. w. λαός, and never occ. elsw.). see Ps. cxxxiv. 4. Eccles. ii. 8.

—υπ. ημ. εαυτ. DE d e Lucif: αὐτόν 238: add εἰς θάνατον 69.—15. for λαλει,

δευτέρα ἀναποδόσεως, Chrys. Nothing could be more unfortunate than the application here of the figure of hendiadys in the E. V.: see below) of the great God (the Father: see below) and of our Saviour Jesus Christ (as regards the sense, an exact parallel is found in Matt. xvi. 27, μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, compared with Matt. xxv. 31, ὅταν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ. See also 1 Pet. iv. 13. The glory which shall be revealed at the appearing of our Saviour Jesus Christ is *His own* glory, and that of *His Father* [John xvii. 3, 1 Thess. iii. 13]. This sense having been obscured by the foolish hendiadys, has led to the asking [by Mr. Green, Gr. Test. Gram., p. 216], "What intimation is given in Scripture of a glorious appearing of God the Father and our Lord *in concert*?" To which the answer is, that no such appearing is even hinted at in this passage, taken as above. What is asserted is, that the δόξα shall be that τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ. And we now come to consider the meaning of these words. Two views have been taken of them: (1) that τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν are to be taken together as the description of Ἰησοῦ χριστοῦ,—"of Jesus Christ, the great God and our Saviour:" (2) that, as given above, τοῦ μεγάλου θεοῦ describes the Father, and σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ the Son. It is obvious that in dealing with (1), we shall be deciding with regard to (2) also. (1) has been the view of the Greek orthodox Fathers, as against the Arians [see a complete collection of their testimonies in Dr. Wordsworth's "Six Letters to Granville Sharp on the use of the definitive article in the Greek text of the N. T.," Lond. 1802], and of most ancient and modern commentators. That the former so interpreted the words, is obviously not [as it has been considered] decisive of the question, if they can be shewn to bear legitimately another meaning, and that meaning to be the one most likely to have been in the mind of the writer. The case of ἵνα in the preceding ver. [see note there], was wholly different. There it was contended that ἵνα with a subjunctive, has, and can have, but one meaning: and this was upheld against those who would introduce another, *inter alia*, by the fact that the

Greek Fathers dreamt of no other. The argument rested not on this latter fact, but on the logical force of the particle itself. And similarly here, the passage must be argued primarily on its own ground, not primarily on the consensus of the Greek Fathers. No one disputes that it *may* mean that which they have interpreted it: and there were obvious reasons why they, having licence to do so, should choose this interpretation. But it is our object, not being swayed in this or any other interpretation, by doctrinal considerations one way or the other, to enquire, not what the words *may* mean, but what they *do* mean, as far as we may be able to ascertain it.—The main, and indeed the only reliance of those who take (1), is the omission of the article before σωτῆρος. Had the sentence stood τοῦ μεγ. θεοῦ καὶ τοῦ σωτῆρος ἡμῶν Ἰ. χ., their verdict for (2) would have been unanimous. That the insertion of the art. would have been decisive for (2), is plain: but is it equally plain, that its omission is decisive for (1)? This must depend entirely on the nature and position of the word thus left anarthrous. If it is a word which had by usage become altogether or occasionally anarthrous,—if it is so connected, that the presence of the art. expressed, is not requisite to its presence in the sense, then the state of the case, as regards the omission, is considerably altered. Now there is no doubt that σωτῆρ was one of those words which gradually dropped the article and became a quasi proper name: cf. 1 Tim. i. 1 [I am quite aware of Bp. Middleton's way of accounting for this, but do not regard it as satisfactory]; iv. 10: which latter place is very instructive as to the way in which the designation from its official nature became anarthrous. This being so, it must hardly be judged as to the expression of the art. by the same rules as other nouns. Then as to its structural and contextual connexion. It is joined with ἡμῶν, which is an additional reason why it may spare the article: see Luke i. 78. Rom. i. 7. 1 Cor. i. 3 [1 Cor. ii. 7; x. 11]. 2 Cor. i. 2. &c. Again, as Winer has observed [§ 18], the prefixing of an appositional designation to the proper name frequently causes the omission of the art. So in 2 Thess. i. 12. 2 Pet. i. 1. Jude 4; see also 2 Cor. i. 2. i. 18. Gal. i. 3. Eph. i. 2; vi. 23. Phil. i. 2; ii.

ούσιον, ἡζηλωτὴν ^uκαλῶν ἔργων. ¹⁵ ταῦτα λάλει καὶ ^tActs xxi. 20.
^u παρακάλει καὶ ^wἔλεγχε ^λμετὰ ^yπάσης ^zἐπιταγῆς μη- ^{xxii. 3. Gal. i. 14 al.}
^u 1 Tim. iii. 1 reff. ^v = ch. i. 9. ^w 1 Tim. v. 20. ^x → Mark iii. 5. ¹ Chron. xxxiv. 22.
^{Paul, passim.} ^y Acts xx. 19. ^{Paul, al. fr.} ^z 1 Tim. i. 1 reff.

διδάσκει Α.—υποταγῆς 73. 118.—καταφρον. 43. 61. 70. 106-8-21. 219² lect 13 : txt (MSS vss ff) Jer-expressly.

11; iii. 20 &c. If then σωτήρ ἡμῶν Ἰησοῦς *χριστός* may signify 'Jesus Christ our Saviour,'—on comparing the two members of the clause, we observe, that θεοῦ has already had its predicate expressed in τοῦ μεγάλου; and that it is therefore natural to expect that the latter member of the clause, likewise consisting of a proper name and its predicate, should correspond logically to the former: in other words, that τοῦ θεοῦ καὶ σωτήρος ἡμῶν Ἰη. χρ. would much more naturally suit (1) than τοῦ μεγάλου θεοῦ καὶ σωτήρος ἡμ. Ἰη. χρ. In clauses where the two appellative members belong to one expressed subject, we expect to find the former of them without any predicative completion. It it be replied to this, as I conceive on the hypothesis of (1) it must be, that τοῦ μεγάλου is an epithet alike of θεοῦ and σωτήρος, 'our great [God and Saviour],' I may safely leave it to the feeling of any scholar, whether such an expression would be likely to occur. Let us now consider, whether the Apostle would in this place have been likely to designate our Lord as ὁ μέγας θεός καὶ σωτήρ ἡμῶν. This must be chiefly decided by examining the usages of the expression θεός ὁ σωτήρ ἡμῶν, which occurs six times in these Epistles, and once in the Epistle of Jude. If the writer here identifies this expression, 'the great God and our Saviour,' with the Lord Jesus Christ, calling Him 'God and our Saviour,' it will be at least probable that in other places where he speaks of "God our Saviour," he also designates our Lord Jesus Christ. Now is that so? On the contrary, in 1 Tim. i. 1, we have κατ' ἐπιταγὴν θεοῦ σωτήρος ἡμῶν καὶ χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν: where I suppose none will deny that the Father and the Son are most plainly distinguished from one another. The same is the case in 1 Tim. ii. 3—5, a passage bearing much (see below) on the interpretation of this one: and consequently in 1 Tim. iv. 10, where ἐστὶν σωτήρ πάντων ἀνθρώπων corresponds to εἶλεν πάντας σωθῆναι in the other. So also in Tit. i. 3, where the σωτήρ ἡμῶν θεός, by whose ἐπιταγή the promise of eternal life was manifested, with the proclamation of which St. Paul was entrusted, is the same αἰώνιος θεός, by whose ἐπιταγή the hidden mystery was manifested in Rom. xvi. 26, where the same distinction is made.

The only place where there could be any doubt is in our ver. 10, which possible doubt however is removed by ver. 11, where the same assertion is made, of the revelation of the hidden grace of God [the Father]. Then we have our own ch. iii. 4—6, where we find τοῦ σωτήρος ἡμῶν θεοῦ in ver. 4, clearly defined as *the Father*, and διὰ Ἰησοῦ χριστοῦ τοῦ σωτήρος ἡμῶν in ver. 6. In that passage too we have the expression ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτήρος ἡμ. θεοῦ, which is quite decisive in answer to those who object here to the expression ἐπιφάνειαν τῆς δόξης as applied to the Father. In the one passage of S. Jude, the distinction is equally clear: for there we have μόνη θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. It is plain then, that the usage of the words 'God our Saviour' does not make it probable that the whole expression here is to be applied to the Lord Jesus Christ. And in estimating this probability, let us again recur to 1 Tim. ii. 3, 5, a passage which runs very parallel with the present one. We read there, εἰς γὰρ θεός, | εἰς καὶ μεσιτής θεοῦ καὶ ἀνθρώπων, ἀνθρωπος χριστός Ἰησοῦς, ὁ εὐξεν ἐαυτὸν ἀντίλυτρον κ.τ.λ. Compare this with τοῦ μεγάλου θεοῦ | καὶ σωτήρος ἡμῶν Ἰησοῦ χριστοῦ, ὃς ἔδωκεν ἐαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσῃται κ.τ.λ. Can there be a reasonable doubt, that the Apostle writing two sentences so closely corresponding, on a point of such high importance, would have in his view the same distinction in the second of them, which he so strongly lays down in the first?—Without then considering the question as closed, I would submit that (2) satisfies all the grammatical requirements of the sentence: that it is both structurally and contextually more probable, and more agreeable to the Apostle's way of writing: and I have therefore preferred it. The principal advocates for it have been, the pseudo-Ambrose [i. e. Hilary the deacon, the author of the Commentary which goes by the name of that Father]: whose words are these, "hanc esse dicit beatam spem credentium, qui expectant adventum gloriæ magni Dei quod revelari habet iudice Christo, in quo Dei Patris videbitur potestas et gloria, ut fidei suæ præmium consequantur. Ad hoc enim redemit nos

a here only †. περιφρονέτω, ^a δείς σου ^a περιφρονέτω. III. ¹ ^b ὑπομίμησκε αὐτοὺς ACDEF GJK
 ἴσον τῷ ^c ἀρχαῖς ^c ἐξουσίαις ^d ὑποτάσσεσθαι, ^e πειθαρχεῖν, ^{ee} πρὸς
 καταφρονέω, Schol. Aristoph. Nub. 225. see
 1 Tim. iv. 12. b 2 Tim. ii. 14. c 1 Cor. xv. 21. Col. i. 16 al. see Rom. xiii. 1. d ch. ii. 9, 9.
 e Acts v. 29, 32. xxvii. 21 only †. Sir. xxxiii. 28. ee see 2 Tim. ii. 21. f Paul, 2 Cor. ix. 5. x. 6, 16 only.
 g = Rom. iii. 8 al.

CHAP. III. 1. *υπομ. δε* A Syr arm Chrys (αλλα *υπ.*).—rec aft *αοχαις*, ins *και*, with D³E²JK &c: om ACD¹E¹FG 17. 31. 67 g Dam (in Wtst).—bef *πειθαρχ.* ins *και* FG g: after it, A: in both places arm.—2. for *μηδεν*, *μη* FG (g has both): *μηδεν* K 117.—

Christus, ut," &c.] Erasm. [annot. and paraphr.], Grot., Wetst., Heiur., Winer [§ 18, end], De W., Huther. Whichever way taken, the passage is just as important a testimony to the divinity of our Saviour: according to (1), by asserting His possession of Deity and right to the appellation of the Highest: according to (2), even more strikingly, asserting His equality in glory with the Father, in a way which would be blasphemy if predicated of any of the sons of men) who (our Saviour Jesus Christ) gave Himself for us ('on our behalf,' not 'in our stead:' reff.), that He might (by this assertion of the Redeemer's purpose, we return to the moral aim of verses 11, 12, more plainly indicated as in close connexion with Christ's propitiatory sacrifice. See notes on 1 Tim. ii. 6) redeem (λυτροῦσθαι, 'to buy off with a price,' the middle including personal agency and interest, cf. καθαρίσθ *ἑαυτῷ* below. So in Diod. Sic. v. 17, of the Balearians, ὅταν τινὲς γυναῖκες ὑπὸ τῶν προσπλέοντων λεηστῶν ἀλώσιν, ἀντὶ μιᾶς γυναικὸς τρεῖς ἢ τέτταρας ἀνδρας διδόντες λυτροῦνται. Polyb. xvii. 16. 1, of King Attalus and the Sicyonians, where only personal agency is implied in the middle, τὴν ἱερὰν χώραν τοῦ Ἀπόλλωνος ἐλυτρώσατο χρημάτων αὐτοῖς οὐκ ὀλίγων. See note, 1 Tim. ii. 6: and cf. ref. 1 Pet., where the price is stated to have been the precious blood of Christ) us from all lawlessness (see reff. and especially 1 John iii. 4, ἡ ἀμαρτία ἐστὶν ἀνομία) and might purify (there is no need to supply ἡμᾶς, though the sense is not disturbed by so doing. By making λαόν the direct object of καθαρίσθ, the purpose of the Redeemer is lifted off from our particular case, and generally and objectively stated) to Himself ('dat. commodi') a people peculiarly His (see note on Eph. i. 14, p. 77, col. 1, and cf. the reff. here in the LXX, from which the expression is borrowed. See also 1 Pet. ii. 9. The ἐξελεγμένον of Chrys., though expressing the fact, says too much for the word,—as also does the *acceptabilis* of the Vulg.: *egregium* of Jerome, too little: the οἰκείον of Thdrt is exact: that which

περίεστιν αὐτῷ), zealous (an ardent worker and promoter) of good works.' 15.]

gathers up all since ver. 1, where the general command last appeared, and enforces it on Titus. In iii. 1, the train of thought is again resumed.—These things (the foregoing: not, the following) speak and exhort (in the case of those who believe and need stirring up) and rebuke (in the case of those who are rebellious) with all imperativeness (μετὰ αὐθεντίας καὶ μετὰ ἐξουσίας πολλῆς, Chrys.—*τουτέστι, μετὰ ἀποτομίας*, Thl.). Let no man despise thee' (addressed to Titus, not to the people, as Calv. ['populum ipsum magis quam Titum hic compellat']: 'so conduct thyself in thine exhortations, with such gravity, and such consistency, and such impartiality, that every word of thine may carry weight, and none may be able to cast slight on thee for flaws in any of these points').

III. 1, 2.] *Rules concerning behaviour to those without.*—Put them in mind (as of a duty previously and otherwise well known, but liable to be forgotten) to be in subjection to governments, to authorities, to obey the magistrate (πειθαρχεῖν here probably stands absolutely, not, as Huther, connected with the dat. ἀρχαῖς κ. ἑξ. So Xen. Cyr. viii. 1. 4, μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ. The other construction has however the reff. in its favour), to be ready towards every good work (the connexion seems to be as in Rom. xiii. 3, where the rulers are said to be οὐ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Compare also the remarkable coincidence in the sentiment of Xen. quoted above. Jerome in loc., Wetst., De W., al., suppose these exhortations to subjection to have found their occasion in the insubordination of the Jews on principle to foreign rule, and more especially of the Cretan Jews. In the presence of similar exhortations in the Epistle to the Romans and elsewhere, we can hardly perhaps say so much as this: but certainly Wetst.'s quotations from Diod. Sic., al., seem to establish the fact of Cretan turbulence in general.—The inference drawn by Thdrt,

μῆν, ^h ἀμάχους εἶναι, ⁱ ἐπικεικῆς, ^k πᾶσαν ^l ἐνδεικνυμένους ^h 1 Tim. iii. 3 only +. ^m πρᾶντητα πρὸς πάντας ἀνθρώπους. ³ ἡμεν γὰρ ποτὲ ⁱ Phil. iv. 5. 1 Tim. iii. 3. James iii. 17. 1 Pet. ii. 18 only. Ps. lxxv. 5. k ch. ii. 15. l ch. ii. 10 reff. m 1 Cor. iv. 21 r. ⁿ καὶ ἡμεῖς ⁿ ἀνόητοι, ^o ἀπειθεῖς, ^p πλανώμενοι, ^q δουλεύοντες ἐπιθυμίαις καὶ ^q ἡδοναῖς ^r ποικίλαις, ἐν ^s κακίᾳ καὶ φθόνῳ ^k ch. ii. 15. ^t διάγοντες, ^u στυγητοὶ, μισοῦντες ἀλλήλους. ⁴ ὅτε δὲ ἡ ⁿ 1 Cor. iv. 21 r. ^v χρηστότης καὶ ἡ ^w φιλανθρωπία ^x ἐπέφανη τοῦ ^y σωτῆρος ⁿ Rom. i. 14. Gal. iii. 1, 3. 1 Tim. vi. 9. Luke xxiv. 25 only. L. P. Prov. xvii. 28. ^z ἡμῶν ^y θεοῦ, ⁵ οὐκ ^z ἐξ ἔργων τῶν ^a ἐν δικαιοσύνῃ ^ā ἐποι- ^o ch. i. 16. ^b ἡσάμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς ^p 1 Cor. vi. 9. ^c διὰ ^b λουτροῦ ^c παλιγγενεσίας καὶ ^d ἀνακαινώσεως πνεύ- ^q Gal. iv. 9 reff. Ps. ii. 11. ^r 2 Tim. iii. 6 reff. ^s Col. iii. 8. Eph. v. 20 u. 4 reff. ^t u. 20 a. ^v ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^ā ^b ^c ^d ^e ^f ^g ^h ⁱ ^j

e attr., Acts i.

1 reff.

f = Acts ii. 17,

33. x. 45.

Jer. xiv. 16.

g Col. iii. 16. 1 Tim. vi. 17. 2 Pet. i. 11 only t.

xviii. 14. James ii. 21, 24 only t.

ματος ἁγίου ^c οὗ ^f ἐξέχεεν ἐφ' ἡμᾶς ^g πλουσίως, ⁶ διὰ ^{ACDEF} ^{GJK} Ἰησοῦ Χριστοῦ τοῦ ^h σωτῆρος ἡμῶν, ⁷ ἵνα ⁱ δικαιθῶντες

h see ch. i. 4 reff.

i Rom. ii. 13 reff. Paul passim. Luke

δια ανακ. πν. syr† slav. — αγιου om Orig₃: ins Orig₁.—6. for οὗ, ὅ D¹ al.—for σωτηρος,

traria qui enumerantur versu 3.”—The junction of *χρηστὸς, -ότης*, with *φιλάνθρωπος, -ία*, is very common: see the numerous quotations in Wetst.) of our Saviour (the Father: cf. *διὰ Ἰησ. χρ.* below, and see note on ch. ii. 13) was manifested (viz. in Redemption, by the Incarnation and Satisfaction of the Redeemer),—not by virtue of (ἐξ, as the ground out of which an act springs. Cf. besides the frequent *ἐκ πίστεως, ἐξ ἔργων*,—Matt. xii. 37 bis. Rom. i. 4. 2 Cor. xiii. 4) works wrought in (I have thus represented the *τῶν ἐν*:—*ἔργων* [general, ‘any works’] *τῶν ἐν δικ.* [viz. ‘which were,’] particularizing out of those, ‘in righteousness’] *ἐν δικ.* in righteousness, as the element and condition in which they were wrought) which we (emphatic) did (not, ‘had done,’ as E. V. and Conyb.,—which in fact obscures the meaning: for God’s act here spoken of was a definite act in time—and its application to us, also a definite act in time [see below]: and if we take this *ἐποίησαμεν* pluperfect, we confine the Apostle’s repudiation of our works, as moving causes of those acts of God, to the time previous to those acts. For aught that this pluperfect would assert, our salvation might be prompted on God’s part by future works of righteousness which He foresaw we should do. Whereas the simple aoristic sense throws the whole into the same time.—“His goodness, &c. was manifested . . . not for works which we did . . . He saved us,”—and renders the repudiation of human merit universal. On the construction, cf. Thl.: *ἔσωσεν ἡμᾶς οὐκ ἐξ ἔργων ὧν ἐποίησαμεν, ἀντὶ τοῦ οὕτε ἐποίησαμεν ἔργα δικαιοσύνης, οὐτε ἐσώθημεν ἐκ τούτων, ἀλλὰ τὸ πᾶν ἡ ἀγαθότης αὐτοῦ ἐποίησε*), but according to (after the measure of, in pursuance of, after the promptings of) His compassion He saved us (this *ἔσωσεν* must be referred back to the definite objective act of God in Redemption, which has been above mentioned. On the part of God, that act is one—in the application of it to individuals, it is composed of many and successive acts. But this *ἔσωσεν* being contemporaneous with *ὅτε ἐπεφάνη* above, cannot apply, as De Wette, to our individual salvation alone. At the same time, standing as it does in a transitional position, between God’s objective act and the subjective individual appli-

cation of it, it no doubt looks forward as well as backward—to individual realization of salvation, as well as to the divine completion of it once for all in Christ. Calvin, h. l., refers the completeness of our salvation rather to God’s looking on it as subjectively accomplished in us: “De fide loquitur, et nos jam salutem adeptos esse docet. Ergo utunque peccato impliciti corpus mortis circumferamus, certe tamen de salute nostra sumus, si modo fide insitimus in Christum, secundum illud [Joh. v. 24]: ‘Qui credit in filium Dei, transivit de morte in vitam.’ Paulo post tamen, fidei nomine interposito, nos re ipsa nondum adeptos esse ostendit quod Christus morte sua præstitit. Unde sequitur, ex parte Dei salutem nostram impletam esse, cujus fruitio in finem usque militiæ differtur.”—The *ἡμᾶς* here is not *all mankind*, which would be inconsistent with what follows,—nor *all Christians*, however true that would be,—but the same as are indicated by *καὶ ἡμῖς* above,—the particular Christians in the Apostle’s view as he was writing—Titus and his Cretan converts, and himself) by means of the laver (not ‘washing,’ as E. V.: see the Lexx.: but always a vessel, or pool in which washing takes place. Here, the baptismal font: see on Eph. v. 27) of regeneration (first, let us treat of *παλιγγενεσία*. It occurs only in ref. Matt., and there in an objective sense, whereas here it is evidently subjective. There, it is the great second birth of heaven and earth in the latter days: here, the second birth of the individual man. Though not occurring elsewhere in this sense, it has its cognate expressions,—e. g. *ἀναγεννάω*, 1 Pet. i. 3. 23: *γεννηθῆναι ἄνωθεν*, John iii. 3 &c. Then, of the *genitive*. The font is the ‘laver of regeneration,’ because it is the vessel consecrated to the use of that Sacrament whereby, in its completeness, the new life unto God is conveyed. And inasmuch as it is in that font, and when we are in it, that the first breath of that life is drawn, it is the laver *of*,—belonging to, pertaining to, setting forth,—regeneration. —Observe there is here no figure: the words are literal: Baptism is taken as in all its completion,—the outward visible sign accompanied by the inward spiritual grace; and as thus *complete*, it not only represents, but *is*, the new birth. Cf. Calvin: “Solent Apostoli a Sacramentis ducere ar-

τῇ ἐκείνου^k χάριτι^l κληρονόμοι γενήθωμεν κατ'^m ἐλπίδα^k ^{l = Rom. iv. 13, 14.} ζῶης^m αἰωνίου.⁸ ^{m ch. i. 2 reff. n 1 Tim. i. 15 reff.} Πιστὸς ὁ λόγος, καὶ περὶ τούτων

κυρίου 31 Cyr-jer : θεου lect 17.—7. rec γενομεθα (*corrn*), with D³EJK &c Cyr-jer al : γινωμ. Thdrt-ed : txt ACD¹FG 17. 31 Chr Ath.—κατ ἐλπίδα om 47. 112.—8. for πιστος, αληθης 67².—και om 7 edd.—ἐμβαβαῖν 116.—φροντισωσι 73. 116-18

gumentum, ut rem illic significatam probent, quia principium illud valere debet inter pios, Deum non inanibus nobiscum figuris ludere, sed virtute sua intus præstare quod externo signo demonstrat. Quare Baptismus congruenter et vere lavacrum regenerationis dicitur. Vim et usum Sacramentorum recte is tenebit qui rem et signum ita connectet, ut signum non faciat inane aut inefficax : neque tamen ejus ordinandi causa Spiritui sancto detrahat quod suum est." The font then, the laver of regeneration, representing the external portion of the Sacrament, and pledging the internal ;—that *inward and spiritual grace*, necessary to the completion of the Sacrament and its regenerating power, is not, as too often, left to follow as a matter of course, and thus baptismal regeneration rendered a mere formal and unmeaning thing, 'ex opere operato,'—but is distinctly stated in the following words) and (understand διὰ again : so Thdrt-appy,—Bengel ['duæ res commemorantur : lavacrum regenerationis, quæ baptismi in Christum periphrasis,—et renovatio Spiritus sancti'], al. On the other hand, most commentators take ἀνακαινώσεως as a second gen. after λουτροῦ : and for the purpose of making this clearer, the τοῦ seems to have been inserted before λουτροῦ [see var. readd.]. The great formal objection to this is, the destruction of the balance of the sentence, in which παλιγγενεσίας would be one gen., and ἀνακαινώσεως πνεύματος ἁγίου the other. The far greater contextual objection is, that thus the whole from παλ. to ἁγίου would be included under λουτροῦ, and baptism made not only the seal of the new birth, but the sacrament of progressive sanctification) the renewal (ἀνακαίνωσις, see ref., is used of the gradual renewal of heart and life in the image of God, following upon the new birth, and without which the birth is a mere abortion, not leading on to vitality and action. It is here treated as potentially involved in God's act ἔσωσεν. We must not, as Huther, al., for the sake of making it contemporaneous with the λουτρόν, give it another and untenable meaning, that of mere incipient spiritual life) of (brought about by ; genitive of the efficient cause) the Holy Spirit (who alone can renew unto life in progressive sanctifica-

tion. So that, as in 1 Pet. iii. 21, it is not the mere outward act or fact of baptism to which we attach such high and glorious epithets, but that complete baptism by water and the Holy Ghost, whereof the first cleansing by water is indeed the ordinary sign and seal, but whereof the glorious indwelling Spirit of God is the only efficient cause and continuous agent. 'BAPTISMAL REGENERATION' is the *distinguishing doctrine of the new covenant* [Matt. iii. 11] : but let us take care that we know and bear in mind what 'baptism' means : not the mere ecclesiastical act, not the mere fact of reception by that act among God's professing people, but that, completed by the divine act, manifested by the operation of the Holy Ghost in the heart and through the life), which (attr. ; not = ἐξ οὗ, as Heydenr. οὐ, viz. the Holy Spirit, not λουτροῦ, as even De W. confesses, who yet maintains the dependence of both genitives on λουτροῦ) He poured out (reff.) on us richly (again, it is mere waste of time to debate whether this pouring out be the one general one at Pentecost, or that in the heart of each individual believer : the one was God's objective act once for all, in which all its subjective exemplifications and applications were potentially enwrapped) through (as its channel and medium, He having purchased it for us, and made the pouring out possible, in and by His own blessed Sacrifice in our nature) Jesus Christ our Saviour (which title was used of the Father above : of Him,—ultimately : of our Lord, immediately), in order that (this ἵνα, in the form of the sentence, may express the aim either of ἔσωσεν [Beng., De W., Huther] or of ἐξέχειν : more naturally, I believe, of the latter [Wiesinger] : and for these reasons, that ἔσωσεν seeming to have its full pregnant meaning as it stands, (1) does not require any further statement of aim and purpose : but ἐξέχειν being a mere word of action, is more properly followed by a statement of a reason *why the pouring out took place* : and (2) that this statement of aim and purpose, if it applies to ἔσωσεν, has been already anticipated, if ἔσωσεν be understood as including what is generally known as σωτηρία.—Theologically, this statement of purpose is exact : the effusion

ο = 1 Tim. ii. 8. ^ο βούλομαι σε ^ρ διαβεβαιουῖσθαι, ἵνα ^ι φροντίζωσιν ^τ καλῶν ^{ACDEF}
 p 1 Tim. i. 7. ^ο ἔργων ^ς προϊστασθαι οἱ ^ε ἐπιτετευκότες ^θ θεῷ. ταῦτά ἐστιν ^{GJK}
 only t. ^ο καλὰ καὶ ^υ ὠφέλιμα τοῖς ἀνθρώποις. ⁹ ^ν μωρὰς δὲ ^ζ ζητή-
 q here only. Prov. xxxi. 21.
 r 1 Tim. iii. 1. ^ς Rom. xii. 8. 1 Thess. v. 12 al. P. — here only. Prov. xxvi. 17. ^τ Acts xvi. 34. 1 John v. 10.
 u pastl. epp. only. 1 Tim. iv. 8. 2 Tim. iii. 16. ^ν 2 Tim. ii. 23. see 1 Tim. i. 4. vi. 4.

Thdrt.—καλως Chrys-comm-obiter.—rec τω θεω, but txt MSS all Thdrt Dam Thl.—
 rec bef καλα, ins τα, with D³ &c Thdrt al: om ACD¹EFGJK 37. 52-7. 73. 80. 116 Chr

of the Spirit has for its purpose the conviction of sin and manifestation of the righteousness of Christ, out of which two spring justifying faith) **having been justified** (the aor. part. here [expressed in English by 'having been'] is not contemporaneous with the aor. subj. below. Ordinarily, this would be so: but the theological consideration of the place of justification in the Christian life, illustrated by such passages as Rom. v. 1, δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τ. θεόν, κ.τ.λ., seems to determine here the aor. part. to be antecedent to γενήθωμεν) by His (ἐκείνου, referring to the more remote subject, must be used here not of our Lord, who has just been mentioned, but of the Father: and so, usually, χάρις θεοῦ [Acts xi. 23; xx. 24. 32. Rom. v. 15. 1 Cor. i. 4, &c.] is the efficient cause of our justification in Christ) **grace, we might be made** (passive, see 1 Thess i. 5; ii. 5, &c.) **heirs** (see especially Gal. iv. 29) **according to** (in pursuance of, consistently with, so that the inheritance does not disappoint, but fully accomplishes and satisfies, the hope; not 'through' (?) as Conyb., referring to Rom. viii. 24, 25, where, however, the thought is entirely different) **the hope of eternal life** (I cannot consent, although great scholars [e. g. De W.] have maintained the view, to join the gen. ζωῆς with κληρονόμοι, in the presence of the expression, in this very Epistle, ἐπ' ἐλπίδι ζωῆς αἰωνίου, i. 2. The objection brought against joining ἐλπίδα with ζωῆς here is that thus κληρονόμοι would stand alone. But it does thus stand alone in every place where St. Paul uses it in the spiritual sense; viz. Rom. iv. 14; viii. 17 bis [θεοῦ is a wholly different genitive]: Gal. iii. 29; iv. 1. 7: and therefore why not here? Chrys.'s two renderings, both of which Huther quotes for his view, will suit mine just as well: κατ' ἐλπίδα, τουτέστι, καθὼς ἡλπίζαμεν, οὕτως ἀπολαύσομεν· ἢ ὅτι ἤδη καὶ κληρονόμοι ἐστέ. The former is the one to which I have inclined: the latter would mean, "we might be heirs, according to the hope"—i. e. in proportion as we have the hope, realize our heirship—"of eternal life").

General rules for Titus. 8.] 'Faithful is the saying (reff.: viz. the saying

which has just been uttered, ὅτε ἡ χρηστότης κ.τ.λ. This sentence alone, of those which have gone before, has the solemn and somewhat rhythmical character belonging for the most part to the "faithful sayings" of the apostolic church quoted in these Epistles) **and concerning these things** (the things which have just been dwelt on; see above) **I would have these positively affirm** ('confirmare,' Vulg.; 'asseverare,' Beza: cf. Polyb. xii. 12. 6, διορίζομενος καὶ διαβεβαιούμενος περὶ τούτων. The διὰ implies persistence and thoroughness in the affirmation), **in order that** (not, 'that,' implying the *purport* of that which he is διαβεβαιουῖσθαι, nor is what follows the πιστὸς λόγος, as would appear in the E. V.: what follows is to be the result of thorough affirmation of vv. 4—6) **they who have believed** (have been brought to belief and endure in it: the present would perhaps express the sense, but the perfect is to be preferred, inasmuch as πιστεῖν is often used of the hour and act of commencing belief: cf. Acts xix. 2. Rom. xiii. 11) **God** (trusted God, learned to credit what God says: not to be confounded with πιστ. εἰς, John xiv. 1, 1 Pet. i. 21—or πιστ. ἐν, Mark i. 15 [not used of God], or πιστ. ἐπί, Rom. iv. 5. There appears no reason for supposing with De W. that these words describe merely the Gentile Christians) **may take care to** (φροντίζειν with an inf. is not the ordinary construction: it commonly has ὅπως, ἵνα, ὥς, εἰ, μή, or a relative clause. We have an instance in Plut. Fab. Max. c. 12, τὰ πραττόμενα γινώσκειν ἐφροντίζειν. See Palm and Rost, sub voce) **practise** (a workman presides over, is master and conductor of, his work: and thus the transition in προϊστασθαι from presiding over to conducting and practising a business was very easy. Thus we have, tracing the progress of this transition, οὗτοι μάλιστα προεστῆκεισαν τῆς μεταβολῆς, Thuc. viii. 75: πῶς οὐ φανερόν ὅτι προστάντες τοῦ πράγματος τὰ γνωσθένθ' ὑφ' ἡμῶν ἀποστρεφῆσαι με ζητοῦσιν, Demosth. 869. 2: Ἀσπασία οὐ κοσμίον προεστῶσα ἐργασίας, Plut. Pericl. 24: τέχνης προϊστασθαι,—ὡ τοῖσιν ἐχθοῖς . . . προϋστήτην φόνου, Soph. El. 968: χιρὶ βίαιᾳ προστῆναι τοῦ πανουργήματος,

σεις καὶ ^w γενεαλογίας καὶ ^x ἔξεις καὶ ^y μάχας ^z νομικὰς ^w 1 Tim. i. 4 only t.
^a περιύστασο· εἰσὶν γὰρ ^b ἀνωφελεῖς καὶ ^c μάταιοι. ¹⁰ αἰρε- ^x 1 Cor. i. 11 refl.
 τικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν ^e νοουθεσίαν ^f παρ- ^y 2 Cor. vii. 5.
 αῖτου, ¹¹ εἰδὼς ὅτι ^g ἐξέστραπται ^h ὁ τοιοῦτος, καὶ ἀμαρ- ² Tim. ii. 23.
 τάνει ὧν ⁱ αὐτοκατάκριτος. James iv. 1 only. = Gen. xiii. 7.
^z Matt. xxiii. 35, Luke vii. 39 d. 17. ver. 13.

¹² Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, ^k σπού- ^a = 2 Tim. ii. 16 only (see Acts xxv. 7).
 δασον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ ^l κέκρικα ^b H-b. vii. 18 only. Prov. xxviii. 3. Jer. ii. 8.
^m παραχειμάσαι. ¹³ Ζηνᾶν τὸν ⁿ νομικὸν καὶ Ἀπολλῶ ^c 1 Cor. iii. 2 refl.
^o σπονδαίως ^p πρόπεμψον, ἵνα μηδὲν αὐτοῖς ^q λείπῃ. ^e 1 Cor. iii. 2 refl.

d here only t. e 1 Cor. x. 11. Eph. vi. 4 only t. f = 1 Tim. iv. 7 refl. g here only t. h here only t. i 1 Cor. x. 11. Eph. vi. 4 only t. j 1 Cor. x. 11. Eph. vi. 4 only t. k 2 Tim. ii. 15 refl. l x. 9, 21 al. m Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6 only t. n ver. 9 refl. o Luke vii. 4 only t. p Acts xv. 3 refl. = 3 John 6. q ch. i. 5.

Dam.—9. for γενεαλ., λογομαχίαις FG g: αναλογίας 109.—εριν D'EFG (εριν D'FG): ιουδας 116; αις 44. 106-8-10-12. 219 al.—10. μι. νουθ. κ. λευθ. DEFG it syr Chr Thdr¹: txt ACJK &c v al lat-gr-fl.—for και, η FG g.—for δευτ., εσω DE d e copt Iren, Hier¹ (remarks, in mss. latt. legi Post uiam et alteram corrept.): om all: txt (MSS vss) Orig Ath² all Iren¹ all: add και τριτην 109.—11. for εξεστραπται, εξετραπη 109.—12. οταν δε 112.—προς σε om 115.—εκισει 112.—13. ζημαν slav-ms.—απολλωνα FG (g, as var readg): απολλων D^{3a}H¹ 26.—for σπουδ. ταχεως FG.—λιπη D¹ 37. 43.

Synes. Ep. 67, p. 211 d. See Palm and Rost, sub voce) **good works: these things** (viz. same as τούτων before, the great truths of vv. 4-6, this doctrine; not, as Thl., ἡ φροντίς καὶ ἡ προστάσις τῶν καλῶν ἔργων, ἡ αὐτὰ τὰ καλὰ ἔργα, which would be a tautology: see 1 Tim. ii. 3) **are good and profitable for men.** 9.]

Connexion:—‘maintain these great truths, but foolish questionings (ref. and note), and genealogies (ref. and note, and ch. i. 14, note), and strifes (the result of the genealogies, as in 1 Tim. i. 4), and contentions about the law (see again 1 Tim. i. 7. The subject of contention would be the justification or not, of certain commandments of men, out of the law: or perhaps the mystical meaning of the various portions of the law, as affecting these genealogies) **avoid** (stand aloof from, see 2 Tim. ii. 16, note): **for they are unprofitable and vain.** 10.] **An heretical man** (one who founds or belongs to an αἵρεσις—a self-chosen and divergent form of religious belief or practice. When St. Paul wrote 1 Cor., these forms had already begun to assume consistency and to threaten danger: see 1 Cor. xi. 19. We meet with them also in Gal. v. 20, both times as αἰρέσεις, divisions gathering round forms of individual self-will. But by this time, they had become so definite and established, as to have their acknowledged adherents, their αἰρετικοί. See also 2 Pet. ii. 1. For a history of the subsequent usage and meanings of the word, see Suicer, vol. i.,

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pp. 119 ff. “It should be observed,” says Conyb., “that these early heretics united moral depravity with erroneous teaching: their works bore witness against their doctrine”), after one and a second admonition (ref. and note), decline (intercourse with: ref. and note): there is no precept concerning excommunication, as the middle παραίτου shews: it was to be a subjective act), **knowing that such an one** (a thoroughly Pauline expression: see reff.) **is thoroughly perverted** (ref. Deut.: and compare 1 Tim. i. 6; v. 15. 1 Tim. iv. 4), and **is a sinner** (is living in sin: the present gives the force of habit), **being** (at the same time) **self-condemned** (cf. 1 Tim. iv. 2, note,—with his own conscience branded with the foul mark of depravity: see Conyb. above).

12-14.] VARIOUS DIRECTIONS.

12.] ‘Whenever I shall have sent (πέμψω, not fut. ind. but aor. subj.) Artemas (not elsewhere named: tradition makes him afterwards bishop of Lystra) to thee, or Tychicus (see Eph. vi. 21, note: Col. iv. 7) hasten (make it thine earnest care) to come to me to Nicopolis (on the question which of the three cities of this name is here meant, see Prolegg.): for there I have determined to spend the winter. Forward on their journey ([see below] the word here has the sense of ‘enable to proceed forward,’ viz. by furnishing with necessities for the journey: so in ref. 3 John) with zeal Zenas the lawyer (Ζηνάς = Ζηνόδωρος. Probably a Jewish

D d

r = and constr., 1 Tim. v. 4.
 Phil. iv. 11.
 s = here only.
 t ver. 8.
 u = Phil. iv. 11, 16.
 v = 1 Cor. xiii. 22 al.
 w Acts xx. 34 (Paul).
 x Phil. iv. 16 al. fr.
 y w Demosth. p. 668 end.
 z Paul, 1 Cor. xiv. 14. Eph. v. 11 only. = 2 Pet. i. 8. y 1 Tim. i. 2 reff.

14 ^rμανθανέτωσαν δὲ καὶ οἱ ^sἡμέτεροι ^tκαλῶν ^tἔργων ^{ACDEF}
^tπρῶϊστασθαι ^uεἰς τὰς ^vἀναγκαίας ^wχρείας, ἵνα μὴ ὦσιν ^{GHJK}
^xἄκαρποι. 15 Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες.
 ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ^yἐν πίστει. ἡ χάρις μετὰ
 πάντων ὑμῶν.

69. 70. 112 lect₁₃ Thdrt-ed.—14. for ἀναγκαίας, ἐναντίας 61.—15. for ἀσπασαι, ἀσπασθεῖ A.—τοὺς om 174.—aft η χαρ., ins του κυριου DE d e: τ. θεου FG 30-marg g v-e Ambrst Pel.—for παντ. υμ., του πνευμ. σου 17: η χ. to υμ. om æth.—rec at end ins αμην, with D³EFGHJK &c: om ACD¹ 17 d æth Ambrst Jer Pel.

Subscription: πρ. τιτον C and (addg επληρωθη) DE, and (prefg ετελεσθη επιστ.) FG, and (addg (A²) εγραφη απο νικοπολεως) A. In HJ, παυλ. απ. (του αγ. απ. π. J) επιστ. πρ. τιτ. της κρητων εκκλησιας πρωτον επισκοπον χειροτονηθεντα εγραφη απο νικοπολεως της μακεδονιας. Simly rec all syrr copt æth Synops Thdrt Euthal al. Add εια ζηνα κ. απολλω Syr: δι' επαφροδιτου Ebed-jesu: δι αρτιμα του μαθητου αυτου copt.

scribe or jurist [Matt. xxii. 35, note] who had been converted, and to whom the name of his former occupation still adhered, as in the case of *Ματθαῖος ὁ τελωνῆς*. Hippolytus and Dorotheus number him among the seventy disciples, and make him to have been subsequently bishop of Diospolis. There is an apocryphal 'Acts of Titus' bearing his name. Winer, RWB.) and Apollos (see on Acts xviii. 24: 1 Cor. xii. 1; xvi. 12), that nothing may be wanting to them.

14.] Moreover (connexion of δὲ καί: the contrast in the δὲ is, 'and I will not that thou only shouldest thus forward them, though I use the singular number: but see that the other brethren also join with thee in contributing to their outfit'), let also our people (our fellow-believers who are with thee) learn to practise (see note, ver. 8) good works, contributions to (εἰς, for the supply of) the necessary wants which arise (such is the force of τὰς: such wants as from time to time are presented before

Christians, requiring relief in the course of their Father's work in life), that they may not be unfruitful' (implying, that in the supply by us of such ἀναγκαῖαι χρεῖαι, our ordinary opportunities are to be found of bearing fruit to God's praise).

15.] SALUTATIONS: GREETINGS: APOSTOLIC BENEDICTIONS. 'All that are with me salute thee. Salute those that love us in the faith (not, 'in faith': see note, 1 Tim. i. 2. This form of salutation, so different from any occurring in St. Paul's other Epistles, is again [see on i. 1] a strong corroboration of genuineness. An apocryphal imitator would not have missed the Apostle's regular formulæ of salutation). God's (ἡ) grace be with all of you' (of the Cretan churches. It does not follow from this that the letter was to be imparted to them: but in the course of things it naturally would be thus imparted by Titus).—On the subscription in the rec., making our Epistle date from Nicopolis, see in Prolegg.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

ACDEF I. ¹ Παῦλος ^a δέσμιος ^b χριστοῦ Ἰησοῦ καὶ Τιμόθεος ^a Acts xxiii. 18.
GJK ὁ ἀδελφός Φιλίμονι τῷ ^c ἀγαπητῷ καὶ ^d συνεργῷ ἡμῶν Eph. iii. 1.
² καὶ Ἀπφία τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ ^e συνστρα- iv. 1, 2 Tim.
τιώτῃ ἡμῶν, καὶ τῇ ^f κατ' οἶκόν σου ^g ἐκκλησίᾳ. ³ χάρις i. 18, ver. 9.
b gen., Matt.
xxv. 34.
John vi. 15.
Winer, 5 69.
2.
c Acts xv. 25. Rom. i. 7. xvi. 5, 8 al (Paul). d Rom. xvi. 3 reff. e Phil. ii. 25 only f. Xen.
Anab. i. 2, 26. f Col. iv. 15 reff.

Title: *πρ. φιλημονα* A (and *prefg αρχειται*) DEFG: *παυλου* (*pref του αγ. αποστ. J* al) *επιστ. πρ. φιλ.* JK al (add *και απφια (-ιαν?) δεσποτας ονησιμου και αρχιππον του διακονον* 1): *rec π. τ. αποστ. η πρ. φιλ. επιστολη.*

CHAR. I. 1. for *δεσμ., αποστολος* D¹E¹ d e: *εσουλος* 33-5. 153: Cassiod has both.—*ιησ. χρ.* D¹E¹J 3. 4. 219 all d e syrr arm Chr Thl Thdrt Ambr Cassiod.—*bef συνεργ.* om kai Syr ar-erp Pel: aft *συν.*, add *ημων* 44. 153-74. 219.—*αγαπητω αδελφω* D¹E¹ d e Ambrst.—2. *αφφια* D¹: *αμφια* FG 47. 238 lect 13 g: *αππια* 3 v.—*rec for αδελφη, αγαπητη*, with D³E²JK miss *nrlly-appy* syrr (but *syrr† pref αδελφη*) al Thdor-mops-expressly Chr Thdrt Dam al: *αγ. αδ.* slav-ms: or *αδ. αγ.* v-ed slav-ed Ambrst Pel: txt AD¹E¹FG 17. 31. 73. 113-marg it am tol harl¹ ar-erp copt arm al Hesych Jer. (*It seems much more prob that the transcriber shd have carelessly written αγαπητη again, than that αδ. shd have been substd to avoid repetn.*)—*rec συστρ.*, with JK & c: txt

CH. I. vv. 1—3.] ADDRESS AND GREETING.

1.] **δέσμιος χ.** 'I., 'prisoner of Jesus Christ,' i.e. one whom He (or His cause) has placed in bonds: cf. *τοῖς δεσμ. τοῦ εὐαγγελίου*, ver. 13. He does not designate himself as *ἀπόστολος*, or the like, as writing familiarly, and not authoritatively. **Τιμόθ.**] see Prolegg.

συνεργῷ] for constr., see reff. We cannot say when or how, but may well infer that it was at Colossæ, in building up the church there, while the Apostle was at Ephesus:—see Prolegg. to Col.

ἡμῶν] Storr (cited in Koch) remarks, "In epistolarum inscriptione, quamvis pronomina et verba tertiæ personæ usitatoria sint, interdum tamen etiam pronomina et verba primæ personæ ut *ἡμῶν* l. n., et ver. 2 (cf. 1 Tim. i. 1), *ἡμῖν* 2 Pet. i. 1: *ἐμοί* Gal. i. 2 et *ἐλάβομεν* Rom. i. 5 (cf. Tit. i. 3) reperire licet. Cf. Cic. epp. ad diversos lib. iv. ep. 1, et lib. iii. ep. 2. Nempe verbum, quod ad omissum vocabulum *χαίρειν* intelligi debet, cum in tertia, tum in prima persona accipi potest, ut in laudatis inscriptionibus latinis S. P. D. et L. D. legere licet: '(ego) M. T. C.

et Cicero *meus* salutem plurimam *dicimus*,' et, '(ego) M. T. C. Appio Pulchro, ut spero, censori, salutem *dico*:' cum legamus alias, v. c., Tib. xvi. ep. 3, lib. xiv. ep. 14, *dicunt* vel v. c., ep. 1—5, *dicit*."

Ἀπφία is the Latin name Appia, also written Ἀππία, Acts xxviii. 15: see Kühner, Gramm. § 44. She appears to have been the wife of Philemon (Chrys., Thdrt); certainly, as well as Archippus, she must have belonged to his family, or they would hardly be thus specially addressed in a private letter concerning a family matter.

Ἀρχίππῳ] Cf. Col. iv. 17. **συνστρατιώτῃ**] see reff. and 2 Tim. ii. 3. He was perhaps Philemon's son (so Michael, Olsh., al.): or a family friend (*ἐτερόν τινα ἴσως φίλον*, Chrys.: so Thl.): or the minister of the family (*ὁ δὲ Ἀρχιππος τὴν οὐσκαλιαν αὐτῶν ἐπεπίστευτο*, Thdrt): the former hypothesis being perhaps the most probable, as the letter concerns a family matter: but see on next clause. To what grade in the ministry he belonged, it is idle to enquire: nor does Col. iv. 17 furnish us with any data. **τῇ κατ' οἶκ. σ.**

ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ ACDEF GJK
 χριστοῦ.
 4 ^g Εὐχαριστῶ τῷ θεῷ μου πάντοτε ^h μνείαν σου
^h ποιούμενος ⁱ ἐπὶ τῶν προσευχῶν μου, ⁵ ^k ἀκούων σου τὴν
 ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις ¹ πρὸς τὸν κύριον Ἰησοῦν
 καὶ εἰς πάντας τοὺς ^m ἁγίους, ⁶ ὅπως ἡ ⁿ κοινωνία τῆς
 πίστεώς σου ^o ἐνεργῆς γένηται ^p ἐν ^q ἐπιγνώσει παντὸς
 ἀγαθοῦ τοῦ ἐν ἡμῖν ^r εἰς χριστὸν Ἰησοῦν. ⁷ ^{1r} χάριν

g Rom. i. 8.
1 Cor. i. 4.
1 Thess. i. 2.
2 Thess. i. 3.
h Rom. i. 9.
Eph. i. 16
ref.
i Rom. i. 10.
Eph. i. 16.
1 Thess. i. 2
only. ἐπὶ
τῶν δέιπ-
νων, Diod.
Sic. iv. 3.
k = Matt. xi. 2.
Acts xiii. 16.
Gal. i. 3.
Eph. i. 15.
Col. i. 4.
11 Thess. i. 8. εἰς, = Col. ii. 5 ref.
o 1 Cor. xvi. 9. Heb. iv. 12 only t.
r w. ἐνεργέω, Gal. ii. 8 bis.
m Acts ix. 13. Rom. i. 7 al. fr.
Polyb. xi. 23. 2. p constr., Phil. i. 9.
rr χρίσ. ἐχέειν (1 Tim. i. 12. 2 Tim. i. 3), 2 Cor. i. 15.
n = 2 Cor. xiii. 13. Phil. ii. 1 al.
q = Eph. i. 17. Phil. i. 9.

ADEFG.—for σου, αυτου 38 Ambrst: αυτων copt: om arm.—5. την πιστ. κ. τ. αγ. (see Eph. i. 15, Col. i. 4, 1 Thess. i. 3) DE 3. 33-7. 43. 106-8-16 d e Syr armbrst: add κ. την υπομονην 120.—for προς, εις (corr'n to suit follg, or on acct of πιστιν) ACD¹E 17. 137 copt: al προς 2ce: txt D³FGJK mss nrly (appy) ff.—aft ιησ. add χριστον D'E al d e: for κυρ. ιη., θεον 177.—6. for ενεργης, evidens or manifesta (i. e. ενεργης) v d e Jer (who adds: sive ut in græco melius habetur, efficac) Pel.—εργου αγαθου FG 48. 72 all g al Pel.—του om AC 17.—rec for ημ., ιμιν (corr'n, Meyer thinks, from a tendency in transcribers of epp to use the 2nd person), with FG &c v-ed copt syrr (but ημ. syr-marg) al Thl Jer: εν ημ. om am demid al: εν εμοι 23: εν σοι ar-erp: txt ACDEJK 10. 48. 72-4 all d e v-ms ar-pol tol harl² mar² Chr Thdrt Oec Pel-comm Ambrst al.—ιησ. om AC 4¹. 17 copt æth syr-marg Ambrst Jer: ιησ. χρ. Syr al: txt DEFGJK &c vss ff.—7. for χαριν, χαραν (corr'n to more obvious. In Paul's own style of personal address we find this phrase, see ref to Pastoral Epp) ACDEFG 17. 31. 48. 72-4. 178. 211 al₃ (vss lat-ff gaudium): txt JK most mss Chr-ms Thrt Dam Thl Oec-text Thl (χαριν, τουτεστι χαραν: simply

ἐκκλ.] This appears, from ver. 9, to have consisted not merely of the family itself, but of a certain assembly of Christians who met in the house of Philemon: see the same expression in Col. iv. 15, of Nymphas.—Meyer remarks the *tact* of the Apostle in associating with Philemon those connected with his house, but not going beyond the limits of the house. The former part is noticed also by Chrys.: συμπαραλαμβάνει κ. ἕτερον (-ρους) μὲν ἑαυτοῦ ὥστε κάκεινον ὑπὸ πολλῶν ἀξιούμενον μᾶλλον εἶσαι κ. δοῦναι τὴν χάριν.

4—7.] RECOGNITION OF THE CHRISTIAN CHARACTER AND USEFULNESS OF PHILEMON. 4.] See Rom. i. 8. 1 Cor. i. 4, πάντοτε belongs to εὐχαριστῶ (Eph. i. 16) not to μνείαν ποιούμενος. The 1st part, ποιούμενος, expands εὐχαριστῶ, —the 2nd, ἀκούων, gives the ground of the εὐχαριστία—‘for that I hear . . .’

5.] It is far better (with Thdrt, Grot., De W. all.), to take ἀγάπη and πίστις as to be distributed between εἰς τὸν κύριον Ἰησοῦν and εἰς πάντας τοὺς ἁγίους, than, with Meyer, to insist on the ἣν as a bar to this, and interpret πίστις in the wider sense (?) of ‘fidelity.’ ἣν is naturally in concord with the nearest subst.

πρός, ‘towards,’ see ref. and note. εἰς, ‘towards’ also, but more as contributing to—‘towards the behoof

of:’ whereas πρὸς is simple direction: cf. ver. 6.

6.] ὅπως belongs, as usually constructed, to the former clause, εὐχαριστῶ.—προσευχῶν μου. The mixing of prayer and thanksgiving in that clause does not exclude the idea of intercessory prayer, nor does (as Meyer maintains) the subsequent clause make against this: the ἀκούων κ.τ.λ. was the reason why he ὑψαρίσκει ἐπὶ τῶν προσευχῶν αὐτοῦ, and ὅπως κ.τ.λ. the aim of his doing so. To join ὅπως κ.τ.λ. with ἣν ἔχεις is flat in the extreme, and perfectly inconceivable as a piece of St. Paul's writing. ‘In order that the communication of thy faith (with others) may become effectual in (as the element in which it works) the thorough knowledge (entire appreciation and experimental recognition [by us]) of every good thing (good gifts and graces,—cf. Rom. vii. 18, the negation of this in the carnal man) which is in us, to (the glory of; connect with ἐνεργῆς γένηται) Christ Jesus.’ This seems the only simple and unobjectionable rendering. To understand ἡ κοιν. τῆς π. σου, ‘fides tua quam communem nobiscum habes,’ as Bengel (and indeed Chrys., Thl., al.) is very objectionable: to join εἰς χρ. Ἰησ. with πίστεις (Calv., Est., al.), still more so: to render ἐπιγνώσει passively, ‘recognition by others’ (παθητικῶς sumitur ha-

γὰρ πολλὴν ἔσχομεν καὶ ^sπαράκλησιν ἐπὶ τῇ ἀγάπῃ ^sσου, ὅτι τὰ ^uσπλάγχνα τῶν ^vἀγίων ^wἀναπέπνυται διὰ σου, ἀδελφέ. ⁸διὸ πολλὴν ἐν χριστῷ ^xπαρρησίαν ἔχων ^yἐπιτάσσειν σοι τὸ ^{yy}ἀνῆκον, ⁹διὰ τὴν ἀγάπην μᾶλλον ^zπαρακαλῶ. ^aΤοιοῦτος ὢν, ^aὡς Παῦλος ^bπρεσβύτης νυνὶ δὲ καὶ ^cδέσμιος ^cχριστοῦ Ἰησοῦ, ¹⁰^zπαρακαλῶ σε περὶ τοῦ ἐμοῦ ^dτέκνου, ὃν ^cἐγέννησα ἐν τοῖς ⁱδεσμοῖς, Ὁνήσιμον, ¹¹τὸν ποτέ σοι ^gἄχρηστον, νυνὶ δὲ σοὶ καὶ ^{yy}Εφ. v. 4. Col. iii. 8 only f. 1 Mac. xi. 35. z = Rom. xii. 1 al. fr. d = 1 Tim. i. 2 reff. e = 1 Cor. iv. 15. f Phil. i. 7 reff. g here only. Hos. viii. 8. s = Rom. xv. 4. 2 Cor. i. 3 and passim. t gen. subst. 1 Cor. xvi. 24 reff. u = vv. 12, 20. 2 Cor. vi. 12. vii. 15. Phil. i. 8. v = E. 3. w = 1 Cor. xvi. 18 reff. x 2 Cor. iii. 12 reff. y Acts xiii. 2. Mark vi. 39 al. w acc., here only. z see Acts xvi. c ver. 1.

Hesych and Erotianus: see also 2 Cor. i. 15).—γαρ om 4. 29. 37. 114-5 al arm Thl.—rec έχομεν πολλ., with D¹JK most mss syrr al Chr Dam Thl Oec: txt (εσχον [corrupt] to sing, as more prevalent in this Ep] ACFG 17. 73-4. 80 g v al ar-vat copt arm al Thdr̄t Ambrst Pel) D¹E d e Jer: έχω 123.—κ. πολλ. παρ. 3. 21 Chr.—for επι, εν D¹J 145.—8. πολλ. παρρ. έχω εν χριστω ιησ. D¹ v d e Jer.—9. for αγαπην, αναγκην A.—κα. πινω. 178.—υνν A 67². 73. 115 Thl.—rec ιησ. χρ. with D³EFGJK: om D¹: txt AC 31. 73. 116 copt æth al Ambrst Jer Ambr.—10. έχω γεννησ. A 37. 68 slav-ms Chr₁ (and Mtt's mss h. l.): txt CDEFGJK &c vss-nrly ff (έχω may, as Meyer, have been om̄d from similarity of έχω γενν., but γε- may also have occasioned its insertion).—rec aft (εσμ. ins mov, with CD³JK &c vss ff: om AD¹(E?)FG 17. 23¹. 52. 116 it v Ambrst

betque innotescendi significationem,' Grot.: so Erasm., Beza, Est., all.) worst of all. The interpretation given above, I find in the main to be that of De W., Meyer, and Koch.

7.] χάριν is best interpreted by 2 Cor. i. 15, as a 'benefit,'—an outpouring of the divine χάρις—not χάρ. έχειν in the sense of reff. 1 and 2 Tim., 'to give thanks,' for then it seems always to be followed by a dative. The rendering will be, 'we received much grace and comfort.' The γάρ gives a reason for the prayer of ver. 6, as De W., not, as Meyer, for the thanksgiving of ver. 4: see above. The plural includes Timotheus, which is done only here and in the address.

ὅτι κ.τ.λ.] further specification of τῇ ἀγάπῃ σου, whose work consisted in ministering to the various wants and afflictions of the saints at Colossæ.

ἀδελφέ is skilfully placed last, as introducing the request which follows.

8—21.] PETITION FOR THE FAVOURABLE RECEPTION OF ONESIMUS.

8.] διὸ relates to διὰ τ. ἀγάπ. below, and refers back to the last verse; it is not to be joined to the participial clause, as Chrys., al.: it was not on account of ver. 7 that St. Paul had confidence to command him, but that he preferred beseeching him.

ἐν χριστῷ as usual, the element in which the παρρησία found place.

τὸ ἀνῆκον, a delicate hint, that the reception of Onesimus was to be classed under this category—'that which is fitting' (reff.).

9. τὴν ἀγάπην] is not to be restricted to 'this thy love' (of ver. 7: so Calv., al.), or 'our mutual love' (Grot., al.), but is

quite general—'that Christian love, of which thou shewest so bright an example:' ver. 7.

τοιούτος ὢν] reason for the μᾶλλον—'I prefer this way, as the more efficacious, being such an one, &c.' The 'cum sis talis' of the Vulgate is evidently a mistake. I believe Meyer is right in maintaining that τοιοῦτος cannot be taken as preparatory to ὡς, 'such an one, as . . .' as in E. V., and commonly. I have therefore punctuated accordingly. The rendering will be: 'Being such an one (as declared in διὸ . . . παρακαλῶ),—as (1) Paul the aged and (2) now a prisoner also of Christ Jesus (two points are made, and not three as Chrys., all.—Παῦλος πρεσβύτης going together, and the fact of his being a prisoner, adding weight [καί]. On the fact of πρεσβύτης. see the Prolegomena), I beseech thee' &c. If we read ἐγὼ before ἐγέννησα, the repetition of ἐμοῦ—ἐγὼ will serve, as Meyer remarks, to mark more forcibly the character of his own child, and ἐν τοῖς δεσμοῖς gives more weight still to the entreaty.

Ὁνήσιμον is not (with Erasm.-Schmid) to be treated as if it were a play on the name, ὃν ἐγένν. . . . ὀνήσιμον, 'profitable to me:' but simply to be regarded as an accusative by attraction.

11.] Here there certainly appears to be a play on the name, —'quondam . . . parum suo nomini respondens,—nunc in diversum mutatus.' Erasm. (No play on χριστός [as Koch, al.] must be thought of, as too far-fetched, and because the datives σοι and ἐμοὶ fix the adjectives to their ordinary meanings.) He had been ἀχρηστος in having run away,

h 2 Tim. ii. 21. ¹ ἐμοὶ ^h εὐχρηστον, ¹² ὃν ⁱ ἀνέπεμψα, σὺ δὲ αὐτὸν, ^k τουτ- ACDEF
 i = Luke xxiii. ¹ ¹ ἐστι τὰ ἐμὰ ^l σπλάγχνα, ¹³ ὃν ἐγὼ ἐβουλόμην ^m πρὸς GJK
 k Acts xix. 4 ¹ ¹ ἐμαυτὸν ^u κατέχειν, ἵνα ὑπὲρ σοῦ μοι ^o διακονῇ ἐν τοῖς
 l ver. 7. ¹ ¹ δεσμοῖς τοῦ ^p εὐαγγελίου, ¹⁴ χωρὶς δὲ τῆς σῆς ^q γνώμης
 m = John i. 1 ¹ ¹ οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ^r ὥς ^s κατὰ ἀνάγκην ^t τὸ
 n = Luke iv. ¹ ¹ ἀγαθὸν σου ^η, ἀλλὰ ^u κατὰ ^u ἐκούσιον. ¹⁵ ^v τάχα γὰρ
 42. Gen. ¹ ¹ p gen., see ver. 1 refl. ^q = Acts xx. 3. so Polyb., χωρὶς (or μετὰ) τῆς αὐτοῦ γνώμης, ii. 11. 5. iii. 21. 7 al.
 xlii. 19. ¹ ¹ r = Rom. ix. 32 (see note). ^s here only (see note). ^t see Rom. ii. 10.
 xxiv. 56. ¹ ¹ u here only. Num. xv. 3. ^v Rom. v. 7 only t.
 o = Rom. xv. 25 refl.

Jer Ambr Pel.—11. και σοι FG 67¹ g v Jer al: δε και σ. al.—σοι om 178.—και εμοι 44. 174. 219.—aft ανεπεμψα (επεμψα DE 4. 17. 23. 91 d e ar-vat slav-ms Chr) add σοι (supplemy, as is shewn by the varn προς σε) ACD¹E 17 it v-ed Syr copt arm slav Jer Pel: and προς σε demid al Chr Ambrst: txt D³FGJK mss nrly-appy am goth syr al ff.—12. συ δε om (corrñ, either from havg just read σοι, or to make αυτον good by ανεπ., so completing the constr: as Lachm, ον ανεπ. σοι, αυτον, τουτστιν τ. ε. σπλ.) AC 17.—rec at end ins προςλαβου (corrñ to supply the sense, which is completed in ver 17: cf varr of posn), with CDEJK &c: also aft συ δε 37. 73. 116. 238 copt: also aft αυτον g arm Thdrt: om AFG 17.—13. for υπερ, αντι (gloss) 73.—rec διακ. μοι (transposn to avoid concurr of σου μοι), with JK &c vss Chr (h. l.) al: txt ACDEFG 177-8-9 it v goth Chr-ed Thdrt Thl Jer Ambrst Pel: μου 106.—14. κατα (2nd) om D

and apparently (ver. 18) defrauded his master as well. Meyer quotes from Plat., Lys., p. 204 v: φαῦλος κ. ἄχρηστος: and from ib. Rep. p. 411 v: χρήσιμον ἐξ ἀχρήστων ἐποίησεν. On account of the σοὶ καὶ ἐμοί, εὐχρηστον must not be limited to the sense of outward profit, but extended to a spiritual meaning as well—profitable to me, as the first of my ministry,—to thee as a servant, and also as a Christian brother (ver. 16).

12.] There does not appear to be any allusion to the fact of sonship in τὰ ἐμὰ σπλάγχνα, as Chrys., Thdrt (ἐμός ἐστιν νιός, ἐκ τῶν ἐμῶν γεγέννηται σπλάγχνων), al.: for thus the spiritual similitude would be confused, being here introduced materially. But the expression more probably means, 'mine own heart'—'as dear to me as mine own heart.' Meyer compares the expressions in Plautus,—'meum corculum,' Cas. iv. 4. 14,—'meum mel, meum cor,' Poen. i. 2. 154. Cf. also, 'Hic habitat tuus ille hospes, mea viscera, Thesbon.' Marius Victor, in Suicer, Thes. ii. 998, and examples of both meanings in Wetst., Suicer, and Koch.—The constr. (see var. readd.) is an anacoluthon: the Apostle goes off into the relative clause, and loses sight, as so often, of the construction with which he begun: taking it up again at ver. 17.

13.] ἐγὼ, emph., 'I, for my part.' ἐβουλόμην, as ηὐχόμην, in Rom. ix. 3,—'was wishing,' 'had a mind,' = 'could have wished,' in our idiom. ἠθέλησα, ver. 14, differs from ἐβουλόμην, (1) in that it means simply 'willed,' as distinguished from the stronger 'wished,' (2) in that it marks the time immediately preceding the return of

Onesimus, whereas the imperfect spreads the wish over the period previous. 'I was (long) minded . . . but (on considering) I was not willing.'

ὑπὲρ σοῦ] For, wert thou here, thou wouldst minister to me: I was minded therefore to retain him in thy place. διακονῇ, pres. subj. representing the ἐβουλόμην as a still continuing wish. ἐν τοῖς δεσμ. τοῦ εὐαγγελίου] explained well by Thdrt, ὀφείλεις μοι διακονίαν, ὡς μαθητῆς διδασκάλῳ, κ. διδασκάλῳ τὰ θεία κηρύττοντι: not without allusion also to the fetters which the Gospel had laid on himself.

14.] 'But without thy decision (= consent: so χωρὶς τῆς αὐτοῦ γνώμης, Polyb. iii. 21. 7; xxi. 8. 7) I was willing (see above) to do nothing (general expression, but meant to apply only to the particular thing in hand: = 'nothing in the matter') that thy good (service towards me: but not in this particular only: the expression is general—the particular case would serve as an example of it) might be not as (appearing as if it were: 'particula ὡς, substantivis, participiis, totisque enuntiationibus præposita, rei veritate sublata aliquid opinione, errore, simulatione niti declarat.' Fritz. on Romans, ii. p. 360) of (after the fashion of, according to: ᾧ οὕτω πάντες κατ' ἀνάγκην αὐτῷ κοινωνήσουσι τῶν πραγμάτων, Polyb. iii. 67. 5) necessity, but of free will.'

15.] τάχα is delicately said, to conciliate Philemon: καλῶς τὸ τάχα, ἵνα εἴξῃ ὁ δεσπότης: ἐπειδὴ γὰρ ἀπὸ αὐθαδείας γέγονεν ἡ φυγὴ κ. διεστραμμένης διανοίας, κ. οὐκ ἀπὸ προαίρεστος, λέγει τάχα. And Jerome says, 'occultus sunt quippe judicia Dei, et temerarium est quasi de certo pro-

διὰ τοῦτο ^w ἐχωρίσθη ^x πρὸς ὦραν, ἵνα ^y αἰώνιον αὐ-
 τὸν ^z ἀπέχῃς, ¹⁶ οὐκέτι ὡς δοῦλον, ἀλλ' ^a ὑπὲρ δοῦλον,
 ἀδελφὸν ἀγαπητὸν, ^b μάλιστα ἐμοί, ^c πόσω δὲ μᾶλλον
 σοί, καὶ ^d ἐν σαρκὶ καὶ ^e ἐν κυρίῳ. ¹⁷ εἰ οὖν με ^e ἔχεις
^f κοινωνόν, ^g προσλαβοῦ αὐτὸν ὡς ἐμέ. ¹⁸ εἰ δέ τι ^h ἥϊ-
 κησέν σε ἢ ⁱ ὀφείλει, τοῦτο ἐμοί ^k ἐλλόγα. ¹⁹ ἐγὼ Παῦλος
 ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ^l ἀποτίσω· ἵνα μὴ λέγω
 σοι ὅτι καὶ σεαυτὸν μοι ^t προσοφείλεις. ²⁰ ναί, ἀδελφέ,

c Rom. xi. 12, 24. Heb. ix. 14 al.

d 2 Cor. x. 3 reff.

e = Phil. ii. 29.

f 1 Cor. x. 18, 20.

al. 2 Cor. i. 7. 1-a. i. 23.

g = Acts xxviii. 2. Rom. xiv. 1, 3.

h = Matt. vi. 2. Phil. iv. 18.

i = Matt. vi. 2. Phil. iv. 18.

xx. 13. 1 Cor. vi. 8.

j = Matt. xviii. 28 al.

k Rom. v. 13 only t.

l here only. Exod.

xxi. 19. t here only t.

Herod. vi. 59 (Schweigh.). Xen. Cyr. iii. 2. 7. Hell. i. 5. 4. Demosth. 650. 23.

it v Ambrst Jer. Ambr Pel: κατ' FG al and (1st) DFG.—15. ἐχωρίσθη 44: om g.—
 αυτον om 7.—16. αλλα D: add ως 19. 61.—υπερ δουλου (pro seruo) d e v ed
 Ambrst Pel Sedul: add γαρ και 174.—αγ. αδ. 174.—17. rec εμε, with AK &c: txt
 CDEFGJ 37. 108. 219 all Chr Thdrt Thl Oec Dam.—αυτον 174.—18. σε om (homoeotele)
 17. 30. 1. 117-53: σοι 114 Thl.—rec ελλογει, with D'EJK &c: txt ACD'FG 17. 31
 (εγλ. D' al: not ACFGJ &c).—19. τη om 174.—εμοι 48. 72.—αποδωσω D' scholl:

nunciare.' He refers to Gen. xlv. 5, where Joseph suggests the purpose which God's providence had in sending him down into Egypt.

ἐχωρίσθη] εὐφύμως καὶ τὴν φυγὴν χωρισμὸν καλεῖ, ἵνα μὴ τῷ ὀνόματι τῆς φυγῆς παροξύνῃ τὸν δεσπότην, Thl.: similarly Chrys. πρὸς ὦραν] much has been built upon this as indicating that the Epistle was written not so far from Colossæ as Rome: but without ground: the contrast is between πρὸς ὦραν and αἰώνιον. αἰώνιον agrees with αὐ-
 τόν: see reff.: and imports οὐκ ἐν τῷ παρόντι μόνον καιρῷ, ἀλλὰ κ. ἐν τῷ μέλλοντι, as Chrys.

ἀπέχης] see reff., and note on Matt. vi. 2, '—mayest have him for thine own,' 'possess him fully, entirely.' So Antonin.—xi. 1, says that the λογικὴ ψυχὴ does not bear fruit for others to reap, &c., but ὅπου ἂν καταληφθῇ, πλῆρεις κ. ἀπρὸς δεῖς ἐαυτῇ τὸ προτεθεὶν ποιεῖ· ὥστε εἰπεῖν, 'Εγὼ ἀπέχω τὰ ἐμά.' 16.] And that, in a different relation from the one before subsisting. But οὐκέτι ὡς δοῦλον does not imply his manumission; rather the contrary: the stress is on ὡς ὑπὲρ—'no longer as a slave (though he be one), but above a slave.'

μάλιστα, 'of all other men,' of all those without thy house, with whom he has been connected: but πόσω μᾶλλον σοί, with whom he stands in so near and lasting a relation. 17.] takes up again the sentiment (and the construction) broken off at the end of ver. 12. The κοινωνία referred to is that shewn by the ἀγάπη of him, common to both, mentioned in the last verse: but extending far wider than it, even to the community of faith, and hope, and love between them as Christian men: not that of goods, as Bengel: 'ut

tua sint mea et mea tua.' 18.] δέ,

in contrast to the favourable reception bespoken for him in the last verse. 'Confessus erat O. Paulo, quæ fecerat,' Bengel. οὐκ εἶπον, εἰ τι ἐκλεψεν. ἀλλὰ τί; εἰ τι ἡδίκησεν. ἅμα κ. τὸ ἀμάρτημα ὠμολόγησε, καὶ οὐχ ὡς εὐέλκον ἀμάρτημα ἀλλὰ ὡς φίλον πρὸς φίλον, τῷ τῆς ἀδικίας μᾶλλον ἢ τῷ τῆς κλοπῆς ὀνόματι χρησάμενος. Chrys.

ἡ ὀφείλει is said of the same matter, and is merely explanatory of ἡδίκησεν: τοῦτο referring to both verbs.—The weight of his testimony to ἐλλόγα overbears the mere assertion of Fritzsche (on Rom. v. 13) —'λογᾶν est dicturire (Luc. Lexiph., p. 15), sed ἐλλογᾶν vox nulla est:'—'that reckon, or impute to me:' hardly perhaps, notwithstanding the engagement of the next ver., with a view to actual repayment, but rather to inducing Philemon to forego exacting it.

19.] The inference from this is, that the whole Epistle was autographic: for it would be most unnatural to suppose the Apostle to break off his amanuensis here, and write this engagement with his own hand.

ἵνα μὴ λέγω] "est σχῆμα παρασιωπήσεως sive reticentiæ, cum dicimus nos omittere velle, quod maxime dicimus," Grot. ἵνα μὴ does not exactly, as Meyer, give the purpose of St. Paul in ἔγραψα—ἀποτίσω: but rather that of an understood clause,—'yield me this request, lest I should have to remind thee, &c.'

καὶ σεαυτὸν] οὐ τὰ σεαυτοῦ μόνον, Chr. δι' ἐμοῦ γάρ, φησι, τῆς σωτηρίας ἀπὸ πλανασκας καὶ ἐν-
 τεῦθεν ἐλθον, ὡς τῆς ἀποστολικῆς διδασκαλίας ἐξέωθη ὁ Φιλήμων, Thdrt.

20.] ναί, as so often when we make requests, asserts our assent with the subject of the request: so Rev. xxii. 20, all.

u here only †. Xen. Anab. iii. 1. 38.
 v 1 Cor. xvi. 18 w σπλάγχχνα ἐν χριστῷ. 21 x πεποιθὼς τῇ ὑπακοῇ σου .. πεποι-
 w ver. 7. 2 Cor. ἔγραψά σοι, εἰδὼς ὅτι καὶ z ὑπὲρ αὐτῶν ποιήσεις. 22 ἅμα θως FG
 x constr., 2 Cor. δὲ καὶ a ἐτοιμάζέ μοι b ξενίαν· ἐλπίζω γὰρ ὅτι c διὰ τῶν ACDE
 x. 7. y Rom. i. 5 reff. d ξενίαν· ἐλπίζω γὰρ ὅτι c διὰ τῶν JK
 z ver. 16. προσευχῶν ὑμῶν d χαρισθήσομαι ὑμῖν.
 a 2 Tim. ii. 21. 1 Cor. ii. 9. Heb. xi. 16.
 b Acts xxviii. 23 only †. Julian. Var. Hist. iii. 37.
 c = Rom. xii. 3. d = Acts iii. 14. xxvii. 24.
 1 Cor. ii. 12.
 e Rom. xvi. 7. Col. iv. 10 only †. g πνεύματος ὑμῶν.
 f Rom. xvi. 3, 9, 21. 1 Cor. iii. 9 al¹⁸. Paul. 3 John 8.† g Gal. vi. 18. Phil. iv. 23. 2 Tim. iv. 22.

reddam d &c.—for λεγω, εγω 219.—εαυτον 137.—add at end εν κυριω D'E' d e.—20. εγ. to κυριω om 137.—rec for χριστω, κυριω (repeln from foregoing), with D³EK &c: txt ACD¹FGJ 10. 31-7-9. 73-4. 106-8-37-77 it v-sixt-ms syrr arr, copt æth arm Chr Oec-comm Thdrt-ms Thl Ambr Jer Ambrst Pel.—21. rec ὅ (appy corrn to suit circumst., only one request havg been made), with DEJK mss-nrly-(appy) vss ff lat-ff: txt AC 17. 31. 73 copt syr.—λεγ. σοι 72.—22. οτι και δια 52. 61. 70. 178.—23. rec ασπαζονται, with D¹JK &c: txt ACD¹(E?) 23. 37. 47. 67 al₃ d e v Syr arr copt æth arm slav Chr Thdrt Thl Jer Ambrst Pel.—εν χρ. ι. om 43. 120: εν κυριω 115: ιησ. om 72.—25. ημων om 17. 31. 47. 116 Syr arm-ed.—χρ. om 41.—του πν. om 115.—rec add at end αμην, with CD³EJK &c: om AD¹ d arm al¹ Ambrst-ed Jer.

Subscription: (deft in A) πρ. φιλ. C, and (addg επληρωθη) DE; FG are deft after ver 20: but G (not F) after a vacant space notes προς λαουακησας (Laudicensēs g) αρχιετοι επιστολη: J, after, as in title, του αγιου, &c. to διακονον, adds της εν κολοσσαις εκκλησιας· εγραφη απο ρωμης δια ονησιμου οικετον (rec προς φιλημ. εγρ. &c to οικετον.): απ. ρωμ. JK all d² copt syrr al Thdrt Euthal al: add δια ον. οικ. K all (J al), also omg οικ. al copt Syr.

ἐγὼ and σοῦ are both emphatic—and the unusual word ὀναίμην, thus thrown into the background, is an evident allusion to the name Ὀνήσιμος. (Lobeck, on Phryn., p. 12, gives a complete account of the forms and tenses of this verb which are in use.) The sentiment itself is a reference to σεαυτὸν μοι προσοφείλεις:—this being so, let me have profit of thee. ἐν κυρίῳ,—not in worldly gain, but in the Lord—in thine increase and richness in the graces of His Spirit. ἀνάπαυσον . . .] ‘refresh (viz. by acceding to my request) my heart (as above—the seat of the affections. τὰ σπλάγχχνα μου must not for a moment be imagined, with Jer., Est., Schrader, al., to designate Onesimus, who was so called in ver. 12: which would be most unnatural) in Christ’ (as ἐν κυρίῳ above). 21.] Serves to put Philemon in mind of the apostolic authority with which he writes:

and hints delicately at the manumission of Onesimus, which he has not yet requested.

καί, ‘also,’ besides doing what I say.

22—25.] CONCLUSION.

22. ἅμα δὲ καί] ‘But, at the same time (as thou fulfillst my request), also’ . . . This direction would serve to secure the favourable reception of Onesimus: for the Apostle would himself come and see how his request had fared: πολλή γὰρ ἦν ἡ χάρις κ. ἡ τιμὴ Παύλου ἐνδημοῦντος, Παύλου μετὰ ἡλικίαν, Παύλου μετὰ δεσμούς, Chrys. ὡμῶν and ὡμῖν refer to those named in vv. 1, 2. 23 f.] See on Col. iv. 10. 12. 14, where the same persons send greeting. Ἰησοῦς ὁ λεγόμενος Ἰουδης (Col. iv. 11) does not appear here.

25.] For this form of salutation, see reff. On all matters regarding the date and circumstances of writing the Epistle, see the Prolegomena.

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